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THE TYPES OF INTERNATIONAL FOLKTALES

A Classification and Bibliography

Based on the System of
Antti Aarne and Stith Thompson

BY HANS-JÖRG UTHER

PART I:
Animal Tales, Tales of Magic, Religious Tales, and
Realistic Tales, with an Introduction

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INTRODUCTION

The system of European tale types designed by Antti Aarne (1910) was twice revised by Stith Thompson (1928, 1961), who expanded it to cover traditional tales in the region from Europe to India and incorporated the results of the research that was then available. The present catalog of international tale types (ATU, for Aarne / Thompson / Uther) constitutes a fundamentally new edition with extensive additions and innovations. It attempts to meet the objections of previous critics of the Aarne / Thompson catalog (AaTh) without forsaking the traditional principles of how the tale types are presented. Criticisms of AaTh have covered the following major points:

(1) A typology of narratives implies an exact, scientific scheme, a situation that does not exist in narrative tradition in the real world.

(2) The definitions of genres and the classification according to characters are often neither thematically nor structurally consistent. For example, no distinct genre is represented by AaTh 850–999, Novelle (Romantic Tales).

(3) The concentration of the "Finnish School" on nineteenth-century oral tradition relegated literary sources to a secondary position and often obscured important older forms and occurrences of the tale types.

(4) The system encompassed only European narrative tradition, with relevant material from western Asia and European settlements in other regions. Even in Europe, the traditions were documented unevenly. Documentation varied considerably from place to place, and for some (for example, Denmark and Russia) no information was provided at all. Evidence from Portugal, and from eastern and southeastern Europe, was often missing. The narrative traditions of small ethnic groups (Basques, Ladini, Frisians, Sorbs, etc.) were not, or not sufficiently, documented.

(5) The presentation of separate localized types with only a few variants each unnecessarily obscured both the picture of their place in tradition and the classification system of the catalog as a whole.

(6) References to relevant scholarly literature were often missing.

(7) References to variants were usually taken from older collections, not from new ones.

(8) The descriptions of the tale types were in many cases too brief, too often imprecise, and too often centered unjustly only on the male characters.

(9) The inclusion of so-called irregular types was dubious.

(10) Too much of the documentation for the existence of many of the types lay in archive texts that were difficult to access.

The ATU has eliminated or mitigated these faults. It is an effective tool that permits international tale types to be located quickly, thus providing a historical-comparative orientation toward folktale research for scholars in all disciplines that touch on popular traditions.

The descriptions of the tale types have been completely rewritten and made more precise based on all the results of research available up to approximately 2003. The essential research cited for each type includes extensive documentation of its international distribution as well as monographic works on that type or the cycle of types to which it belongs. The list of catalogs and variants used for reference has been enlarged considerably and includes type and motif catalogs still in press. More than two hundred and fifty new types have been added, which appear throughout the different sections. Note has been made of the many types scattered throughout the various sections of the AaTh catalog whose internal properties or structural similarities and affinities with other types had previously been overlooked. Types from the AaTh catalog that were limited to a single ethnic group, and for which no more information is available, have been excised (they can still be found in the regional catalogs), except when they have reached a significant temporal, ethnic, or geographic distribution. Likewise the adoption of types or subtypes listed in regional catalogs into the ATU has been limited: many oikotypes have been integrated into widely-distributed types with significant regional variations (an oikotypical substratum), rather than as additional types or numbered subtypes. Many types with very brief or diffuse descriptions have also been eliminated, particularly when the texts turned out to be heterogeneous and subsequent regional catalogs failed to show that they had any structural or functional unity.

Each "tale type" presented here consists of a number, title, and a description of its contents, and must be understood to be flexible. It is not a constant unit of measure or a way to refer to lifeless material from the past. Instead, as part of a greater dynamic, it is adaptable, and can be integrated into new thematic compositions and media. The background for this model of narrative alteration and innovation is evident in a change of paradigm that took place in recent decades in historical-comparative folktale research, a change that has necessarily affected the nature of this new catalog. Earlier research had been handicapped by a shortage of necessary information regarding historical and recent narrative material, especially from Europe, in all the genres (fables, animal tales, religious legends, ordinary folktales, jests, and cumulative tales). In such a system it was impossible to document all oral and literary forms with a world-

wide distribution. The genre-based structure of the AaTh catalog, and the thematic conception that this implied, made this impossible. Even the utilization of the word "Märchen" as equivalent to "folktale" indicated a confusion of literary genres. The Grimm brothers serve as an example here: under "Märchen" they included all the contents of their *Kinder- und Hausmärchen*: etiologies, fables, animal tales, moralistic stories, jests, exempla, religious and other legends, and various mixed forms such as humorous religious tales and humorous magic tales. While all these genres were represented in the AaTh catalog, history has shown that folk narratives from outside Europe fit its thematically-oriented sections only in part and often with difficulty. This is particularly true of myths, epics, legends, and etiological accounts, and also of lesser genres such as anecdotes, jokes, rumors, and genres such as life history, family history, and refugee experiences that have been studied only recently. For these genres, some other system is needed. Some of them have been partly documented in the *Motif-Index of Folk Literature* (^{2}1955–58); this could be expanded, as has been done for the narrative traditions of small ethnic groups of South American Indians in the motif catalog of Johannes Wilbert and Karin Simoneau. Alternatively, an independent thematic detail-analysis could be used, as it has for example for the Bulsa narratives of Ghana (by Rüdiger Schott) and for the Pokomo of Kenya (by Thomas Geider).

Up until the 1960's, folktale scholars generally believed that oral traditions had existed unchanged for centuries, and thus provided an important source of evidence for the belief systems of their ancestors. Thus, oral traditions constituted a more important source for national identity than did later written sources. This romantic valuation, which originated during the 19th century and continued into the 20th, a period of intense nationalization in Europe, had a lasting influence on the perceived importance of the documentation of oral tradition. While Antti Aarne had essentially ignored older, literary sources, Stith Thompson sometimes made reference to important literary texts by Boccaccio, Chaucer, Basile, and Johannes Pauli. However, knowledge of the existence of this literary dissemination played too minor a role when the spread and development of the traditions were assessed. Written sources were for the most part undervalued. The oldest written texts, particularly of animal tales, were often dismissed as a subtype or an "irregular" form. Although such reveal deficiencies in the ahistorical treatment of documents, this problem cannot be remedied within the tale type numbering system. In modern times the perspective is different, and written sources are valued more highly.

As we now know, many so-called oral narratives have a rich literary history. Some can be traced back to works of literature, in which the fantasy of *homo narrans* can be seen in new adaptations that are responses to the changes in the function of the tale. This is particularly true, for

example, of the fables associated with the name Aesop and for similar narratives from oriental traditions. Other examples of literary genres important for oral tradition include medieval Arabic jests, European exempla and farce, and the fabliaux and novelle of the late Middle Ages, all of which entered early modern literature. These narratives are completely different from the numerous etiological tales of illiterate peoples. For historical reasons, the existing numbering system for the tale types has been retained here – there was no need to reinvent the wheel. Although the definitions of a tale type as a self-sufficient narrative, and of a motif as the smallest unit within such a narrative, have often been criticized for their imprecision, these are nevertheless useful terms to describe the relationships among a large number of narratives with different functional and formal attributes from a variety of ethnic groups, time periods, and genres. The general distinction of a motif as one of the elements of a tale (that is, a statement about an actor, an object, or an incident) is separated here from its content. In fact, a motif can be a combination of all three of these elements, for example, when a woman uses a magic gift to cause a change in the situation. "Motif" thus has a broad definition that enables it to be used as a basis for literary and ethnological research. It is a narrative unit, and as such is subject to a dynamic that determines with which other motifs it can be combined. Thus motifs constitute the basic building blocks of narratives. On pragmatic grounds, a clear distinction between motif and type is not possible because the boundaries are not distinct. With this attitude, a monographic investigation can distinguish between content and theme and still consider form and function as the properties that determine the narrative's genre.

Some early advocates of narrative classification envisioned an exact system like that of the natural sciences, analogous to biological classification; this vision was later influenced by semantic and structural research. That hope for exactness must be seen as a product of the wishful thinking of the time. Nevertheless, narratives must be analyzed not arbitrarily but according to structural considerations. Just as genres of narrative are only intellectual constructs, so, then, is any typology. Broad definitions permit similar themes and plots to be included, so that, in the course of the history of the origins and development of a tradition, its different functions can be discerned. A precise analysis guarantees that variations in narrative tradition will not be reduced to a simple multicultural homogeneity. The ATU type catalog is a bibliographic tool that characterizes such diversity, represented by published narratives of different ethnic groups and time periods, with a description of each type followed by references to catalogs, texts, and published research. Paradoxically, a description of a tale type can show its various and changing structural elements, but not its meanings or functions. Nor can such a description show the variation in the motifs contained in the individual texts, vari-

ation that is essential for understanding the narrative's age, the process of its transmission, and its importance in tradition.

The list of potential sources includes historical works of various degrees of popularity, such as calendars, magazines, and popular books read for educational purposes, language study, or pleasure. In the past, European tradition unjustly dominated the international tale type catalog. Where this imbalance continues into the ATU, it is due not to any ethnocentric ideology, but merely reflects the present state of knowledge. For many countries and regions, the systematic classification of narrative tradition has only recently begun.

The Construction of the Type Catalog

Because of the need for compatibility with the many old and new regional and international folktale catalogs, the **type numbers** that have been in use for nearly one hundred years remain unchanged. However, in the AaTh catalog, some types were noted in more than one place, creating unnecessary duplication. Thompson had taken these from regional catalogs without realizing that the same type had already been assigned a different place. Many of the articles in the *Enzyklopädie des Märchens* (EM) have pointed out these mistakes. Only in a few places was it necessary to move a type number from its original place to an entirely new one (for example, AaTh 1587 has become ATU 927D). The differentiation between regular and irregular tale types (those that were printed in a smaller letters) in AaTh was problematic at best. The so-called "irregular" types often proved to be unnecessary in cases where they were not found to exist among other ethnic groups. In other cases, these types turned out to be surprisingly important: their oral tradition was a secondary development dependent on a wide literary tradition, which could sometimes be traced back to Greek or Roman antiquity. Every type important enough to be listed in ATU is considered a "regular" type.

Nevertheless, for some of the existing type numbers, their continued presence is a result of compromises. In particular, some have become shorthand references for a whole cycle of tales (e.g. Types 425 and 510). Many catalogs have listed texts under these numbers instead of under the relevant subtypes. Often, divergent events or motifs at the beginning or end of these subtypes have been used as criteria for separating them from the general tale type. Other subtypes have been grouped together into types because of their structural elements, for example the subtypes that constitute Types 425ff., 910ff., 1968ff., 1920ff., and 1960ff. To document narratives that were especially difficult to classify, the designation "miscellaneous type" has been used. Such miscellaneous or heterogeneous types can be described only by their theme, which is expressed through a com-

mon structure. Sometimes the best solution has been to provide a summary of a single text as an example.

In the past, the list of subtypes was usually constructed ahistorically, according to some principle other than chronological order. Thompson's ordering principles, and his practice of designating subtypes or types limited to restricted regions by using letters such as A, B, C, A*, B*, C*, or simply through * or **, are problematic. Here in ATU such notations have no consistent significance: the letters or asterisks are not necessarily intended to represent either a separate type or a dependent subtype. Each description represents an independent tale type that has been documented among at least three ethnic groups or over a long time period. Only by using these criteria was it possible to incorporate new tale types with a significant traditional basis, without destroying the old numbering system.

The **titles** of the tale types have been partly revised, and the **descriptions** of the plots have been completely rewritten and expanded. For reference, the former titles are also listed. There were many reasons for enlarging the summaries. Most importantly, it was necessary to correct gender biases in the characterization of the main actors, and to be explicit about sexual elements and themes (in contrast to the general AaTh description, "obscene"). In many cases, small mistakes or serious errors had to be corrected. The new type descriptions have been written with the following principles in mind: The main characters, both active and passive, and their opponents, must be named, and the tale's actions and objects and especially its situation must be recognizable. The description of each tale type is based on monographic studies and on the texts that have been classified for the archive of the office of the *Enzyklopädie des Märchens* in Göttingen. In addition, the extensive concordance which this office has developed, and which includes most of the national tale type and motif catalogs, has been utilized. The description of each type offers a basic summary, a minimal framework that includes the tale's central structure and contents along with its most important characters. Evidence of the tale's significant variation is also noted. Terms used alternatively in AaTh (e.g. ape *vs.* monkey) have been standardized. Others have been changed because of a shift of meaning (e.g. ass has become donkey), and unclear language has been made more precise.

Motif numbers, which provide additional orientation, have been listed in the appropriate places. For reasons of space they have not been repeated in a separate section. Only the most important motifs from Thompson's Motif-Index have been noted, although obviously many more motif numbers with few references might be pertinent, along with others that are too general to be of use for the analysis or description of tales (e.g. P600: *Customs*).

Under the rubric **Combinations** are listed the most important of the

tales that belong to narrative cycles, or form combinations and contaminations. As a rule, only those are listed that occur in at least three examples. For types with a great number of combinations (for example, ATU 300, 1000ff., and 1960ff.), those with at least eight examples are listed first, and less common ones follow in a sequence of their own.

The rubric **Remarks** has been used to indicate important literary sources, and to convey information about the tale's age, place of origin, the extent of its tradition, or other distinctive features such as its occurrence in a cycle. When they have been published in many different editions which have had a continuous effect on the tale's history and development, the tale's well-known sources are cited only in general terms here and in the bibliography.

The rubric **Literature/Variants** governs two separate sections. First, in most cases, come the most important bibliographical sources in chronological order and international surveys of variants. These publications contain information about the tradition (its age, spread, and sources), or give important information about its structure. However, not every such reference is provided. Older works are omitted when they have been superseded by more recent research or when they have become obsolete. In addition, catalogs such as Frederic C. Tubach's of exempla, and Ulrich Marzolph's of medieval Arabic jests, are listed here when they consider the whole range of the tradition.

Then, on a new line, comes the evidence for the geographic spread of the tale type. This consists primarily of published type and motif catalogs for the various regions and ethnic and language groups (catalogs which in many cases offer further information about their general linguistic area). References to additional texts are to be found in the cited literature. For such regions, individual variants are listed only when they postdate the catalog. One criterion for listing catalogs is that only the most recent one for a given region is listed when it refers to earlier ones. For example, for Italy, the catalog of Cirese / Serafini is sufficient, because it includes the references from all the earlier Italian catalogs (D'Aronco, Lo Nigro, Rotunda). For ATU 300–451, instead of this, the more recent catalog of Aprile has been used, because it incorporates the material in Cirese / Serafini. Other Italian catalogs are used only rarely, when a type has not been adopted or recognized by Cirese / Serafini or Aprile. For Hungary, the primary catalogs are MNK and the exempla catalog of Ákos Dömötör; the older catalogs of János Berze Nagy and Lajos György are cited only when the material does not appear in MNK, which used a different set of standards for inclusion. For Japan, Keigo Seki's catalog is not cited because it was integrated into Hiroko Ikeda's. Catalogs have been listed when they document older literary sources that are not noted in works that restrict themselves to oral tradition. Some of these older variants were translated into different languages, and thus became important vehicles for the

transmission of the tale. Even a catalog still unpublished (for example, for Portugal) may list at least one older variant in its evidence.

The list of variants for reference is particularly important when there is little or no bibliography for a particular tale type, or when the tale is confined to a very limited region. The classification of these texts was taken either directly from their places of publication or from catalogs, although some of these attributions have had to be corrected. Many come from the EM archive, which contains numerous international collections and also translations of tales from hard-to-read languages. Synchronic and diachronic considerations have gone into the selection of works cited. When no appropriate catalog was available, standard collections have been cited. Obviously, these can only be samples; unless a catalog has been created for a specific country, region, or language area, it is impossible to tell whether a tale type is well known there. Often only one version is known, sometimes more, but whether many are known (for example, in the German language area, in which collection has been relatively intense) is impossible to say without a special effort. This is due to the lack of standardisation in the collection of narratives even within Europe; some catalogs or other sources that list variants include, for example, sub-literary versions from magazines and schoolbooks, while others confine themselves to orally-transmitted texts.

The numbers of variants in each of the regions have not been reported because the compilers of different catalogs have used different criteria for inclusion. Users of these catalogs know how arbitrary and questionable such figures can be, because no guidelines or standards exist to prevent variants derived recently from printed sources from inflating the numbers. The history of the use of such numbers alone has shown that their value is severely limited.

In many cases, the first publications for certain countries or regions appeared not in the original language but in some other one, usually English, French, or German. This reflects the conditions of research at the time and is a by-product of the colonial environment that existed in the past. Even when the text's authenticity has been compromised by translation and the criteria for editing it reflect not that of the indigenous people but that of a foreign editor (which is also the case for many supposedly autochthonous collections), it is important, on scientific grounds, not to overlook this early evidence.

The index that concludes this work attempts to document only a limited range of the tales' contents: their most important subjects, plots, and motifs, including their actors and settings. Although it strives for completeness, this is in fact impossible, if only because many abstractions (e.g. qualities and abilities) are not evident in the text.

It was possible to complete this catalog in a mere four years only because support came from many places. Firstly, the substantial library

and text archive of the office of the *Enzyklopädie des Märchens* in Göttingen provided a solid basis for the new descriptions of the international tale types. I am grateful to the Deutsche Forschungsgemeinschaft, the Akademie der Wissenschaften in Göttingen, and the Finnish Academy of Science and Letters in Helsinki, for financial support. This enabled me to assemble a small editorial staff: Sabine Dinslage, Sigrid Fährmann, and Gudrun Schwibbe, and, to assist with the translation, Christine Goldberg; and student assistants, particularly Annika Schmidt, Petra Schulz, and Nadine Wagner. In addition I received considerable help from many colleagues and friends who continually answered my questions and provided valuable information about particular tale types. Their willingness to discuss difficult problems of arrangement, and to reconsider various tale catalogs, was essential to the successful completion of this work. I thank Jurjen van der Kooi (of Groningen), to whom I am especially indebted, and the following: Anna Angelopoulos (Paris); Sue Bottigheimer (New York); Josiane Bru (Toulouse); Ursula Brunold-Bigler (Chur); Julio Camarena (Madrid); Isabel Cardigos (Faro); Linda Dégh (Bloomington); Enrica Delitala (Cagliari); Doroteja Dobreva (Sofia); Ákos Dömötör (†) (Budapest); Hasan El-Shamy (Bloomington); Helmut Fischer (Hennef); Viera Gašparíková (Bratislava); Walther Heissig (Bonn); Gun Herranen (Turku); Lauri Honko (†) (Helsinki / Turku); Gundula Hubrich-Messow (Sterup); Heda Jason (Jerusalem); Risto Järv (Tartu); Manouela Katrinaki (Athens); Bronislava Kerbelytė (Vilnius); Ulrike Kindl (Venice); Ines Köhler-Zülch (Göttingen); Monika Kropej (Ljubljana); Teimuraz Kurdovanidze (Tbilisi); Reimund Kvideland (Bergen); Harlinda Lox (Gent); Fumiko Mamiya (Tokyo); Ulrich Marzolph (Göttingen); Wolfgang Mieder (Burlington); Gorg Mifsud Chircop (Valletta); Harold Neemann (Larminie); Wilhelm F. H. Nicolaisen (Aberdeen); Carme Oriol (Tarragona); Toshio Ozawa (Tokyo); Guntis Pakalns (Riga); Gerald Porter (Vaasa); Josep M. Pujol (Tarragona); Pirkko-Liisa Rausmaa (Helsinki); Lutz Röhrich (Freiburg); Leonardas Sauka (Vilnius); Rudolf Schenda (†) (Zürich); Sigrid Schmidt (Hildesheim); Ingo Schneider (Innsbruck); Rüdiger Schott (Bonn); Elisheva Schoenfeld (Haifa); Christine Shojaei Kawan (Göttingen); Anna-Leena Siikala (Helsinki); Dorotea Simonides (Opole); Stefaan Top (Antwerpen); Cătălina Velculescu (Bucharest); Vilmos Voigt (Budapest); Johannes Wilbert (Los Angeles).

ANIMAL TALES

WILD ANIMALS 1–99

The Clever Fox (Other Animal) 1–69

1 ***The Theft of Fish.*** (Including the previous Types 1* and 1**.) A fox (hare, rabbit, coyote, jackal) lies in the road pretending to be dead. A fisherman throws him on his wagon which is full of fish (cheese, butter, meat, bread, money). The fox throws the fish out of the wagon [K371.1] and jumps down after them [K341.2, K341.2.1].

A wolf (bear, fox, coyote, hyena) tries to imitate this and pretends to be dead, too. The fisherman catches him and beats him [K1026]. Cf. Types 56A, 56B, and 56A*.

In some variants one animal (rabbit, fox) pretends to be dead in order to distract a man who is carrying a basket of food. Another animal (fox, wolf) steals the basket. (Previously Type 1*, cf. Type 223.) Or an animal makes a hole in the basket so that the contents fall out. (Previously Type 1**.)

Combinations: This type is usually combined with episodes of one or more other types, esp. 2, 3, 4, 8, 15, 21, 41, and 158.

Remarks: Documented 1178 in the *Roman de Renart* (I,1–151, V,61–120). A humorous episode in a cycle of animal tales. The second part of the tale is often missing from variants from northern and eastern Europe.

Literature/Variants: Krohn 1889, 46–54; Dähnhardt 1907ff. IV, 225–230, 304; BP II, 116; Schwarzbaum 1979, 480–484; EM 4 (1984) 1227–1230 (P.-L. Rausmaa); Dicke/Grubmüller 1987, No. 226, cf. No. 319; Dekker et al. 1997, 55f.; Schmidt 1999.
Finnish: Rausmaa 1982ff. V, Nos. 1–6; Finnish-Swedish: Hackman 1917f. I, No. 1; Estonian: Kippar 1986, Nos. 1, 1*; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977, Nos. 1, 1*; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kecskeméti/Paunonen 1974, Bartens 2003, No. 1; Wepsian, Wotian, Lydian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. III; Spanish: Camarena/Chevalier 1995ff. I, González Sanz 1996; Basque: Camarena/Chevalier 1995ff. I; Catalan: Neugaard 1993, No. K371.1, Oriol/Pujol 2003; Portuguese: Vasconcellos/Soromenho et al. 1963f. I, Nos. 7, 8, 20, Cardigos (forthcoming), Nos. 1, 1*; Dutch: Schippers 1995, No. 435; Frisian: Kooi 1984a; Flemish: Meyer 1968, Nos. 1, 1*; German: Moser-Rath 1964, No. 188, Tomkowiak 1993, 216, 236, Kooi/Schuster 1994, No. 239, Hubrich-Messow 2000, Berger 2001; Italian: Cirese/Serafini 1975; Corsican: Massignon 1963, No. 90; Hungarian: MNK I; Slovakian: Gašparíková 1991f. I, No. 122; Slovene: Brinar 1904, 49ff.; Rumanian: Schullerus 1928; Bulgarian: BFP; Greek: Megas 1978, Nos. 1, *1A; Polish: Krzyżanowski 1962f. I; Sorbian: Nedo 1956, No. 1; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 5, p. 415f., Alptekin 1994, No. IV.64; Jewish: Jason 1965, Noy 1976; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, No. 1; Cheremis/Mari: Kecskeméti/Paunonen 1974; Chuvash: Mészáros 1912, No. 42,

Kecskeméti / Paunonen 1974; Tatar, Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Nenets: Puškareva 1983, 67; Yakut: Ėrgis 1967, Nos. 2, 4, 10, 11, 15, cf. No. 16; Georgian: Kurdovanidze 2000; Mongolian: Lőrincz 1979; Palestinian: Hanauer 1907, 273f.; Indian, Sri Lankan: Thompson / Roberts 1960, No. 1*; Chinese: Ting 1978, Nos. 1*, 1A*; Korean: Choi 1979, No. 1*; Cambodian: Sacher 1979, 91ff.; Japanese: Ikeda 1971, Nos. 1, 1*, 1*A; French-American: Delarue / Tenèze 1964ff. III; Spanish-American: TFSP 18 (1943) 177ff., 25 (1953) 233ff.; Mexican: Robe 1973, No. 1*; Costa Rican: Robe 1973; Puerto Rican: Hansen 1957, Nos. 1**A, 1**B; South American Indian: Hissink / Hahn 1961, No. 337, Wilbert / Simoneau 1992, Nos. K341.2, K341.2.1; Mayan: Peñalosa 1992; Paraguayan: Carvalho-Neto 1966, 189f.; Argentine: Chertudi 1960f. I, No. 11; West Indies: Flowers 1953; Egyptian: El-Shamy 2004; Liberian, Ghanaian: MacDonald 1982, No. K341.2; East African: Arewa 1966, No. 2930, Klipple 1992; Sudanese: Klipple 1992; Namibian: Schmidt 1989 II, No. 400; South African: Coetzee et al. 1967, Grobbelaar 1981, Schmidt 1989 II, No. 400, Klipple 1992.

1* See Type 1.

1** See Type 1.

2 *The Tail-Fisher.* A bear (wolf) meets a fox who has caught a big load of fish. He asks him where he caught them, and the fox replies that he was fishing with his tail through a hole in the ice. He advises the bear to do likewise and the bear does. When the bear tries to pull his tail out of the ice (because men or dogs are attacking him), it is frozen in place. He runs away but leaves his tail behind [K1021]. Cf. Type 1891.

Combinations: This type is usually combined with episodes of one or more other types, esp. 1, 3, 4, 5, 8, 15, 41, 158, and 1910.
Remarks: Documented in 1178 in the *Roman de Renart* (III,377–510). A humorous episode in a cycle of animal tales. Also an etiological legend to explain why bears have short tails.
Literature/Variants: Krohn 1889, 46; Dähnhardt 1907ff. IV, 219–228, 304; BP II, 111–117; Thaarup-Andersen 1954; Tubach 1969, No. 2074; Schwarzbaum 1979, 430, 480–484; Dicke / Grubmüller 1987, No. 224; Dekker et al. 1997, 55f.; Schmidt 1999; EM: Schwanzfischer (forthcoming).
Finnish: Rausmaa 1982ff. I, Nos. 2–9; Finnish-Swedish: Hackman 1917f. I, No. 2; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977, No. 2, cf. No. *1896A; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 1; Livonian, Wepsian, Wotian, Lydian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 338; Spanish, Basque, Portuguese: Camarena / Chevalier 1995ff. I; Dutch: Sinninghe 1943, Schippers 1995, No. 462; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Laport 1932; German: Moser-Rath 1964, No. 188, Tomkowiak 1993, 216, Kooi / Schuster 1994, No. 239, Hubrich-Messow 2000, Berger 2001; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Czech: Dvořák 1978, No. 2074; Slovakian: Gašparíková 1991f. I, No. 122; Slovene: Brinar 1904, 39ff.; Rumanian: Schullerus 1928; Bulgarian: BFP;

Greek: Megas 1978; Polish: Kapełus/Krzyżanowski 1957, No. 1; Sorbian: Nedo 1956, No. 1; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 5, Alptekin 1994, Nos. IV.64, V.86; Jewish: Noy 1976; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, Nos. 2, 3, 6; Cheremis/Mari: Kecskeméti/Paunonen 1974; Chuvash: Mészáros 1912, No. 42, Kecskeméti/Paunonen 1974; Tatar, Mordvinian, Votyak: Kecskeméti/Paunonen 1974; Nenets: Puškareva 1983, 67; Siberian: Doerfer 1983, Nos. 32, 55; Yakut: Ėrgis 1967, Nos. 2, 3, 4, 5, 15; Tadzhik: STF, No. 217; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984; Indian: Bødker 1957a, No. 187, Thompson/Roberts 1960; Chinese: Ting 1978; Korean: Choi 1979, No. 25; Japanese: Ikeda 1971, Nos. 2, 2K, Inada/Ozawa 1977ff.; US-American: Baughman 1966; French-American: Delarue/Tenèze 1964ff. III; Spanish-American, Mexican: Robe 1973; African American: Dance 1978, No. 8; African American: Dorson 1967, Nos. 11,12; Puerto Rican: Hansen 1957; South African: Coetzee et al. 1967, Grobbelaar 1981.

2A *Torn-Off Tails* (previously *The Buried Tail*). (Including the previous Type 64.) A fox (jackal, wolf) who has been tricked into losing his tail asks his companions to tie their tails together. When they run away suddenly, they pull each others' tails off. The men (animals) in pursuit cannot tell which fox they were chasing, because now there are many foxes without tails [K1021.1]. Cf. Type 78.

In some variants a fox who has lost his tail in a trap tries to convince other foxes to have theirs cut off. Often, he does not succeed [J758.1, cf. J341.1]. (Previously Type 64.)

Remarks: The previous Type 64 is an Aesopic fable (Perry 1965, 424 No. 17).
Literature/Variants: Cf. Tubach 1969, No. 297; cf. Schwarzbaum 1979, 393 not. 4f.; Dicke/Grubmüller 1987, No. 211, cf. No. 174; Schmidt 1999; EM: Schwanzlose Tiere (forthcoming).
Estonian: Kippar 1986, No. 64; Irish: Ó Súilleabháin/Christiansen 1963, No. 64; French: Cifarelli 1993, No. 432; Spanish: Camarena/Chevalier 1995ff. I, No. 64; Portuguese: Fontinha 1997, 89ff., Cardigos (forthcoming), No. 64; Dutch: Schippers 1995, No. 450; German: Tomkowiak 1993, 214; Italian: Todorović-Strähl/Lurati 1984, Nos. 2, 6; Hungarian: Dömötör 1992, No. 419; Serbian: Đjorđjevič/Milošević-Đjorđjevič 1988, 9ff.; Bosnian: Krauss 1914, No. 99; Rumanian: Schullerus 1928, No. 16*; Greek: Megas 1978, No. 64; Ukrainian: SUS, No. 64; Turkish: Eberhard/Boratav 1953, Nos. 3, 29 IV; Jewish: Jason 1965, No. 64*A, Noy 1976, Nos. 2A, 64; Ossetian: Bjazyrov 1960, No. 41; Georgian: Kurdovanidze 2000, No. 64; Syrian: El-Shamy 2004; Palestinian: Hanauer 1907, 275ff., El-Shamy 2004, No. 64A§; Jordanian: El-Shamy 2004, No. 64A§; Iraqi: Nowak 1969, Nos. 4, 21, 30, El-Shamy 2004; Saudi Arabian: Nowak 1969, No. 4; Qatar: El-Shamy 2004, No. 64A§; Iranian: Marzolph 1984; Indian: Thompson/Roberts 1960, Nos. 2A, 64; Sri Lankan: Thompson/Roberts 1960; Indonesian: Vries 1925f. II, 403, No. 88; West Indies: Flowers 1953; New Zealand: Kirtley 1971, No. K1021.1; North, African, Egyptian: El-Shamy 2004, No. 64A§; Tunisian: Nowak 1969, No. 31, El-Shamy 2004, No. 64A§; Algerian: Frobenius 1921ff. III, Nos. 2, 11, Nowak 1969, Nos. 9, 21, 31, El-Shamy 2004, No. 64A§; Moroccan: Laoust 1949, Nos. 12D, 22, Nowak, Nos. 21, 30, El-Shamy 2004, No. 64A§; Tunisian: Stumme 1900, No. 21; Sudanese: Kronenberg/Kronenberg 1978, No. 54, El-Shamy 2004, No. 64A§; South African: Coetzee et al. 1967, No. 64, cf. Schmidt 1989 II, No. 494.

2B ***Basket Tied to Wolf's Tail.*** A wolf sees a fox who has many fish, and would like to catch some himself. The fox tells him to hang a basket from his tail. The wolf does this. The basket is filled with water, or the fox fills it secretly with stones, so that the wolf cannot pull his tail out [K1021.2].

Combinations: This type is usually combined with episodes of one or more other types, esp. 1, 4, and 5.
Literature/Variants: Thaarup-Andersen 1954; Pedersen / Holbek 1961f. II, No. 122; Schwarzbaum 1979, 482; Dicke / Grubmüller 1987, No. 224.
French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 338; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 22, Cardigos (forthcoming); Dutch: Schippers 1995, No. 460; Hungarian: MNK I; Greek: Megas 1978; Mordvinian: Paasonen / Ravila 1938ff. IV, 836ff., 839ff.; Spanish-American: TFSP 25 (1953) 241f.

2C See Type 2D.

2D ***The New Tail*** (previously ***Wolf [Bear] Persuaded to Turn in Wind***). (Including the previous Types 2C and 40B*.) A wolf (bear) gets a tail out of flax (hemp) to replace the tail he has lost. A fox provokes him to jump over a fire. Thus the new tail is burned (the wolf himself is burned). (Previously Type 2C.)

The fox tells the wolf to hold his burning tail up in the wind, but it only burns faster. The wolf is injured or killed.

In some variants, the fox convinces the wolf to go to a smith to have a new tail welded on. The wolf is thus severely injured. (Previously Type 40B*.)

Combinations: This type is usually combined with episodes of one or more other types, esp. 2, 4, and 5.
Literature/Variants:
French: Delarue / Tenèze 1964ff. III, Nos. 2C, 2D, 2E; Spanish: Camarena / Chevalier 1995ff. I, No. 2E; Catalan: cf. Oriol / Pujol 2003, No. 2E; Walloon: Laport 1932, *2A; German: Haltrich 1885, 40f., Fox 1942, No. 48; Hungarian: MNK I, No. 2D, cf. No. 2C*; Slovene: Matičetov 1973, No. 32; Croatian: Bošković-Stulli 1963, No. 3; Bulgarian: BFP; Jewish: Jason 1965, No. 40B*, Noy 1976, No. 40B*; French-Canadian: Delarue / Tenèze 1964ff. III, No. 2E; French-American: Delarue / Tenèze 1964ff. III.

3 ***Simulated Injury*** (previously ***Sham Blood and Brains***). A fox covers his head with a milky substance (buttermilk, yoghurt, cheese, cream) or dough and convinces a wolf (bear) that he has been so badly injured that his brains are coming out [K473, K522.1, cf. K1875]. Cf. Types 8, 21.

Combinations: This type is usually combined with episodes of one or more other types, esp. 1, 2, 4, 5, 15, 30, and 41.

Remarks: Rarely an independent tale, usually followed by Type 4. Documented in Estonia in 1817.
Literature/Variants: Krohn 1889, 54–58; Dähnhardt 1907ff. IV, 243; EM: Scheinverletzungen (forthcoming) (C. Goldberg).
Finnish: Rausmaa 1982ff. V, Nos. 4, 8, 10, 11, 27, VI, 292; Finnish-Swedish: Hackman 1917f. I, No. 3; Estonian: Kippar 1986, No. 3/4; Latvian: Arājs/Medne 1977; Lappish: Qvigstad 1927ff. III, 3ff., 11; Wepsian, Wotian, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Camarena/Chevalier 1995ff. I, González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900ff. II, No. 312, Cardigos (forthcoming); German: Lemke 1884ff. II, No. 44, Behrend 1912, No. 4; Ladinian: Danuser Richardson 1976, No. K1875; Italian: Anderson 1927ff. III, No. 64, Cirese/Serafini 1975, De Simone 1994 I, No. 42a; Hungarian: MNK I; Czech: Nedo 1972, 274ff., Sirovátka 1980, No. 39; Slovakian: Polívka 1923ff. V, 132, 138f., Gašparíková 1991f. I, No. 122, II, No. 572; Slovene: Kosi 1894, 58ff.; Serbian: Đjorđjevič/Milošević-Đjorđjevič 1988, Nos. 1, 2; Croatian: Plohl Herdvigov 1868, No. 115f.; Macedonian: Vražinovski 1977, Nos. 1, 2, 3, Čepenkov/Penušliski 1989 I, No. 11; Rumanian: Karlinger 1982, No. 19; Bulgarian: BFP; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Sorbian: Nedo 1956, No. 2a; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 5, Alptekin 1994, No. IV.64; Jewish: Noy 1976; Mordvinian: Kecskeméti/Paunonen 1974; Yakut: Ėrgis 1967, No. 4; Tadzhik: STF, No. 11; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Laotian: cf. Lindell et al. 1977ff. II, 67ff.; Japanese: Ikeda 1971; Polynesian: Kirtley 1971, Nos. K522.1, K1875; Spanish-American, Mexican: cf. Robe 1973; Mayan: Peñalosa 1992; Argentine: Vidal de Battini 1980ff., No. 439; Cape Verdian: Parsons 1923b I, Nos. 21, 24.

3* ***The Wolf Supplies Food for the Fox*** (previously ***The Bear Throws Hens to the Fox***). A fox convinces a wolf (bear) to go into a hen house (stable) and throw the chickens (lambs) out to him. Then the fox tells the dogs and they attack the wolf. The fox runs away taking the chickens with him [K1022.3]. When he meets the wolf later, the fox pretends that he has been attacked worse than the wolf.

Literature/Variants:
Finnish-Swedish: Hackman 1917f. I, No. 3,3; Latvian: Arājs/Medne 1977; Portuguese: Cardigos (forthcoming); Flemish: Meyer 1968; German: Grimm KHM/Uther 1996 II, No. 74; Hungarian: MNK I; Spanish-American: Rael 1957 II, No. 379.

4 ***Sick Animal Carries the Healthy One*** (previously ***Carrying the Sham-Sick Trickster***). A fox tricks an injured wolf (bear) into carrying him on his back [K1241] by pretending to be injured himself [K1818]. While he is being carried, the fox says, "The sick animal carries the healthy one" ("The one who was beaten carries the one who was not.") When the wolf asks about his chant, the fox changes the words around or threatens the wolf (by saying that dogs are chasing them). Cf. Type 72.

Combinations: This type is usually combined with episodes of one or more other types, esp. 1, 2, 3, 5, 15, 30, 34, 41, 47A, 47B, and 100.
Remarks: Documented as a Hungarian proverb in the 16th–17th century. Rarely an independent tale.
Literature/Variants: Krohn 1889, 59–62; Dähnhardt 1907ff. IV, 244f.; BP II, 117–119; HDM 2 (1934–40) 297 (H. Diewerge); EM 8 (1996) 334–338 (P.-L. Rausmaa); Schmidt 1999.
Finnish: Rausmaa 1982ff. V, Nos. 4, 12, 13; Finnish-Swedish: Hackman 1917f. I, No. 3; Estonian: Kippar 1986, No. 3/4; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Wepsian, Wotian, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; French: Delarue/Tenèze 1964ff. III; Spanish: Camarena/Chevalier 1995ff. I, González Sanz 1996; Basque: Camarena/Chevalier 1995ff. I; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900ff. II, No. 312, Cardigos (forthcoming); German: Grimm KHM/Uther 1996 II, No. 74, Hubrich-Messow 2000, Berger 2001; Italian: Cirese/Serafini 1975; Sardinian: Rapallo 1982f.; Hungarian: MNK I, Dömötör 1992, No. 437; Czech: Sirovátka 1980, No. 39; Slovakian: Gašparíková 1991f. I, No. 122, II, No. 572; Slovene: Brinar 1904, 17ff.; Serbian: Eschker 1992, Nos. 50, 59; Croatian: Bošković-Stulli 1975b, No. 62; Bulgarian: BFP; Greek: Megas 1978; Russian, Byelorussian, Ukrainian: SUS; Polish: Krzyżanowski 1962f. I; Sorbian: Nedo 1956, Nos. 2a, 2b; Turkish: Eberhard/Boratav 1953, Nos. 3, 5; Jewish: Noy 1976; Gypsy: MNK X 1; Cheremis/Mari: Kecskeméti/Paunonen 1974; Chuvash: Mészáros 1912, No. 42, Kecskeméti/Paunonen 1974; Mordvinian: Kecskeméti/Paunonen 1974; Yakut: Ėrgis 1967, No. 4; Tadzhik: STF, Nos. 11, 365; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Indian: Thompson/Roberts 1960; Laotian: cf. Lindell et al. 1977ff. II, 89ff.; Spanish-American, Guatemalan, Costa Rican, Panamanian: Robe 1973; French-American: Carrière 1937, No. 7; Dominican: Flowers 1953, Hansen 1957; South American Indian: Wilbert/Simoneau 1992, No. K1818; Mayan: Peñalosa 1992; Chilean: Hansen 1957, Pino Saavedra 1960ff. II, No. 92, III, No. 227; Argentine: Chertudi 1960f. II, No. 2; West Indies: Flowers 1953; Tunisian: cf. Nowak 1969, No. 31; Algerian: El-Shamy 2004; Moroccan: El-Shamy 2004; Sierra Leone: Klipple 1992; East African: Arewa 1966, No. 1631, Klipple 1992; Sudanese, Congolese: Klipple 1992; Namibian: Schmidt 1989 II, No. 434; South African: Coetzee et al. 1967, Nos. 4, 35B, Grobbelaar 1981, Schmidt 1989 II, No. 434.

5 ***Biting the Tree Root*** (previously ***Biting the Foot***). A wolf (bear, dog, tiger) chases a fox (heron, turtle) and is able to seize his leg (tail). To get free the fox pretends that the wolf has only a tree root in his mouth, so the wolf lets go (and seizes a tree root). The fox runs away [K543]. Cf. Type 122L*.

Combinations: This type is usually combined with episodes of one or more other types, esp. 1, 2, 3, 4, 5, 15, 37, 41, 66A, and 66B.
Remarks: Also told with human actors.
Literature/Variants: Krohn 1889, 62–65; BP II, 117 not. 2; HDM 1 (1930–33) 260 (L. Mackensen); EM 2 (1979) 425–428 (M.-L. Tenèze); Schmidt 1999.
Finnish: Rausmaa 1982ff. V, Nos. 13, 22, 23, 29, 38; Finnish-Swedish: Hackman 1917f. I, No. 4; Lappish: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961;

Norwegian: Hodne 1984; Spanish, Basque: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; French: Delarue / Tenèze 1964ff. III; German: Berger 2001, No. 41; Hungarian: MNK I; Bulgarian: BFP; Albanian: Camaj / Schier-Oberdorffer 1974, No. 48; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 6, Alptekin 1994, No. II.4; Pakistani: Thompson / Roberts 1960; Indian: Bødker 1957a, No. 675, Thompson / Roberts 1960, Jason 1989; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1979; Malaysian: Overbeck 1975, 237; Indonesian: Vries 1925f. II, 399 No. 1; Filipino: Wrigglesworth 1993, Nos. 35, 39; African American: Baer 1980, 39f., 154; Mexican: cf. Robe 1973, No. 92*B; Dominican, Puerto Rican: Hansen 1957; South American Indian: Hissink / Hahn 1961, No. 339; Brazilian: Alcoforado / Albán 2001, No. 1; Chilean: Hansen 1957; Argentine: Hansen 1957, Chertudi 1960f. I, Nos. 1, 2, II, Nos. 2, 3, 9; Algerian, Moroccan: El-Shamy 2004; Guinea Bissau: Klipple 1992; East African: Arewa 1966, No. 2251,1–4, Klipple 1992; Sudanese: Klipple 1992, El-Shamy 2004; Central African: Lambrecht 1967, Nos. 1250, 2251,5; Congolese: Klipple 1992; Namibian: Schmidt 1989 II, No. 522; South African: Coetzee et al. 1967, Nos. 5, 41c, Grobbelaar 1981, Schmidt 1989 II, No. 522.

6 ***Animal Captor Persuaded to Talk.*** A fox (jackal, wolf) catches a chicken (crow, bird, hyena, sheep, etc.) and is about to eat it. The weak animal asks a question and the fox answers. Thus he releases the prey and it escapes [K561.1]. Cf. Types 20D*, 122A, 122C, 122B*, 227, and 227*.

Combinations: 56A, 61.
Remarks: Aesopic fable (Perry 1965, 525f. No. 562a). Also documented between 1174 and 1202 in the *Roman de Renart* (II,353–459, XVI,533–637).
Literature/Variants: Chauvin 1892ff. II, 200 No. 39; BP II, 207f.; Pauli / Bolte 1924 II, No. 743; Pedersen / Holbek 1961f. II, No. 116; Schwarzbaum 1969, 127 No. 1; Schwarzbaum 1979, 80 not. 10; Dicke / Grubmüller 1987, No. 187, cf. No. 179; Marzolph 1992 II, No. 1120; Adrados 1999ff. III, Nos. M. 175, M. 348, M. 495, not-H. 260; Schmidt 1999; EM: Überreden zum Sprechen, Singen etc. (in prep.).
Finnish: Rausmaa 1982ff. V, Nos. 13–17, 39; Finnish-Swedish: Hackman 1917f. I, No. 5; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 449; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. K561.1; Basque: Camarena / Chevalier 1995ff. I; Catalan: Neugaard 1993, No. K561.1, Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 120, Cardigos (forthcoming); Dutch: Schippers 1995, No. 434; Flemish: Meyer 1968; German: Tomkowiak 1993, 212, Berger 2001; Italian: Cirese / Serafini 1975; Sardinian: Rapallo 1982f.; Hungarian: MNK I; Serbian: Eschker 1992, No. 53; Bulgarian: BFP, No. 61; Greek: Megas 1978; Ukrainian: SUS; Ossetian: Bjazyrov 1958, No. 9; Tadzhik: STF, Nos. 16, 34, cf. No. 211; Georgian: Kurdovanidze 2000, No. 6**; Jordanian: El-Shamy 2004; Oman: Nowak 1969, No. 29, El-Shamy 2004; Iranian: Marzolph 1984; Indian: Bødker 1957a, No. 601, Thompson / Roberts 1960; Chinese: Ting 1978; Vietnamese: Karow 1972, No. 141; Japanese: Ikeda 1971; Spanish-American, Mexican: Robe 1973; Puerto Rican: Hansen 1957, No. 6**A; South American Indian: Wilbert / Simoneau 1992, No. K561.1; Ecuadorian: Carvalho-Neto 1966, No. 1; Chilean: Pino Saavedra 1987, No.

1; Argentine: Hansen 1957, Vidal de Battini 1980ff., Nos. 15–23, 26–48, 50; Algerian: Nowak 1969, No. 29, El-Shamy 2004; South African: Schmidt 1989 II, No. 562; Malagasy: Haring 1982, Nos. 2.3.6, 3.2.6.

6* *Animal Captor Talks with Booty in His Mouth* (previously *The Wolf Catches a Goose*). A wolf catches a goose and a fox catches a chicken. The fox asks the wolf something so that he opens his mouth and the goose is able to fly away [K561.1]. Then the wolf asks the fox, but the fox answers without losing his booty. Cf. Types 6, 227*.

Literature/Variants:
Italian: Cirese/Serafini 1975; Hungarian: MNK I; Jewish: Noy 1976.

7 *The Three Tree Names* (previously *The Calling of Three Tree Names*). A bear (wolf) and a fox wager as to which can name three trees first. The fox wins because the bear names three different varieties of the same tree. The fox names three different trees which can be pronounced more quickly [N51].

In some variants the devil and a man wager. Cf. Type 1093.

Literature/Variants: Krohn 1889, 65–67; Dähnhardt 1907ff. I, 193 not. 1; EM 9 (1999) 1175–1177 (V. Amilien).
Finnish: Rausmaa 1982ff. V, Nos. 18–20, VI, No. 292; Finnish-Swedish: Hackman 1917f. I, No. 6, II, No. 208; Estonian: Kippar 1986; Swedish: Liungman 1961; Norwegian: Hodne 1984, Kvideland/Sehmsdorf 1999, No. 2; Danish: Kristensen 1900, Nos. 68–82, 324, 633, 634; German: Kuhn 1859 II, 224 No. 4; Japanese: cf. Ikeda 1971, No. 9M; Nigerian: Klipple 1992.

8 *False Beauty Treatment* (previously *"Painting" on the Haycock*). (Including the previous Type 8A.) A fox tells a bear (wolf) that he has painted the birds. The bear wants to be painted too, although the fox warns him that it will hurt. The fox has the bear fill a pit with pitch and lay wood over it. He ties the bear on top and sets the wood on fire. The bear is burned (wounded or killed) [K1013.2].

In some variants the fox (jackal, man, rabbit, turtle) hurts the bear (wolf, lion, goat, possum, ogre) in another way, promising to make him more beautiful or to cure him and then putting on him red-hot stones, drenching him with boiling water, shaving his head or tail [A2317.12], or putting out his eyes with a hot poker [K1013]. (Previously Type 8A.)

Combinations: 1, 2, 5, 6, 8*.
Literature/Variants: Krohn 1889, 67–70; Dähnhardt 1907ff. IV, 239–241; Cosquin 1922b, 385–390; Schmidt 1999; EM: Schönheitskur (forthcoming).
Finnish: Rausmaa 1982ff. V, Nos. 21–23, VI, Nos. 292, 293; Finnish-Swedish: Hackman 1917f. I, No. 7; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977, No. *45*; Lappish: Kecskeméti/Paunonen 1974, Bartens 2003, No. 1; French: Dardy 1891, 337ff.; Spanish: cf. Camarena Laucirica 1991 I, No. 7; Frisian: Kooi 1984a;

German: Preuß 1912, 17f.; Russian: SUS; Ukrainian: Hnatjuk 1909f. I, No. 318, Lintur 1972, No. 30; Jewish: Noy 1976, No. 8A; Dagestan: Chalilov 1965, No. 11; Cheremis/Mari, Chuvash: Kecskeméti/Paunonen 1974; Siberian: Doerfer 1983, No. 30, cf. Kontelov 1956, 235f.; Uzbek: Afzalov et al. 1963 I, 26ff.; Tuva: Taube 1978, No. 7; Georgian: Kurdovanidze 2000, No. 8B*; Indian: Bødker 1957a, No. 174, cf. Nos. 175, 180, 210, Jason 1989, No. 8A; Chinese: Ting 1978, Nos. 8, 8B; Korean: Zaborowski 1975, No. 79, cf. Zŏng 1952, No. 69; Vietnamese: Landes 1886, No. 44, cf. Karow 1972, No. 141; Indonesian: Vries 1925f. II, 402 nos. 72–74; Hawaiian: Kirtley 1971, No. K1013; Eskimo: Barüske 1991, No. 70, cf. No. 69; North American Indian: Thompson 1929, 352 not. 271; US-American: Burrison 1989, 86f.; Spanish-American: Robe 1973; African American: Harris 1955, 507ff.; Mexican, Guatemalan: Robe 1973; Puerto Rican: Hansen 1957; South American Indian: cf. Karlinger/Freitas 1977, No. 41; Mayan: Peñalosa 1992; Peruvian: cf. Hansen 1957, No. **67F; Argentine: Chertudi 1960f. I, No. 17, Karlinger/Pögl 1987, No. 37; East African, Sudanese: Klipple 1992; Namibian, South African: Schmidt 1989 II, No. 713; Malagasy: Haring 1982, Nos. 2.3.8, 2.3.8.A, Klipple 1992.

8* *The Fox Trades the Burned Bones of the Bear for Reindeer.* A fox gathers the burned skeleton of a bear and puts it in a sack. He rattles the bones as if they were money and trades the sack for a reindeer (horse).

Combinations: 1, 2, and 8.
Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 8; Estonian: Kippar 1986; Lappish: Kecskeméti/Paunonen 1974, Bartens 2003, No. 1; Chinese: cf. Ting 1978.

8A See Type 8.

9 *The Unjust Partner.* (Including the previous Types 9A, 9B, and 9C.) A fox (jackal, monkey) and a bear (wolf, hedgehog, crab, bird) work their land together and agree to share the profits. While the bear threshes the grain in the barn, the fox rests, saying he has to support the beams in the roof so that they will not fall on the bear [K1251.1]. (Previously Type 9A.)

When they divide the harvest, the fox takes the grain and gives the bear the bigger pile of chaff [K171.1]. When their harvest is ground at the mill, the fox's share sounds different from the bear's [K171.2]. (Previously Type 9B.) Cf. Type 1030.

When the fox's grain is cooked it looks light, but the bear's looks dark. In order to convince the bear that all the grain tastes the same, the fox secretly takes a spoonful from the bear's dish and pretends it is from his own [K471]. (Previously Type 9C.)

In some variants the animals have a race to determine who gets which part of the harvest. Cf. Types 275A–C.

Combinations: This type is usually combined with episodes of one or more other types, esp. 1, 3, 4, 15, and 47A.

Remarks: Parts of the tale are also documented independently, esp. the episode of the dividing of the harvest.

Literature/Variants: Krohn 1889, 97–109; Dähnhardt 1907ff. IV, 249–252; cf. Schmidt 1999; EM 10 (2002) 599–603 (P.-L. Rausmaa); EM: Tausch von Pseudotätigkeiten (in prep.).

Finnish: Rausmaa 1982ff. V, Nos. 9, 24–26; Finnish-Swedish: Hackman 1917f. I, Nos. 3, 8; Estonian: Kippar 1986, Nos. 9, 9A–9C; Lappish: Qvigstad 1927ff. III, 13ff., cf. II, 259f., 261ff.; Karelian: Kecskeméti / Paunonen 1974, Nos. 9, 9A–9C; Swedish: Liungman 1961, No. 9AB; Norwegian: Hodne 1984, No. 9, 9C; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Nos. 9, 9B; Spanish: Camarena / Chevalier 1995ff. I, Nos. 9, 9B, González Sanz 1996, No. 9B; Basque: Camarena / Chevalier 1995ff. I; Catalan: Neugaard 1993, No. K171.1, Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, Nos. 64, 65, 93, 95, Cardigos (forthcoming); Frisian: Kooi 1984a, Nos. 9, 9B; German: Henßen 1955, No. 437a, Ranke 1966, No. 2; Italian: Cirese / Serafini 1975, Nos. 9, 9B, De Simone 1994, 564ff.; Sardinian: Rapallo 1982f., No. 9, 9B; Corsican: Massignon 1963, No. 5; Maltese: Mifsud-Chircop 1978; Czech: Jech 1984, 26f.; Slovakian: Polívka 1923ff. IV, 164ff.; Serbian: cf. Eschker 1992, Nos. 48, 49; Macedonian: Vražinovski 1977, Nos. 4, 5; Bulgarian: BFP, Nos. 9A, 9B; Greek: Megas 1978, Nos. 9A, 9B; Polish: Simonides 1979, No. 291; Turkish: Eberhard / Boratav 1953, No. 4, Alptekin 1994, No. II.17; Jewish: Jason 1975, Noy 1976, Nos. 9, 9A; Ossetian: Bjazyrov 1958, No. 4; Abkhaz: Bgažba 1959, 81ff.; Mordvinian: Kecskeméti / Paunonen 1974, Nos. 9, 9B, 9C; Siberian: Doerfer 1983, Nos. 59, 81; Yakut: Ėrgis 1967, No. 3, cf. No. 255; Tadzhik: STF, Nos. 15, 31, 52, 352, cf. No. 237; Palestinian: El-Shamy 2004, Nos. 9A, 9B; Indian: cf. Bødker 1957a, Nos. 330, 336, Jason 1989, Nos. 9, 9C; Burmese: Htin Aung 1954, 29ff., Kasevič / Osipov 1976, Nos. 38, 39; Sri Lankan: Thompson / Roberts 1960; Japanese: Ikeda 1971, Nos. 9, 1030; Malaysian: Overbeck 1975, 229; French-American: Ancelet 1994, No. 5; Spanish-American: TFSP 9 (1931) 153ff., 12 (1935) 16f., 14 (1938) 32ff., 25 (1953) 220ff.; Mexican: Aiken 1935, 16f.; Puerto Rican: cf. Hansen 1957, No. **74F; Mayan: Peñalosa 1992, No. 9B; Argentine: Chertudi 1960f. II, No. 4; North African: El-Shamy 2004; Algerian: Basset 1897, No. 79, El-Shamy 2004, Nos. 9, 9B; Moroccan: El-Shamy 2004, Nos. 9, 9A, 9B; Guinean, Congolese: Klipple 1992; Sudanese, Tanzanian: El-Shamy 2004; Namibian: Schmidt 1980, No. 50; South African: Coetzee et al. 1967, No. 9A, Grobbelaar 1981, Nos. 9, 9A, cf. Schmidt 1989 II, No. 468, Klipple 1992.

9A–9C See Type 9.

10*** ***The Fall over the Edge*** (previously ***Over the Edge***). A fox and a bear (wolf, man, devil) sleep together on the edge of a cliff. The fox pushes his companion over the edge so that he falls down and dies [K891.5.1, K891.5.2].

Literature/Variants:

Norwegian: Hodne 1984; Serbian: Filipović 1949, 226; Rumanian: Karlinger 1982, No. 19; Tuva: Taube 1978, Nos. 3, 7, 58; Indian: Bødker 1957a, No. 72; Spanish-American: Robe 1973; Algerian: El-Shamy 2004; Moroccan: Laoust 1949, No. 6, El-Shamy 2004.

15 ***The Theft of Food by Playing Godfather*** (previously ***The Theft of Butter [Honey] by Playing Godfather***). A fox (cat, jackal) and a wolf (bear, mouse) live together. The fox pretends that he has been invited to be godfather at a baptism (invited to a funeral or wedding) but instead he secretly eats up the butter (honey) that he and the wolf have stored. This happens again (three times). When the wolf asks him the name of the baptized child, the fox makes up names that reflect the diminution of the stored food [K372].

When the wolf discovers the butter is missing he accuses the fox, who denies having taken it. The fox proposes a test to determine who took the butter: both of them will lie in the sun and after some time the butter will melt and appear. While the wolf sleeps, the fox smears butter on him and thus "proves" his guilt [K401.1].

Combinations: This type is usually combined with episodes of one or more other types, esp. 1, 2, 3, 4, 5, 34, 41, 47A, and 210.
Remarks: Parts of the tale appear in late additions to *Roman de Renart*.
Literature/Variants: Krohn 1889, 74–81; Dähnhardt 1907ff. IV, 241–243; BP I, 9–13; Roberts 1964, 15–18; EM 5 (1987) 1217–1224 (C. Lindahl); Schmidt 1999.
Finnish: Rausmaa 1982ff. V, Nos. 27, 28; Finnish-Swedish: Hackman 1917f. I, No. 9; Estonian: Kippar 1986; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 1; Wepsian, Wotian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Scottish: Bruford / MacDonald 1994, Nos. 3a, 3b; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. II, No. 263, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Laport 1932; German: Tomkowiak 1993, 235, Kooi / Schuster 1994, No. 204, Grimm KHM / Uther 1996 I, No. 2, Hubrich-Messow 2000, Berger 2001; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Slovene: Brinar 1904, 20ff., Bolhar 1974, 107ff., 117f.; Macedonian: Eschker 1972, No. 10; Rumanian: Schullerus 1928; Bulgarian: BFP; Greek: Megas 1978; Sorbian: Nedo 1956, No. 3; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 6; Jewish: Jason 1965, 1988a, Haboucha 1992; Ossetian: Bjazyrov 1958, Nos. 5, 6; Cheremis / Mari: Kecskeméti / Paunonen 1974; Chuvash: Mészáros 1912, No. 40, Kecskeméti / Paunonen 1974; Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Yakut: Ėrgis 1967, No. 7, cf. No. 5; Tadzhik: STF, Nos. 18, 327; Georgian: Kurdovanidze 2000; Oman: El-Shamy 2004; Indian: Thompson / Roberts 1960; Japanese: Ikeda 1971; French-Canadian: Delarue / Tenèze 1964ff. III; US-American: Burrison 1989, 94, 155; French-American: Ancelet 1994, No. 1; Spanish-American: Robe 1973; African American: Dorson 1967, Nos. 1–4, MacDonald 1982, No. K401.1; Dominican: Flowers 1953; Puerto Rican: Hansen 1957; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, 66 not. 1, 359 not. 1; Egyptian, Algerian: El-Shamy 2004; Moroccan: Laoust 1949, No. 12, El-Shamy 2004; East African, Sudanese: Kronenberg / Kronenberg 1978, No. 24, Klipple 1992, El-Shamy 2004; Eritrean: El-Shamy 2004; Central African: cf. Lambrecht 1967, No. 550,6–9, Klipple 1992; Congolese:

Klipple 1992; South African: Coetzee et al. 1967, Grobbelaar 1981, Schmidt 1989 II, Nos. 402, 404, Klipple 1992.

15* *The Fox Entices the Wolf Away from His Booty.* (Including the previous Type 15**.) This miscellaneous type consists of various tales about a fox who entices a wolf away from his booty so the fox can eat it himself [K341].

Literature/Variants:
Finnish-Swedish: Hackman 1917f. I, No. 9; Estonian: Kippar 1986; French: Joisten 1971 II, No. 85.1; Catalan: Neugaard 1993, No. K341; Flemish: Meyer 1968, No. 15**; Greek: Megas 1978; Syrian: El-Shamy 2004; South American Indian: Wilbert / Simoneau 1992, No. K341; South African: Grobbelaar 1981.

15** See Type 15*.

20 See Type 20A.

20A *Animals Caught in a Pit Eat One Another Up* (previously *The Animals are Caught in a Pit*). (Including the previous Type 20.) A number of animals (fox, wolf, bear, hog, rooster, hen, goat, cat, hare, mouse) go on a journey (a pilgrimage) together [B296] to seek their fortunes. They try to jump over a pit but fall into it instead. Cf. Types 130, 130B, and 210.

When they grow hungry, the fox proposes that they eat the one amongst them with the ugliest name (who can sing highest or loudest, who can howl the longest, who is the youngest or the smallest). Thus all the animals are eaten one after another, until only two (fox and wolf) remain or only the fox is left [K1024]. Cf. Type 231*.

Combinations: 20C, 21, 136A*, 154, and 223.
Literature/Variants: Krohn 1889, 81–84; EM: Tiere fressen einander (in prep.).
Finnish: Rausmaa 1982ff. V, Nos. 29, 30; Estonian: Kippar 1986; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I, Nos. 20, 20A; Lappish: Kecskeméti / Paunonen 1974, No. 20; Wepsian: Kecskeméti / Paunonen 1974, Nos. 20, 20A; Karelian: Kecskeméti / Paunonen 1974, No. 20; Irish: Ó Súilleabháin / Christiansen 1963, No. 20; Portuguese: Custódio / Galhoz 1996f. II, 81f., Cardigos (forthcoming), No. 20; Frisian: Kooi 1984a; German: Grannas 1957, No. 40; Hungarian: MNK I, Nos. 20, 20A; Slovene: Gabrščček 1910, 171ff.; Serbian: Čajkanović 1929, No. 2; Croatian: Bošković-Stulli 1963, 38f.; Rumanian: Bîrlea 1966 I, 173f.; Bulgarian: BFP; Greek: Megas 1978, Nos. 20, 20A; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, 415f.; Jewish: Jason 1975, Noy 1976, No. 20; Dagestan: Chalilov 1965, No. 10; Ossetian: Bjazyrov 1958, Nos. 5, 7; Abkhaz: Šakryl 1975, No. 12; Cheremis / Mari: Kecskeméti / Paunonen 1974, Nos. 20, 20A; Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Kurdish: Džalila et al. 1989, No. 158; Kazakh: Sidel'nikov 1952, 30ff.; Kara-Kalpak: Volkov 1959, No. 11; Kalmyk, Buryat: Lőrincz 1979, No. 20; Georgian: Kurdovanidze 2000; Palestinian: El-Shamy 2004, No. 20; US-American: Roberts 1954, 43ff.;

Mexican: cf. Robe, No. 20*F; West Indies: Flowers 1953, No. 20; Moroccan: Basset 1897, No. 83; Burkina Faso: cf. Schild 1975, No. 64.

20C ***The Animals Flee in Fear of the End of the World.*** (Including the previous Type 2033.) A chicken (cat, mouse) is frightened by a nut (acorn, leaf) that falls on its head [Z43.3] (tail), or another animal is frightened by a noise (a fart) [J1812]. The chicken thinks this is a sign of an approaching war (the end of the world, the sky is falling down), and flees in panic together with the rooster (they go to tell the king about the disaster). They meet other animals (e.g. goose, hare, dog, bear, wolf, fox) who come to share their fear and go along with them.

The misunderstanding is cleared up, or the animals fall into a pit (see Type 20A). In some variants they arrive at the fox's den. The fox invites them inside and eats them (see Type 20D*).

Combinations: 20A, 21, 65, 130, and 2010IA.
Literature/Variants: Dähnhardt 1907ff. III, 19; BP I, 237; Wesselski 1933, 19; HDM 2 (1934–40) 185; Schwarzbaum 1980, 274; EM 6 (1990) 701f.; EM: Tiere fressen einander (in prep.).
Finnish: Rausmaa 1982ff. V, No. 23; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II, No. 2033; Wepsian: Kecskeméti / Paunonen 1974, Nos. 20C, 2033; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. III, 21ff., Kristensen 1896, Nos. 177–182, Kuhre 1938, No. 13; Scottish: Campbell 1890ff. IV, No. 4; Irish: Ó Súilleabháin / Christiansen 1963, No. 2033; English: Briggs 1970f. A II, 515f., 516f., 531, 532f.; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Braga 1987 I, 236f., Cardigos (forthcoming), No. 2033; Frisian: Kooi 1984a; Flemish: Meyer 1968, Nos. 20C, 2033; German: Hubrich-Messow 2000; Italian: Cirese / Serafini 1975; Hungarian: MNK I, No. 20C, MNK IX, No. 2033; Slovene: Matičetov 1973, No. 24; Bosnian: Preindlsberger-Mrazović 1905, 51ff.; Bulgarian: BFP, Nos. 20C, 2033; Greek: Megas 1978; Russian: SUS; Turkish: Eberhard / Boratav 1953, No. 20; Gypsy: MNK X 1; Ossetian: Britaev / Kaloev 1959, 19f.; Mordvinian: Kecskeméti / Paunonen 1974; Ostyak: Steinitz 1939, 133ff.; Kazakh: Sidel'nikov 1958ff. I, 181ff.; Tadzhik: STF, No. 365; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Palestinian: El-Shamy 2004; Tibetian: Kassis 1962, 86f.; Chinese: Ting 1978; Cambodian: Gaudes 1987, No. 3; Australian: Baughman 1966, Briggs 1970f. A II, 532f.; North American Indian: Konitzky 1963, No. 36; US-American: JAFL 46 (1933) 78; African American: Harris 1955, 194ff.; South American Indian: Hissink / Hahn 1961, No. 348; Mexican: Robe 1973; Cuban, Puerto Rican: Hansen 1957, No. 2033; Egyptian: El-Shamy 2004, Nos. 20C, 2033; Guinean, East African: Klipple 1992, No. 2033; Sudanese: El-Shamy 2004, Nos. 20C, 2033; South African: Coetzee et al. 1967.

20D* ***Pilgrimage of the Animals*** (previously ***Cock and Other Animals Journey to Rome to Become Pope***). (Including the previous Type 61A.) A rooster wants to go to Rome in order to become pope [B296.1]. His wife accompanies him, along with more and more other animals. They meet the fox, who invites them to rest in his den.

He asks them to sing and eats them one by one afterwards (see Type 20C).

Often the fox pretends to go on a pilgrimage (to a convent). Other animals (chicken, duck, goose, magpie, sparrow) go along with him. The fox asks to hear their confessions or accuses them of sins which are characteristic of the different kinds of animals. Then the fox eats them as a punishment.

In some variants the fox tells the rooster (partridge, lark) that he has become religious and repents his past actions [K2027], or he dresses as a nun [K2285]. Then he reproaches the rooster with his sins (his polygamy) and offers to hear his confession. When the rooster comes near, the fox catches him and gobbles him up.

Or, the rooster escapes by a ruse. (Previously Type 61A.) Cf. Types 113B, 165.

Combinations: 20A.
Remarks: The first episode is concentrated in Denmark, Germany, and Italy. The last episode is documented between 1195 and 1200 in the *Roman de Renart* (Branche VII).
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 66; Knapp 1933; Schwarzbaum 1964, 186 No. 61A; cf. Tubach 1969, No. 4046; Schwarzbaum 1979, 46f.; cf. Dicke / Grubmüller 1987, No. 225; EM 5 (1987) 480–484 (R. Bebermeyer).
Danish: Grundtvig 1854ff. I, 223f.; Spanish: Camarena / Chevalier 1995ff. I; Basque: Karlinger / Laserer 1980, No. 56; Catalan: Oriol / Pujol 2003; Portuguese: Camarena / Chevalier 1995ff. I; Frisian: Kooi 1984a; German: Plenzat 1922, 19ff., Tomkowiak 1993, 212, Berger 2001; Italian: Crane 1885, Nos. 87, 88, Toschi / Fabi 1960, No. 3b, Karlinger 1973b, Nos. 15, 21; Slovene: Matičetov 1973, 81f.; Serbian: Eschker 1992, No. 53; Macedonian: Tošev 1954, 152ff., Eschker 1972, No. 7, Čepenkov / Penušliski 1989 I, Nos. 8, 9; Bulgarian: BFP, No. 20D*, cf. Nos. *20*, *20D**; Greek: Megas 1978, Nos. 20D*, 61A; Polish: Krzyżanowski 1962f. I, No. 84; Russian: SUS, Nos. 20D*, 61A; Byelorussian: SUS; Ukrainian: SUS, Nos. 20D*, 61A; Turkish: cf. Eberhard / Boratav 1953, 415f.; Jewish: Jason 1965, No. 61A, Noy 1976, No. 61A; Kurdish: Hadank 1926, 169ff., Wentzel 1978, No. 38; Tadzhik: STF, Nos. 14, 363, 395, cf. No. 354; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Palestinian: Fadel 1978, No. 2, El-Shamy 2004; Jordanian: El-Shamy 2004, No. 61A; Iranian: Marzolph 1984; Indian: Tauscher 1959, No. 50, p. 184; Egyptian: El-Shamy 2004, Nos. 20D*, 61A; Algerian: El-Shamy 2004; Niger: Petites Sœurs de Jésus 1974, No. 12.

21 *Eating His Own Entrails.* (Including the previous Type 21*.) A fox and a wolf (bear, hog, tiger) fall into a pit together and grow hungry. The fox has concealed under his body (in his fur) the entrails (brain, eye) of an animal that he had killed earlier, and begins to gnaw on them. He tells the wolf that he cut open his own belly and is eating his own entrails [K1025, K1025.1.]. When the wolf tries to copy this, he dies.

Combinations: 15, 20A, 20C.

Remarks: Documented in 1847 in Finland. Often in combination with other animal tales.
Literature/Variants: Krohn 1889, 84–89; Tubach 1969, No. 2172; EM 3 (1981) 1244–1246 (Á. Dömötör).
Finnish: Rausmaa 1982ff. V, Nos. 30, 31, VI, Nos. 292, 293; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977, Nos. 21, 21*; Lithuanian: Kerbelytė 1999ff. I, Nos. 21, 21*; Wepsian: Kecskeméti / Paunonen 1974; Norwegian: Hodne 1984; Spanish: Camarena / Chevalier 1995ff. I; Frisian: Kooi 1984a; German: Grannas 1957, Nos. 18, 40; Hungarian: MNK I; Bulgarian: BFP, Nos. 21, *21**; Greek: Megas 1978, Nos. 21, 21*; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1975, Noy 1976; Gypsy: MNK X 1; Abkhaz: Bgažba 1959, 93f., Šakryl 1975, No. 12; Karachay: Lajpanov 1957, 53ff.; Cheremis / Mari, Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Kurdish: Džalila et al. 1989, No. 157, cf. No. 158; Siberian: Doerfer 1983, No. 31; Ostyak: Gulya 1968, No. 12; Kazakh: Sidel'nikov 1958ff. I, 181ff.; Kara-Kalpak: Volkov 1959, 59ff.; Tadzhik: STF, No. 369; Kalmyk: Džimbinov 1959, 85ff.; Buryat, Mongolian: Lőrincz 1979; Tuva: Taube 1978, Nos. 7, 15; Georgian: Kurdovanidze 2000; Indian: Tauscher 1959, No. 57, Thompson / Roberts 1960, Jason 1989; Tibetian: O'Connor 1906, 1ff.; Chinese: cf. Ting 1978; Laotian: cf. Lindell et al. 1977ff. I, 39ff., II, 50ff.; Indonesian: Vries 1925f. II, 400 No. 16; Eskimo: Menovščikov 1958, 26f.; Algerian, Moroccan: El-Shamy 2004; South African: Schmidt 1989 II, No. 408; Malagasy: Haring 1982, No. 2.3.104, Klipple 1992.

21* See Type 21.

23* *The Fox (Man) Induces the Wolf (Bear) to Impale Himself.* A fox challenges a wolf (bear) to jump over a stake. The fox notices that the wolf jumps sideways, so he shows him how he should jump straight forward. Thus the wolf becomes impaled on the stake. The fox tells him he should make an effort to get off, which causes the wolf to be stuck even more firmly.

Literature/Variants:
Hungarian: MNK I; Serbian: Karadžić 1937, No. 50; Croatian: cf. Bošković-Stulli 1963, No. 2; Chuvash: Kecskeméti / Paunonen 1974; Siberian: cf. Doerfer 1983, No. 55; Qatar, Eritrean: El-Shamy 2004.

30 *The Fox Tricks the Wolf into Falling into a Pit.* A fox (hedgehog, pig, hare) entices a wolf (lion, jackal) to a pit (well, trap). He dares the wolf to jump over the edge, or tells him there is food in the well. The wolf falls (jumps) in and is trapped.

Or, the fox lures the wolf into a concealed trap.

Combinations: 1, 2, 3, 4, and 47D.
Remarks: Documented in a Hebrew fable of Haï Gaon (939–1038).
Literature/Variants: Schwarzbaum 1979, 552f.; EM 11,2 (2004) 608–618 (L. Lieb); cf. Marzolph / Van Leeuwen 2004, No. 47.
Finnish: Rausmaa 1982ff. V, No. 32, VI, No. 295; Finnish-Swedish: Hackman 1917f. I, No. 11; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue /

Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 20, Cardigos (forthcoming); German: Haltrich 1885, 31 No. 2; Italian: Cirese / Serafini 1975; Hungarian: cf. MNK I, Nos. 30A*, 30B*; Macedonian: Piličkova 1992, 65ff.; Greek: Megas 1978, No. 30, cf. No. *30B; Russian: SUS; Byelorussian: Barag 1966, No. 100; Ukrainian: SUS; Jewish: Noy 1976; Gypsy: cf. MNK X 1, No. 30A*; Abkhaz: Bgažba 1959, 95f.; Cheremis / Mari: Kecskeméti / Paunonen 1974; Kurdish: Družinina 1959, 9f.; Buryat: Lőrincz 1979; Mongolian: Lőrincz 1979, No. 30, cf. Nos. 30A*, 30B*; Iranian: cf. Marzolph 1984, No. *30A; Chinese: Ting 1978; Vietnamese: Karow 1972, No. 141; Malaysian: Hambruch 1922, 52ff.; Moroccan: cf. Basset 1897, No. 82, cf. Laoust 1949, No. 2, El-Shamy 2004; Guinean: Klipple 1992; South African: Grobbelaar 1981.

31 *The Fox Climbs from the Pit on the Wolf's Back.* A fox jumps (falls) into a well and cannot get out by himself. He entices another animal (wolf, goat, bear) to come down with him. When the wolf asks how they will be able to get out, the fox says they will help each other. He climbs up on the wolf's back and gets out. On top of the well he mocks the wolf and does not help him out as he had promised [K652].

Combinations: 20A, 127B*.
Remarks: Aesopic fable (Perry 1965, 423 No. 9). Also documented in the *Roman de Renart* (XVII,1–138), in ca. 1205.
Literature/Variants: Pedersen / Holbek 1961f. II, No. 139; Schwarzbaum 1964, 184; Schwarzbaum 1979, 555, 558 not. 24; Dicke / Grubmüller 1987, No. 176; Schmidt 1999; EM 11,2 (2004) 608–618 (L. Lieb); cf. Marzolph / Van Leeuwen 2004, No. 47.
Finnish: Rausmaa 1982ff. V, No. 33; Finnish-Swedish: Hackman 1917f. I, No. 12; Estonian: Kippar 1986; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Cifarelli 1993, No. 435; Spanish: Goldberg 1998, No. K652; Catalan: Neugaard 1993, No. K652; Dutch: Schippers 1995, No. 429; German: Neumann 1968a, No. 199, Tomkowiak 1993, 211; Hungarian: MNK I, Nos. 31, 31A*; Slovene: Vrtec 1 (1873) 12; Macedonian: Vražinovski 1977, No. 10; Bulgarian: BFP; Greek: Megas 1978; Russian, Ukrainian: SUS; Jewish: Noy 1976; Gypsy: Mode 1983ff. I, No. 56; Turkmen: Reichl 1982, 57f.; Palestinian, Iraqi: El-Shamy 2004; Indian: Bødker 1957a, No. 778, Thompson / Roberts 1960; Vietnamese: Landes 1886, No. 44; Malaysian: Hambruch 1922, 48f., 59f., Overbeck 1975, 243; Indonesian: Vries 1925f. I, No. 14; African American: Parsons 1923a, No. 155II; Algerian, Moroccan: El-Shamy 2004; Chad: Jungraithmayr 1981, No. 38; Zimbabwen: Klipple 1992; Namibian, South African: Schmidt 1989 II, No. 510.

32 *The Wolf Descends into the Well in One Bucket and Rescues the Fox in the Other.* A fox (hare, hedgehog) falls or jumps into a well because he is thirsty (is fleeing from someone, or wants to trick the wolf into coming down) and sits in a bucket. He persuades the wolf (jackal) to get into the other bucket, and this lifts the fox's bucket up

to the top so he can get out [K651].

Often men find the wolf in the well and beat him.

Combinations: 34.
Remarks: Documented in a Hebrew fable of Rashi de Troyes (1040–1105), then in the 12th century in Petrus Alfonsus, *Disciplina clericalis* (No. 23). Also documented in 1178 in the *Roman de Renart* (IV,1–478).
Literature/Variants: Chauvin 1892ff. III, 78 No. 57; BP III, 192f., IV, 320; Jauss 1959, 128–132; Pedersen / Holbek 1961f. II, No. 191; Shukry 1965; Bercovitch 1966; Tubach 1969, No. 5247; Schwarzbaum 1979, 550–553, 556 not. 9; Dicke / Grubmüller 1987, No. 223; Dekker et al. 1997, 210–212; Adrados 1999ff. III, No. M. 500; Schmidt 1999; EM 11,2 (2004) 608–618 (L. Lieb).
Finnish: Rausmaa 1982ff. V, No. 34; Finnish-Swedish: Hackman 1917f. I, No. 13; Estonian: Kippar 1986; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Kristensen 1896, No. 52; Icelandic: Boberg 1966, No. K651; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 342; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. K651; Catalan: Neugaard 1993, No. K651, Oriol / Pujol 2003; Portuguese: Coelho 1985, No. 8, Cardigos (forthcoming); Dutch: Schippers 1995, No. 464; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 207; Flemish: Meyer 1968; German: Tomkowiak 1993, 215f.; Italian: Cirese / Serafini 1975; Hungarian: MNK I, Dömötör 1992, No. 420; Czech: Dvořák 1978, No. 5247; Slovene: Brinar 1904, 42ff.; Bulgarian: BFP; Greek: Megas 1978; Ukrainian: SUS; Jewish: Jason 1975, Noy 1976; Gypsy: MNK X 1; Iranian: Marzolph 1984; US-American: Burrison 1989, 94f., 155; African American: Dorson 1958, 167f.; Mexican: Robe 1973; Brazilian: Karlinger / Freitas 1977, No. 55; Chilean: Hansen 1957; Algerian: El-Shamy 2004; Moroccan: Laoust 1949, 3 No. 1, Topper 1986, No. 45, El-Shamy 2004; South African: Coetzee et al. 1967, Schmidt 1989 II, No. 544.

33 ***The Fox Plays Dead and is Thrown out of the Pit and Escapes.*** A fox (often together with one or more other animals) is caught in a trap (pit) and cannot get out. When the hunter comes, the fox pretends to be dead [K522]. The hunter takes him out of the trap and, thinking he will not move, lays him down. The fox runs away. Cf. Types 1, 105*, 233A, and 239.

Other animals try to imitate the fox's trick and pretend to be dead, but the hunter is not fooled a second time.

Combinations: 41, 105.
Literature/Variants: Schwarzbaum 1979, 213, 367; EM 11,2 (2004) 608–618 (L. Lieb).
Finnish: Rausmaa 1982ff. V, Nos. 30, 35; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. I; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 21, Cardigos (forthcoming); Macedonian: Miliopoulos 1955, 77f.; Bulgarian: BFP; Albanian: Mazon 1936, No. 48; Greek: Megas 1978, Nos. 33, *33A; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 5 V; Kurdish: Džalila et al. 1989, Nos. 159, 160; Turkmen: cf. Stebleva 1969, No. 1; Indian: Sheikh-Dilthey

1976, No. 45, cf. Bødker 1957a, No. 996; Indonesian: Vries 1925f. II, No. 177; Hawaiian: Kirtley 1971, No. K522; South American Indian: cf. Wilbert/Simoneau 1992, No. K 522; North African: Basset 1897, No. 69, El-Shamy 2004; Egyptian: El-Shamy 2004; Tunisian: Nowak 1969, No. 31, El-Shamy 2004; Algerian: Basset 1887, No. 8, Nowak 1969, Nos. 9, 31, El-Shamy 2004; Moroccan: Topper 1986, No. 44, El-Shamy 2004; Chad: Jungraithmayr 1981, No. 44; East African: Arewa 1966, No. 1735, Klipple 1992; Sudanese, Congolese: Klipple 1992.

33* See Type 41.

33** See Type 41.

34 ***The Wolf Dives into the Water for Reflected Cheese.*** (Including the previous Type 34B.) A wolf (fox, hyena, monkey) sees the moon reflected in water (a well) and thinks there is a cheese (sheep, butter) lying under the water. He jumps in to get it [J1791.3]. Often another animal (the fox) persuades the wolf to do this. Cf. Types 1335A, 1336.

In some variants the animal tries to drink up the water in order to get some cheese that he supposes is under it. He bursts. Or, the fox plugs him with a stopper just before he would have burst, and removes it when they come to an inn (a party). (Previously Type 34B.) Cf. Type 1141.

Combinations: This type is usually combined with episodes of one or more other types, esp. 1, 3, 4, 5, 8, 15, 32, 41, 49, 49A, 74C*, 78A, 122, 122A, 123, 154, 175, and 1530.

Remarks: Documented by Petrus Alfonsus, *Disciplina clericalis* (No. 23) in the 12th century. The variant with the drinking animal appears in Marie de France, *Ésope*, No. 58 (cf. Perry 1965, 448 No. 135). With human actors see Type 1336.

Literature/Variants: Dähnhardt 1907ff. IV, 230f.; Pedersen/Holbek 1961f. II, No. 191; Wesselski 1935b; cf. Schwarzbaum 1964, 184 No. 34B; Shukry 1965; Schwarzbaum 1979, 22 not. 11, 550–558; Dicke/Grubmüller 1987, Nos. 203, 580; Dekker et al. 1997, 210–212; cf. Adrados 1999ff. III, No. M. 503; EM: Spiegelbild im Wasser (forthcoming).

Finnish: Rausmaa 1982ff. V, 194; Estonian: Kippar 1986, No. 34B; Latvian: Arājs/Medne 1977, Nos. 34, 34B; Swedish: Liungman 1961; Norwegian: Hodne 1984, No. 34B; English: Baughman 1966; French: Delarue/Tenèze 1964ff. III, Nos. 34, 34B, Cifarelli 1993, No. 342; Spanish: Camarena/Chevalier 1995ff. I, Nos. 34, 34B, González Sanz 1996; Basque: Camarena/Chevalier 1995ff. I, Nos. 34, 34B; Catalan: Neugaard 1993, No. J1791.3, Oriol/Pujol 2003, González Sanz 1996, No. 34B; Portuguese: Martha/Pinto 1912, No. 38, Cardigos (forthcoming), Nos. 34, 34B, 34*C; Dutch: Schippers 1995, No. 56; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Wossidlo/Henßen 1957, No. 7, Peuckert 1959, No. 244III; Italian: Cirese/Serafini 1975; Hungarian: MNK I, Nos. 34, 34B; Czech: Sirovátka 1980, No. 39; Slovakian: Gašparíková 1991f. I, No. 122, II, No. 572; Slovene: Matičetov 1973, 115f.; Serbian: Karadžić 1937, No. 50, Eschker 1992, No. 50; Croatian: Bošković-Stulli 1963, Nos. 1, 2; Rumanian: Karlinger 1982, No. 19; Bulgarian: Ognjanowa 1987, No. 60; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I, No.

11; Sorbian: Nedo 1956, Nos. 2a, 2b, Nedo 1972, 174ff.; Ukrainian: SUS, No. 34*; Jewish: Jason 1975, Noy 1976, Nos. 34, 34B; Gypsy: MNK X 1; Indian: Bødker 1957a, Nos. 951, 955; Chinese: Ting 1978; North American Indian: Thompson 1919, 295 No. 81; Spanish-American: Robe 1973; African American: Dorson 1958, 167f., Dance 1978, No. 396; Mexican, Guatemalan, Costa Rican: Robe 1973, Nos. 34, 34B; Dominican: cf. Hansen 1957, No. 34**A; Puerto Rican: Hansen 1957; Nicaraguan: Robe 1973, No. 34B; Mayan: Peñalosa 1992, Nos. 34, 34B; Brazilian: Karlinger / Freitas 1977, No. 55; Chilean: Pino Saavedra 1960ff. III, Nos. 228, 229; West Indies: Flowers 1953; Moroccan: El-Shamy 2004; Nigerian: Walker / Walker 1961, 39f.; East African: Klipple 1992; Central African: Lambrecht 1967, No. 1629.

34A *The Dog Drops His Meat for the Reflection.* A dog swims across a river (crosses a bridge) with a piece of meat (a bone) in his mouth. When he sees his reflection, he thinks it is another dog with a bigger piece of meat. In an effort to take the meat from this dog, he dives after him (jumps into the water) and loses his own meat [J1791.4]. Cf. Types 34, 92, 1336, and 1336A.

Remarks: Aesopic fable (Perry 1965, 447 No. 133). Documented by Democritus in the 4th century B.C.E.

Literature/Variants: Chauvin 1892ff. II, 85 nos. 14, 15, III, 37 No. 41; Pauli / Bolte 1924 I, No. 426; Pedersen / Holbek 1961f. II, No. 37; Schwarzbaum 1964, 184 No. 34; Tubach 1969, No. 1699; Hatami 1977, No. 28; Schwarzbaum 1979, 17–25; Bodemann 1983; Dicke / Grubmüller 1987, No. 307; Adrados 1999ff. III, Nos. H. 136, M. 88; EM 6 (1990) 1343–1347 (A. Gier); Lieb 1996, 43–45.

Finnish: Rausmaa 1982ff. V, No. 36; Estonian: Kippar 1986; Lithuanian: Scheu / Kurschat 1913, 259 No. 14, Kerbelytė 1999ff. IV (forthcoming); Irish: Ó Súilleabháin / Christiansen 1963; French: Cifarelli 1993, No. 133; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. J1791.4; Portuguese: Oliveira 1900ff. II, No. 390, Cardigos (forthcoming); Dutch: Schippers 1995, No. 151; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 236, Neumann 1971, No. 37, Brunner / Wachinger 1986ff. IV, No. [1]Kel / 3 / 5, Tomkowiak 1993, 220; Hungarian: MNK I, Dömötör 1992, No. 403, Dömötör 2001, 277, 292; Czech: Dvořák 1978, No. 1699; Bulgarian: BFP; Greek: Megas 1978; Ukrainian: SUS; Turkish: cf. Eberhard / Boratav 1953, No. 237 (3); Jewish: Noy 1976; Ossetian: Christensen 1921, No. 7; Siberian: Radloff 1866ff. I, 216f.; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984; Indian: Bødker 1957a, Nos. 950, 1265, Jason 1989; Mongolian: Lőrincz 1979, No. 34A*; Vietnamese: Karow 1972, No. 143; Filipino: cf. Fansler 1921, No. 61; Egyptian, Moroccan: El-Shamy 2004; South African: Coetzee et al. 1967.

34B See Type 34.

34C *The Monkey with the Lentils.* A monkey drops a lentil (nut) out of his hand. As he climbs down the tree to find it, he drops the other lentils which he also had in his hand. When he reaches the ground, he cannot find any of the lost lentils [J344.1].

Remarks: Documented in the Indian *Jātaka* (No. 176).

Literature/Variants: Kirchhof / Oesterley 1869 VII, No. 139; Chauvin 1892ff. II, 104

No. 67; Schwarzbaum 1979, 23 not. 14; Dicke / Grubmüller 1987, No. 20.
Danish: Nielssen / Bødker 1951f. II, No. 70; Indian: Bødker 1957a, No. 1269, cf. No. 1271.

35A* ***The Fox Asks the Wolf for Meat.*** A fox smells the meat that a wolf has caught, but gets nothing. He suggests to the wolf how to protect the meat from greedy neighbors, and steals it at night [K331]. Cf. Type 1792.

Remarks: Documented between 1205 and 1250 in the *Roman de Renart* (XXIV, 213–314).
Literature/Variants: Schwarzbaum 1979, 475–477; cf. Dicke / Grubmüller 1987, No. 399; cf. Adrados 1999ff. III, No. S.179.
Latvian: Arājs / Medne 1977; Ukrainian: cf. SUS.

35B* ***The Fox Gets Bait from Trap by Luring Wolf into It.*** A fox finds a piece of meat by the roadside, but he is afraid that it might be a trap and does not eat it. When a wolf comes the fox tells him about the meat. The wolf goes to take it and falls into the trap. The fox is then able to eat the meat without danger [K1115.1].

In many variants the fox pretends to be fasting and thus says that he cannot eat the meat. When he eats it afterwards, he tells the wolf that the time for fasting is over.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; German: Plenzat 1927, 6, cf. Wossidlo / Henßen 1957, No. 6; Greek: Megas 1978, No. *44A; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 3 (1–2); Dagestan: Levin 1978, No. 44; Kurdish: Džalila et al. 1989, No. 159; Kara-Kalpak: Reichl 1985, 15, 53, 107f.; Tadzhik: STF, Nos. 32, 92; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984; Kazakh: cf. Reichl 1986, No. 28; Sudanese: Klipple 1992, No. 44*; South African: Grobbelaar 1981.

36 ***The Fox Rapes the She-Bear*** (previously ***The Fox in Disguise Violates the She-Bear***). A fox (hare) asks the children of the mother bear (wolf, fox, lioness) about their mother and says he would like to sleep with her. The mother bear overhears this and lies in wait for the fox so she can catch him. He slips between two trees but she is caught between them, and the fox rapes her [K1384].

The fox uses mud to color himself black and comes back to the bear disguised as a monk [K521.3]. She asks him if he has seen the fox. He asks her if it was the fox who raped her, and she worries that all the animals already know what happened to her.

Remarks: Documented by Marie de France, *Ésope* (No. 60) in the 12th century, and in 1174 in the *Roman de Renart* (II,1024–1390).
Literature/Variants: Krohn 1889, 89–93; cf. Tubach 1969, No. 3014; Dicke / Grubmüller 1987, No. 219; EM 5 (1987) 478–480 (U. Huse).

Finnish: Rausmaa 1982ff. V, No. 37; Finnish-Swedish: Hackman 1917f. I, No. 14; Estonian: Kippar 1986; Livonian: Loorits 1926, No. 2015; Latvian: Arājs / Medne 1977; French: cf. Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I; Portuguese: Coelho 1985, No. 7, Cardigos (forthcoming); Dutch: Schippers 1995, No. 462; Flemish: Meyer 1968; Hungarian: MNK I; Bosnian: Krauss 1914, No. 99; Bulgarian: BFP; Russian: SUS, Nos. 36, 36*; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 1 V; Ossetian: Bjazyrov 1958, No. 8; Kazakh: Makeev 1952, 165ff., Sidel'nikov 1958ff. I, 190ff.; Tadzhik: STF, Nos. 18, 27, 394; Mongolian: Lőrincz 1979; Georgian: Virsaladze 1961; Oman: Müller 1902ff. III, No. 35; Indian: Thompson / Roberts 1960, cf. Bødker 1957a, No. 888; Burmese: Kasevič / Osipov 1976, No. 182; Tibetian: O'Connor 1906, No. 9; Spanish-American, Mexican: Robe 1973; South American Indian: Wilbert / Simoneau 1992, No. K521.3; Mayan: Peñalosa 1992; Chilean: Pino Saavedra 1960ff. III, Nos. 230, 231; Argentine: cf. Chertudi 1960f., No. 2.

37 *The Fox as Nursemaid for the Mother Bear.* (Including the previous Type 37*.) This tale exists chiefly in three different forms:

(1) A mother bear needs a nursemaid to take care of her children while she goes out hunting. Out of all (e.g. hare, wolf, ox, fox) who apply, she chooses the fox (hyena). Each time she goes out he eats one of her children, but makes sure that she does not notice that they are missing. After the fox has eaten all of the children, he leaves [K931].

In north European variants the mother bear requires that the applicants sing well, and thus chooses the fox.

In a few variants the fox and the goose raise their children together and take turns minding them. The fox eats the goslings.

(2) The applicants must sing to prove that they would be good hired mourners. While the mourning husband organizes the burial, the fox eats the corpse.

(3) Instead of a nursemaid, a shepherd is needed for a herd of sheep. One after another, the sheep are eaten by the fox [K934]. (Previously Type 37*.) Cf. Type 123B.

Literature/Variants: Krohn 1889, 93–97; Chauvin 1892ff. II, 88, No. 24; Dähnhardt 1907ff. IV, 247–249; EM 5 (1987) 498–503 (D. D. Rusch-Feja); Schmidt 1999.
Finnish: Rausmaa 1982ff. V, Nos. 38–40; Finnish-Swedish: Hackman 1917f. I, Nos. 4, 15; Estonian: Kippar 1986, Nos. 37, 37*; Latvian: Arājs / Medne 1977, No. 37*; Lithuanian: Kerbelytė 1999ff. I, Nos. 37, 37*; Wepsian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Norwegian: Hodne 1984, No. 37*; Spanish: Camarena / Chevalier 1995ff. I, No. 37*; German: Birlinger 1871, 222f.; Hungarian: MNK I, No. 37*; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Chechen-Ingush: Levin 1978, No. 41; Ossetian: Bjazyrov 1958, No. 3; Kurdish: cf. Džalila et al. 1989, No. 171; Siberian: Doerfer 1983, No. 32; Uzbek: Reichl 1978, 11, 59, 116; Tuva: Taube 1978, No. 2; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984, No. 37*; Indian: Bødker 1957a, No. 443, cf. No. 80; Indonesian: Vries 1925f. II, No. 92; North American Indian: Thompson 1929, No. 31; Spanish-American: Robe 1973; African American: Harris 1955, 365ff.; Nicaraguan, Costa

Rican: Robe 1973; South American Indian: Wilbert / Simoneau 1992, No. K931; Chilean: Pino Saavedra 1987, Nos. 3, 4; Guinean: Klipple 1992; East African: Arewa 1966, No. 855, Klipple 1992; Congolese: Klipple 1992; Namibian: Schmidt 1989 II, No. 432; South African: Coetzee et al. 1967, Nos. 37, 41c, Grobbelaar 1981, Nos. 37, 37*, Schmidt 1989 II, No. 432A; Malagasy: Haring 1982, Nos. 2.1.37, 2.2.37.

37* See Type 37.

38 ***Claw in Split Tree.*** A man (fox) asks a bear (tiger) to help him fell a tree (split wood). The bear is to hold his claw on a part of the tree. The man removes a wedge he had put there, so that the two pieces of wood spring back together and the bear is caught [K1111].

In some variants the bear asks the man for help, but the man says that the bear must help him first.

Combinations: 151, 157A, and 1159.
Remarks: Documented in the *Hitopadeśa* (II,1) and in 1179 in the *Roman de Renart* (I,474–728).
Literature/Variants: Chauvin 1892ff. II, 86 No. 20, III, 77 No. 53; Dähnhardt 1907ff. IV, 231f.; BP I, 68f., II, 99; Pauli / Bolte 1924 I, Nos. 18, 250; cf. Schwarzbaum 1979, 511–518; EM 3 (1981) 1261–1271 (H. Breitkreuz).
Finnish: Rausmaa 1982ff. V, Nos. 41–43; Finnish-Swedish: Hackman 1917f. I, 20 nos. 30, 34; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III; Spanish, Basque: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, No. 58, Cardigos (forthcoming); Dutch: cf. Meder / Bakker 2001, No. 479; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Tomkowiak 1993, 235f., Grimm KHM / Uther 1996 I, No. 8, Hubrich-Messow 2000; Swiss: cf. Büchli / Brunold-Bigler 1989ff. I, 358; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Czech: Satke 1958, No. 36, Sirovátka 1980, No. 41; Slovakian: cf. Gašparíková 1979, No. 92; Slovene: Brinar 1904, 60ff.; Bulgarian: Karlinger / Mykytiuk 1967, No. 36; Greek: Megas 1978, No. 151; Polish: Krzyżanowski 1962f. I; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 13 (4), Alptekin 1994, Nos. V.92, V.93; Jewish: Noy 1976; Gypsy: MNK X 1; Tadzhik: STF, No. 377; Georgian: Kurdovanidze 2000; Iraqi: El-Shamy 2004; Chinese: Ting 1978; Indian: Thompson / Roberts 1960; Cambodian: cf. Gaudes 1987, No. 75; Indonesian: Vries 1925f. II, 400 No. 9; US-American: Barden 1991, No. 78; Spanish-American: Robe 1973; African American: Harris 1955, 141ff.; Mexican: Robe 1973; Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Argentine: Karlinger / Pögl 1987, No. 35; North African, Moroccan, Sudanese: El-Shamy 2004; Algerian: Frobenius 1921ff. III, No. 14, El-Shamy 2004; South African: Coetzee et al. 1967, Grobbelaar 1981.

40 See Type 40A*.

40A* ***The Wolf and the Bell*** (previously ***Wolf Has Tail Attached to Bell***). (Including the previous Types 40 and 160***.) Cf. Type 110. This tale

exists chiefly in three different forms:

(1) A wolf and a fox eat food that does not belong to them. The fox fixes a bell to the wolf so that, if anyone opens the door, they will be warned and be able to escape quickly. The wolf's tail becomes caught in the bell cord (he is hung up on the cord).

(2) A wolf forces a fox to give him food. The fox takes revenge by ringing a bell which betrays the wolf, or the wolf accidentally reveals himself by ringing a bell [K1114, K1022.4]. (Previously Type 160***.)

(3) The animal that wolf and fox want to eat wears a bell, which the fox rings in order to betray the wolf. (Previously Type 40.)

Remarks: Documented ca. 1190 in *Roman de Renart* (Branche XII).
Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 41; Livonian: Kecskeméti/Paunonen 1974, No. 160***; French: Delarue/Tenèze 1964ff. III; Spanish: Camarena/Chevalier 1995ff. I, González Sanz 1996; Catalan: Oriol/Pujol 2003; Italian: Cirese/Serafini 1975, No. 160***; Croatian: Bošković-Stulli 1975b, No. 62; Moroccan: El-Shamy 2004.

40B* See Type 2D.

41 ***The Wolf Overeats in the Cellar.*** (Including the previous Types 33*, 33**, 41*, and 160**.) A fox (cat, jackal, hedgehog) convinces a wolf (polecat, hyena, antelope) to join him in breaking into a cellar (storehouse, stable, kitchen, vineyard) to steal food. While they eat, the fox keeps checking to be sure that he still fits through the narrow exit. The wolf eats so much that he cannot leave. He is caught and beaten (killed) [K1022.1].

In early variants, a fox in a storehouse eats so much that he cannot leave. A weasel advises him to fast. (Previously Type 41*.)

Or, the fox pretends to be dead because he is so fat that he cannot leave the cellar without help. Thus he is able to escape. (Previously Type 33**.)

Combinations: This type is usually combined with episodes of one or more other types, esp. 1, 2, 4, 34, and 100.
Remarks: Documented by Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry/Crane, No. 174); then in 1178 in the *Roman de Renart* (XIV,647–843). The version with the fox and the weasel is documented by Horace, *Epistolae* (I,7) and as an Aesopic fable (Perry 1965, 425 No. 24).
Literature/Variants: BP II, 108–117; Dähnhardt 1907ff. IV, 232f.; Schwarzbaum 1964, 184; Tubach 1969, Nos. 4092, 5346; Schwarzbaum 1979, 210–218, 456; Dicke/Grubmüller 1987, Nos. 216, 222; Adrados 1999ff. III, No. M. 400; Schmidt 1999; EM: Wolf im Keller (in prep.).
Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925, No. 160*; Livonian, Wotian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin/Christiansen 1963, Nos. 33**, 41, O'Sullivan 1966, No. 3; French: Delarue/Tenèze

1964ff. III, Cifarelli 1993, No. 433; Spanish: Camarena/Chevalier 1995ff. I; Catalan: Neugaard 1993, No. K1022.1; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, No. 3, Cardigos (forthcoming), Nos. 33**, 41, 160**; Dutch: Schippers 1995, No. 453; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Legros 1962; German: Moser-Rath 1964, No. 226, Tomkowiak 1993, 215, Grimm KHM/Uther 1996 II, No. 73, Hubrich-Messow 2000, Berger 2001; Ladinian: Decurtins 1896ff. II, No. 90; Italian: Cirese/Serafini 1975; Sardinian: Rapallo 1982f.; Hungarian: MNK I; Slovene: Brinar 1904, 17ff.; Rumanian: Schullerus 1928, No. 35 I*; Bulgarian: BFP; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I, No. 3; Russian: SUS; Ukrainian: SUS, No. 41, cf. No. 160*****; Turkish: Eberhard/Boratav 1953, No. 1, Alptekin 1994, Nos. II.2, IV.63; Jewish: Noy 1963a, No. 1, Jason 1965, Nos. 33**, 41*, Noy 1976, Nos. 33**, 41, 41*; Gypsy: MNK X 1; Tadzhik: STF, No. 188; Syrian: El-Shamy 2004, Nos. 33*, 41; Iraqi: El-Shamy 2004; Iranian: Marzolph 1984, Nos. 41, 160**; Indian: Thompson/Roberts 1960, Jason 1989; Chinese: cf. Ting 1978; Japanese: Inada/Ozawa 1977ff.; Hawaiian: Kirtley 1971, No. K1022.1; French-American: Ancelet 1994, No. 4; Spanish-American: Robe 1973; West Indies: Flowers 1953; Egyptian: El-Shamy 2004; Tunisian: Nowak 1969, No. 31, El-Shamy 2004; Algerian: Nowak 1969, No. 31, El-Shamy 2004, No. 41*; Moroccan: El-Shamy 2004, Nos. 33*, 41*; Cameroon: Kosack 2001, 365, 588; East African, Sudanese: Klipple 1992; Central African: Lambrecht 1967, Nos. 1052, 1548; Namibian: Schmidt 1989 II, No. 410; South African: Coetzee et al. 1967, Grobbelaar 1981, Schmidt 1989 II, No. 410.

41* See Type 41.

43 ***The Bear Builds a House of Wood; the Fox, of Ice.*** (Including the previous Type 1097.) In the winter, a fox (wolf, bear) builds himself a fine house of ice. A hare (wolf, fox, bear, sheep, goat) builds himself a house of wood (stone, iron, grass, wool). When summer comes, the fox's house melts, and he goes to live in the hare's house. He gradually pushes the hare out [J741.1]. Cf. Types 80, 81, and 1238.

Remarks: Also told with human actors (previously Type 1097).
Literature/Variants: Krohn 1889, 109f.; EM 6 (1990) 604–607 (P.-L. Rausmaa).
Finnish: Rausmaa 1982ff. V, 196; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Wotian, Syrjanian: Kecskeméti/Paunonen 1974; French: Tegethoff 1923 II, No. 38; Slovene: Vrtec 44 (1914) 150f.; Bulgarian: BFP; Greek: Kretschmer 1917, No. 18; Russian: SUS, Nos. 43, 43*; Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, Noy 1976; Mordvinian, Votyak: Kecskeméti/Paunonen 1974; Indian: Thompson/Roberts 1960; Burmese: Kasevič/Osipov 1976, No. 39; French-American: Carrière 1937, 279 No. 62.

44 ***The Oath on the Iron.*** (Including the previous Type 44*.) To settle a dispute (about their communal food supplies) a fox (hedgehog, sheep) proposes to a wolf that they swear on an iron trap (called Gospel) to tell the truth. This tale exists chiefly in four different forms:

(1) The fox touches the trap delicately. The wolf hits it hard so its jaws snap together and catch him [K1115].

(2) A hedgehog wants to swear on a tree with a trap that is called a judge. When the judge does not answer him, a wolf pushes the trap so hard that he is caught in it.

(3) A wolf wants to skin a sheep, but a fox, who is the sheep's friend, makes the wolf promise not to harm him. He swears by kissing a trap, and is caught in it. (Previously Type 44*.)

(4) A sheep proposes to swear on a bush in which a dog is hiding. The dog attacks the wolf.

Remarks: Documented in the middle of the 12th century in *Ysengrimus* (VI,349–550), then in 1178 in the *Roman de Renart* (XIV,899–1088, cf. Branche X).
Literature/Variants: Chauvin 1892ff. II, 191 No. 6; Köhler/Bolte 1898ff. I, 408f.; EM 3 (1981) 1140f. (H.-J. Uther); Dicke/Grubmüller 1987, No. 322.
Latvian: Arājs/Medne 1977, No. 44*; Lithuanian: Kerbelytė 1999ff. I, No. 44*; French: Delarue/Tenèze 1964ff. III; Italian: Cirese/Serafini 1975; Hungarian: MNK I, No. 44**; Slovene: Vrtec 21 (1891) 118; Croatian: Valjavec 1890, No. 72, Ardalić 1906b, 131f., Bošković-Stulli 1963, No. 63; Bulgarian: BFP; Greek: Megas 1978; Russian, Byelorussian, Ukrainian: SUS, No. 44*; Chechen-Ingush: Levin 1978, No. 42; Uzbek: Afzalov et al. 1963 I, 30ff.; Iraqi: Jahn 1970, No. 2, El-Shamy 2004; Syrian, Palestinian: El-Shamy 2004, No. 44A§; Iranian: Marzolph 1984, No. *44A; Chinese: cf. Ting 1978, No. 44*; North African, Tunisian, Algerian, Sudanese: El-Shamy 2004, No. 44A§; Egyptian: El-Shamy 1980, No. 51, El-Shamy 2004, No. 44A§; Moroccan: cf. Nowak 1969, No. 35, El-Shamy 2004, No. 44A§.

44* See Type 44.

47A ***The Fox Hangs Onto the Horse's Tail*** (previously ***The Fox [Bear, etc.] Hangs by His Teeth to the Horse's Tail, Hare's Lip***). (Including the previous Type 47C.) A fox (wolf, bear, monkey, several animals) runs into a seemingly-dead horse (donkey, dog) and (on the advice of another animal) wants to take the carcass home for food. He ties (bites) himself to the dead animal's tail [K1022.2, K1047] and starts to drag it home. The horse jumps up and runs away, dragging the fox to his master, who beats (kills) the fox.

Or, the fox persuades the wolf to tie a rope around the wolf's neck and the other end around the animal they want to eat. The wolf is strangled. (Previously Type 47C.) Cf. Types 1875, 1900.

Often the animal only pretends to be dead, in order to catch the fox.

Sometimes the hare witnesses the event and laughs so hard that his lip splits [A2211.2, A2342.1].

Combinations: This type is usually combined with episodes of one or more other types, esp. 1, 2, 3, 4, 15, 47B, 122A, and 154.
Remarks: Documented ca. 1200 in the *Roman de Renart* (IX,1586–1903). The variant of Heinrich Steinhoewel, *Esopus* (7. Extravagante, No. 87) has been very influential. Also an etiological animal tale, why the hare has a split lip.
Literature/Variants: Krohn 1889, 70–74; Dähnhardt 1907ff. IV, 235–239; BP III, 74–

77; Pedersen / Holbek 1961f. II, No. 120; Schwarzbaum 1979, 232, 233 not. 9; cf. Dicke / Grubmüller 1987, No. 124; EM 5 (1987) 511–522 (C. Shojaei Kawan); Schmidt 1999.

Finnish: Rausmaa 1982ff. V, Nos. 44–49; Finnish-Swedish: Hackman 1917f. I, Nos. 17, 31; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977, No. 47C; Lithuanian: Kerbelytė 1999ff. I; Lappish, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984, No. 47A, p. 49f.; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 47A, 47C; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 325; Spanish: Camarena / Chevalier 1995ff. I, No. 47C; Catalan: Oriol / Pujol 2003; Basque: Karlinger / Laserer 1980, No. 53; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 32, 33, 35, Cardigos (forthcoming), No. 47C; Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 206, Kooi / Schuster 1994, No. 241; German: Tomkowiak 1993, 236, Kooi / Schuster 1994, No. 240, Grimm KHM / Uther 1996 II, No. 132, Hubrich-Messow 2000; Italian: Cirese / Serafini 1975; Hungarian: MNK I, Dömötör 2001, 287; Slovakian: Polívka 1923ff. V, 138f., Gašparíková 1991f. I, No. 122; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I, No. 47A; Russian: SUS, Nos. 47A, 47C*; Byelorussian, Ukrainian: SUS; Syrian: El-Shamy 2004; Iranian: Marzolph 1984, No. *78; Indian: Bødker 1957a, No. 156, Thompson / Roberts 1960; Sri Lankan: Thompson / Roberts 1960; Tibetian: O'Connor 1906, No. 7; Chinese: cf. Ting 1978; Korean: Choi 1979, No. 12; Japanese: Ikeda 1971, No. 47A, cf. No. 47C; North American Indian: Knight 1913, 92; French-American: Ancelet 1994, No. 6; Spanish-American: Espinosa 1937, No. 110; African American: Harris 1955, 123, Dorson 1958, No. 5; South American Indian: Hissink / Hahn 1961, No. 325; Mayan: Laughlin 1977, 323ff.; Brazilian: Cascudo 1955b, 131ff.; Chilean: Hansen 1957, No. 47*C, Pino Saavedra 1987, No. 5; Argentine: Karlinger / Pögl 1987, No. 36; West Indies: Flowers 1953; Moroccan: Laoust 1949, No. 14, El-Shamy 2004; East African, Sudanese: Klipple 1992; Namibian: Schmidt 1989 II, No. 420A; South African: Coetzee et al. 1967, Grobbelaar 1981, Nos. 47A, 47C.

47B ***The Horse Kicks the Wolf in the Teeth.*** (Including the previous Types 47E and 122J.) A wolf (lion) wants to eat a horse (mule, donkey, foal). Before the horse will let himself be eaten, he demands that the wolf does him a favor, e.g. take a thorn out of his foot, remove his iron shoe, or read his name (his genealogy [J954.1], age, selling price) which is printed on the bottom of his hoof. Or, he asks to be eaten from his hindquarters forward. When the wolf approaches his hoof, the horse kicks him [K566, K1121].

Sometimes a fox persuades a wolf to look for a horse's name (genealogy) under his hoof. Or, the wolf asks God to give him something to eat, or pretends to be a doctor and examines the horse's hoof [K1955, K1121.1].

In some variants a lion sends a wolf and / or a fox (jackal) after a donkey (horse, camel), who is absent from the parliament of the animals. When they ask why he did not attend, the donkey says he has a charter under his hoof that excuses him. When the wolf attempts to read the document, the donkey kicks him [J1608, K551.18]. (Previously Type 47E.)

Combinations: 122A–122N*.
Remarks: Aesopic fable (Perry 1965, 457 No. 187, 587 No. 693, 593ff. No. 699). Documented in the 13th century in the *Roman de Renart* (XIX,1–90). The motif of the donkey's charter under his hoof is documented by Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 33) in the 12th century.
Literature/Variants: Kirchhof / Oesterley 1869 IV, No. 138, VII, No. 43; Chauvin 1892ff. III, 71 No. 40, IX, 17 No. 3; BP III, 77; Wesselski 1925, No. 58; Pedersen / Holbek 1961f. II, Nos. 75, 114, 125, 214; Schwarzbaum 1964, 184; Tubach 1969, Nos. 371, 2605, 3432; Schwarzbaum 1979, 156, 157 not. 4, 362 not. 22, cf. 339; EM 4 (1984) 440–442 (E. Moser-Rath); Dicke / Grubmüller 1987, Nos. 393, 412; cf. Marzolph 1992 II, No. 523; Adrados 1999ff. III, Nos. H. 198, M. 56, M. 221, M. 245, M. 273, cf. No. H. 257; Schmidt 1999; EM: Wolf und Pferd (in prep.).
Finnish: Rausmaa 1982ff. V, No. 116, p. 198; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Danner 1961, 168ff.; Lappish: Kecskeméti / Paunonen 1974; Danish: Berntsen 1883, No. 11, Kristensen 1898, No. 12, Holbek 1990, No. 3; Scottish: Campbell 1890ff. I, 286 No. 19, Shaw 1955, 59; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 47B, 47E; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, Nos. 28, 115, 378; Spanish: Camarena / Chevalier 1995ff. I, Nos. 47B, 122J, González Sanz 1996, Nos. 47B, 122J; Basque: Camarena / Chevalier 1995ff. I, No. 122J; Catalan: Neugaard 1993, No. K1121, Oriol / Pujol 2003, Nos. 47B, 122J; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 34, 37, Cardigos (forthcoming), No. 122J; Dutch: Schippers 1995, Nos. 213, 509, cf. Nos. 258, 459; Frisian: Kooi 1984a, Nos. 47B, 47E, 122J, Kooi / Schuster 1994, No. 205; Flemish: Meyer 1968; Walloon: Laport 1932; German: Tomkowiak 1993, 224, Berger 2001, No. 122J; Italian: Cirese / Serafini 1975; Hungarian: MNK I, Nos. 47B, 47F*, 122J; Czech: Dvořák 1978, No. 2605; Slovene: Vrtec 7 (1877) 172; Serbian: Čajkanović 1929, No. 2, Eschker 1992, No. 65; Croatian: Valjavec 1890, No. 61; Bosnian: Schütz 1960, No. 3; Rumanian: Schullerus 1928, No. 122D*, Bîrlea 1966 I, 137, 374; Bulgarian: BFP, No. 122J, cf. No. *122K**; Albanian: Jarník 1890ff., 422; Greek: Megas 1978, No. 122J; Polish: Krzyżanowski 1962f. I; Sorbian: Nedo 1956, 77ff.; Russian: Nikiforov / Propp 1961, No. 34; Byelorussian: Kabašnikau 1960, 38f.; Ukrainian: Sonnenrose 1970, 143ff., Lintur 1972, No. 10; Turkish: Eberhard / Boratav 1953, No. 11 V, p. 414 No. 4, Alptekin 1994, No. III.58; Jewish: Jason 1965, No. 47E, Noy 1976, Nos. 47B, 47E, Jason 1988a, No. 47E; Gypsy: MNK X 1, No. 122J; Dagestan: Wunderblume 1958, 337ff.; Kurdish: Hadank 1926, 166ff., Družinina 1959, 20f.; Armenian: Wendt 1961, 34ff.; Ostyak: Rédei 1968, No. 38; Kara-Kalpak: Volkov 1959, No. 13, Reichl 1985, 19f., 58f., 109f.; Uzbek: Afzalov et al. 1963 I, 55f., Laude-Cirtautas 1984, No. 4; Tadzhik: STF, Nos. 76, 142; Georgian: Dirr 1920, No. 33, Orbeliani / Awalischwili et al. 1933, 112 No. 36; Mongolian: Lőrincz 1979, No. 47E; Tuva: Taube 1978, No. 8; Syrian, Lebanese: El-Shamy 2004, Nos. 47B, 47E; Palestinian, Jordanian, Iraqi: El-Shamy 2004, Nos. 47E, 48§; Iranian: Marzolph 1984, No. 122J; Tibetian: O'Connor 1906, No. 8; Chinese: Ting 1978; Japanese: Ikeda 1971, No. 6; Spanish-American: Robe 1973; Chilean: Pino Saavedra 1960ff. III, No. 234; Argentine: Chertudi 1960f. I, Nos. 1, 24; West Indies: Flowers 1953; Egyptian: El-Shamy 2004, Nos. 47B, 47E, 48§; Tunisian: Brandt 1954, 21; Algerian: Rivière 1882, 141f., Basset 1897, Nos. 73, 83, Laoust 1949, No. 20, Nowak 1969, No. 32, El-Shamy 2004, Nos. 47B, 47E, 48§; Moroccan: El-Shamy 2004, No. 47E, 48§, 122J; Ethiopian: Müller 1992, No. 70; South African: Grobbelaar 1981, No. 47E, Schmidt 1989 II, No. 420B.

47C See Type 47A.

47D *The Dog Wants to Imitate the Wolf* (previously *The Dog Imitating a Wolf Wants to Slay a Horse*). (Including the previous Types 101*, 117*, and 119C*.) A wolf (bear) teaches a dog (jackal, fox) to hunt and, before he preys on a horse, he asks the dog whether his eyes are bloody and / or his hindquarters are trembling. Then he attacks the horse and kills it.

When the dog hunts by himself, he asks the same question to a weak companion (cat, hare). After a horse wounds (kills) the dog, his companion says that the dog now really looks frightening because not only his eyes are bloody. Cf. Type 47B.

Combinations: 30, 100, and 101.
Remarks: Documented in the 4th / 5th century in a fable of Aphthonius (No. 20). Also found in the Indian *Jātaka* (nos. 143, 335).
Literature/Variants: Pedersen / Holbek 1961f. II, No. 133; Schwarzbaum 1979, 456, 457 not. 14; EM 6 (1990) 1358–1360 (L. G. Barag); Barag 1995.
Latvian: Arājs / Medne 1977, No. 119C*; Lithuanian: Kerbelytė 1999ff. I; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; German: Henßen 1951, Nos. 2, 2a; Bulgarian: BFP; Greek: Megas 1978, No. 119C*; Polish: Krzyżanowski 1962f. I, No. 107; Russian, Byelorussian, Ukrainian: SUS, No. 117*; Kurdish: Džalila et al. 1989, Nos. 163, 170; Kazakh: Sidel'nikov 1958ff I., 199f.; Kalmyk: Lőrincz 1979, No. 119C*; Tadzhik: STF, No. 371; Indian: Bødker 1957a, No. 939, Thompson / Roberts 1960; Sri Lankan: Thompson / Roberts 1960; Tibetian: Hoffmann 1965, No. 19; Spanish-American, Mexican, Panamanian: Robe 1973; Mayan: Peñalosa 1992; Bolivian: Aníbarro de Halushka 1976, No. 2; Argentine: Vidal de Battini 1980ff., Nos. 144, 190, 220; Moroccan: Laoust 1949, No. 17.

47E See Type 47B.

48* *Flatterer Rewarded, Honest One Punished* (previously *The Bear who Went to the Monkey for the Gold Chain*). (Including the previous Type 68**.) The fox flatters the monkey (bear, siren, animal king) and says his children are pretty. The monkey rewards him (gives him food). The wolf (bear) is also hungry, but he tells the monkey the truth about his children and the monkey beats him [J815.1].

In some variants, a self-appointed emperor of the monkeys asks two travelers who he is. One says he is the emperor and is rewarded; the other says he is a monkey and is punished. Cf. Type 51A.

Remarks: Aesopic fable (Perry 1965, 528 No. 569).
Literature/Variants: BP II, 473; Pauli / Bolte 1924 I, No. 381; Pedersen / Holbek 1961f. II, No. 101; Schwarzbaum 1964, 184f.; Schwarzbaum 1968, 363f., 594; Tubach 1969, No. 304; EM 1 (1977) 144 not. 48; Schwarzbaum 1979, 389, 391 not. 4; Dicke / Grubmüller 1987, Nos. 11, 28; EM 7 (1993) 1258–1264 (C. Schmitt); Adrados 1999ff. III, Nos. M. 200, not-H. 247, not-H. 283.

Estonian: Kippar 1986, No. 68**; Latvian: Arājs/Medne 1977, No. 68**; Norwegian: Hodne 1984; Spanish: Goldberg 1998, No. J815.1; Catalan: Neugaard 1993, No. J815.1; Portuguese: Martinez 1955, No. J815.1; Dutch: Schippers 1995, Nos. 18, 454; Frisian: Kooi 1984a, No. 68**; Flemish: Meyer 1968, No. 68**; German: Hubrich-Messow 2000; Jewish: Noy 1976.

49 *The Bear and the Honey.* A fox promises to take a bear (hyena) to a beehive. Instead he takes him to a wasps' nest. The bear bites into it and is badly stung [K1023]. Cf. Type 1785C.

Literature/Variants: Schmidt 1999.
Lappish: Qvigstad 1927ff. IV, 471ff.; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. III; Frisian: Kooi 1984a; Flemish: Meyer 1968; Slovene: Kosi 1890, 98f.; Polish: Krzyżanowski 1962f. I; Chinese: Ting 1978; Vietnamese: Landes 1886, No. 44; Japanese: Ikeda 1971; North American Indian: JAFL 26 (1913) 75; Spanish-American, Mexican: Robe 1973; South American Indian: Hissink/Hahn 1961, Nos. 121, 338; Mayan: Peñalosa 1992; Peruvian: Hansen 1957; Argentine: Chertudi 1960f. I, No. 18; Kenyan: Mbiti 1966, No. 5; Namibian, South African: Schmidt 1989 II, No. 424, Schmidt 1996, No. 3.

49A *The Wasp Nest as King's Drum.* A monkey (hare, fox, deer) and a tiger (bear, lion, coyote) go hunting together. The tiger finds the monkey sitting next to a wasps' nest (beehive). The monkey says he is guarding his master's drum (organ, garbage [K1056]). Or, he has a snake which he calls his flute (scepter, walking stick) [J1761.6]. The tiger asks him to play his drum, and is stung by the wasps [K1023.1, K1023.5].

Literature/Variants: Schmidt 1999.
Indian: Bødker 1957a, Nos. 160, 163, cf. Nos. 161, 162, 170, Thompson/Roberts 1960, Jason 1989; Burmese: Kasevič/Osipov 1976, No. 141; Cambodian: Gaudes 1987, No. 4; Vietnamese: Karow 1972, No. 141; Malaysian: Overbeck 1975, 231; Indonesian: Vries 1925f. I, Nos. 33, 51, 61; Spanish-American, Mexican: Robe 1973; Namibian: Schmidt 1989 II, No. 426; South African: Grobbelaar 1981, Schmidt 1989 II, No. 426.

50 *The Sick Lion.* A lion (bear, tiger) is sick, and all the animals except the fox (jackal) visit him. The wolf (lynx, coyote, hyena) calls attention to the fox's absence, which angers the lion. The fox overhears this. He comes and tells the sick lion that he will recover if he applies a fresh wolfskin to his body (eats fresh wolf meat [K961.2]). The lion has the wolf skinned [K961].

Remarks: Aesopic fable (Perry 1965, 534f. No. 585). Documented between 1180 and 1190 in the *Roman de Renart* (X,1113–1723).
Literature/Variants: Chauvin 1892ff. III, 78 No. 56; Pauli/Bolte 1924 I, No. 494; Pedersen/Holbek 1961f. II, No. 123; Schwarzbaum 1964, 185; Schwarzbaum 1979,

428–436; Kaczynski / Westra 1982; Dicke / Grubmüller 1987, No. 599; Marzolph 1992 II, No. 472; Lieb 1996, 199–204; EM 8 (1996) 1216–1224 (C. Shojaei Kawan); Adrados 1999ff. III, Nos. H. 269, M. 233; Schmidt 1999.
Finnish: Rausmaa 1982ff. V, No. 50; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 306; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, No. 82, Cardigos (forthcoming); Dutch: Schippers 1995, No. 455, Hogenelst 1997 II, No. 15; Flemish: Meyer 1968; Walloon: Laport 1932; German: Moser-Rath 1964, No. 235, Tomkowiak 1993, 222; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Slovene: Kosi 1890, 19f.; Greek: Megas 1978; Ukrainian: SUS; Jewish: Noy 1976; Tadzhik: STF, No. 372; Georgian: Kurdovanidze 2000; Lebanese: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Bødker 1957a, No. 95, Jason 1989; Spanish-American, Mexican: Robe 1973; African American: Baer 1980, 153f.; Mayan: Peñalosa 1992; Cape Verdian: Parsons 1923b I, 57; Algerian, Moroccan: El-Shamy 2004; Cameroon: Kosack 2001, 648; East African: Klipple 1992; Sudanese: Baer 1980, 153f., Klipple 1992, El-Shamy 2004; Namibian: Schmidt 1989 II, No. 512; South African: Grobbelaar 1981, Schmidt 1989 II, No. 512, Klipple 1992.

50A *The Fox Sees All Tracks Going into Lion's Den but None Coming Out.* A lion who is too weak (lazy) to hunt any more pretends to be sick and stays in his den. One by one the animals come to visit him and he eats them. When the fox comes, he sees the tracks going in, but none coming back out. He decides not to go in [J644.1]. Cf. Type 66A.

Remarks: Aesopic fable (Perry 1965, 448 No. 142). Documented by Horace, *Epistulae* (I,1,74) and by Plutarch, *Moralia* (79A). Popular as a proverbial phrase.
Literature/Variants: Chauvin 1892ff. III, 27 No. 6; Pedersen / Holbek 1961f. II, No. 105; Schwarzbaum 1964, 185; Tiemann 1973; Schwarzbaum 1979, 137–141; Dicke / Grubmüller 1987, No. 201; EM 8 (1996) 1228–1232 (B. Steinbauer); Adrados 1999ff. III, Nos. H. 147, M. 231; Schmidt 1999.
Finnish: Rausmaa 1982ff. V, No. 51; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Irish: Ó Súilleabháin / Christiansen 1963; French: Cifarelli 1993, No. 312; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. J644.1; Catalan: Neugaard 1993, No. J644.1, Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, No. 66, Cardigos (forthcoming); Dutch: Schippers 1995, No. 442; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 266; Hungarian: MNK I; Ukrainian: SUS; Jewish: Haboucha 1992; Turkmen: Reichl 1982, 55f.; Iranian: Marzolph 1984, No. *50A; Indian: Thompson / Roberts 1960; African American: Dance 1978, No. 352; Mexican: Robe 1973; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 42, El-Shamy 2004; Moroccan: El-Shamy 2004; Sudanese: Reinisch 1879, 202ff., El-Shamy 2004; Ethiopian: Müller 1992, No. 68; Eritrean: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 500; South African: Coetzee et al. 1967, Grobbelaar 1981, Schmidt 1989 II, No. 500.

50B *The Fox Leads the Donkey to Lion's Den but is Himself Eaten.* In order to save himself from being eaten, a fox brings his friend the donkey to a lion. But the lion eats the fox anyway, before the donkey [K1632].

Remarks: Aesopic fable (Perry 1965, 457f. No. 191).
Literature/Variants: Schwarzbaum 1964, 185; Schwarzbaum 1979, 44 not. 4; Dicke / Grubmüller 1987, No. 180; Adrados 1999ff. III, No. H. 203.
French: Cifarelli 1993, No. 35; Spanish: Camarena / Chevalier 1995ff. I; Dutch: Schippers 1995, No. 215; Jewish: Noy 1976.

50C *The Donkey Boasts of Having Kicked the Sick Lion.* An old, weak lion is insulted and attacked by the animals whom he used to hunt. A bear, ox, donkey, etc. take their revenge and boast of it [W121.2.1].

Remarks: Aesopic fable (Perry 1965, 520 No. 481).
Literature/Variants: Tubach 1969, No. 3065; Schütze 1973, 90f.; Schwarzbaum 1979, 1–4; Timm 1981; Dicke / Grubmüller 1987, No. 377; Adrados 1999ff. III, Nos. M. 217, not-H. 201.
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Spanish: Goldberg 1998, No. W121.2.1; French: Cifarelli 1993, No. 315; Dutch: Schippers 1995, No. 199; Hungarian: MNK I, No. 50D*, Dömötör 1992, No. 412; Chinese: cf. Ting 1978.

51 *The Lion's Share.* A lion (tiger), a wolf (donkey, panther, dog), and a fox (jackal) go hunting together. The wolf has to divide the booty and gives each the same amount. The lion kills him. Then he demands the fox to divide the booty. The fox gives it all to the lion (gives the lion the meat and takes the bones for himself) [J811.1].

When the lion asks the fox where he learned to do that, the fox replies, "From the wolf".

In some variants the booty is never divided. Instead, the lion claims it all and no one dares to contradict him [J811.1.1].

Remarks: Aesopic fable (Perry 1965, 484 No. 339). Ca. 1202 documented in the *Roman de Renart* (XVI,721–1506). Popular as a proverbial phrase.
Literature/Variants: Górski 1888; Chauvin 1892ff. III, 67 No. 33; Pedersen / Holbek 1961f. II, No. 39; Tubach 1969, No. 3069; Schütze 1973, 41–46; Schwarzbaum 1979, 73–76, 286–289; Dicke / Grubmüller 1987, No. 402; Marzolph 1992 II, No. 932; EM 8 (1996) 1224–1228 (K. Pöge-Alder); Adrados 1999ff. III, Nos. H. 154, M. 218b, M. 225, M. 232b, M. 464; Schmidt 1999.
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, Nos. 301, 320; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. J811.1.1; Catalan: Neugaard 1993, No. J811.1.1; Portuguese: Camarena / Chevalier 1995ff. I; Dutch: Schippers 1995, Nos. 203, 219; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Moser-Rath 1964, No. 163, Tomkowiak 1993, 224f.; Italian: Cirese / Serafini 1975; Sardinian: Rapallo 1982f.; Hungarian: MNK I, No. 51, cf. No. 51^*_1; Slovene: Brinar 1904, 36ff.; Bulgarian: BFP; Greek: Megas 1978; Ukrainian: cf. SUS; Jewish: Jason 1965, Noy 1976, Jason 1988a; Dagestan: Chalilov 1965, No. 13; Uighur: Makeev 1952, 187f.; Kurdish: Džalila et al. 1989, No. 164; Turkmen: Stebleva 1969, No. 13; Tadzhik: STF, No. 187; Georgian: Dolidze 1956, 411f., Kurdovanidze 2000, No. 51B*; Persian Gulf, Saudi Arabian, Yemenite, Iraqi, Syrian, Lebanese: El-Shamy 2004; Iranian: Marzolph 1984; Afghan: Lebedev 1986, 215f.; Indian: Jason 1989; Chinese: Ting 1978; African American: Harris 1955,

358ff.; Chilean: Pino Saavedra 1987, Nos. 4, 5; Argentine: Hansen 1957, No. 51**A; North African, Egyptian, Moroccan: Nowak 1969, No. 27, El-Shamy 2004; Algerian: Basset 1887, No. 75, Laoust 1949, No. 15, El-Shamy 2004; East African: Arewa 1966, No. 781, Klipple 1992; Chad: cf. Jungraithmayr 1981, No. 47; Sudanese: Klipple 1992, El-Shamy 2004; Ethiopian: Gankin et al. 1960, 141, cf. 111, 111f.; Somalian: Klipple 1992; Central African: Lambrecht 1967, No. 1036; Namibian, South African: Schmidt 1989 II, No. 510.

51A *The Fox Has the Sniffles* (previously ***Fox Refuses to be Mediator***). A lion (wolf) asks the animals if his breath smells bad (his den is dirty). Those who say yes are killed. The monkey gives a flattering answer so that the lion will not kill him. Later the lion pretends to be sick and claims that he needs monkey meat to be cured, so the monkey is killed after all. The fox says he has the sniffles (forgot his glasses) and cannot smell, so he is not killed [J811.2]. Cf. Type 243A.

Often the animals are killed, whether they say the lion's breath stinks or not.

Remarks: Aesopic fable (Perry 1965, 522 No. 514). In Jewish jokes, the actors are human.

Literature/Variants: Pedersen/Holbek 1961f. II, No. 93; Schwarzbaum 1964, 185; Schwarzbaum 1968, 298 No. 319, 364 No. 511, 480 No. 511; Schwarzbaum 1979, 223 not. 13; Dicke/Grubmüller 1987, No. 400; EM 5 (1987) 522–527 (E. Moser-Rath); Adrados 1999ff. III, Nos. M. 229, not-H. 200.

Finnish: Rausmaa 1982ff. V, No. 52; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; French: Cifarelli 1993, No. 317; Spanish: Camarena/Chevalier 1995ff. I, Goldberg 1998, No. J811.2.1; Catalan: Oriol/Pujol 2003; Dutch: Schippers 1995, Nos. 23, 456; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 74, Neumann 1971, No. 19, Rehermann 1977, 272 No. 26, 324f. No. 19; Hungarian: MNK I; Croatian: Valjavec 1890, No. 68; Greek: Megas 1978; Polish: Simonides 1979, No. 292; Jewish: Noy 1976; Tadzhik: STF, No. 378; Indian: Jason 1989; Burmese: Htin Aung 1954, 10f.; Spanish-American, Panamanian: Robe 1973; Tunisian: El-Shamy 2004.

51*** *The Fox as Umpire to Divide Cheese.* Two animals fight over some prey (cheese, meat) and ask a fox (monkey, cat) to judge the case. He eats it himself (cat eats the two animals [K815.7]) [K452]. Cf. Type 926D.

In some variants the fox takes bites from the pieces of food to make both parts the same. In the end he eats them both.

Remarks: Documented in the Arabian version of *Kalila and Dimna*.

Literature/Variants: Chauvin 1892ff. II, 223 No. 152(21); Schwarzbaum 1979, iii, cf. Dicke/Grubmüller 1987, No. 344.

Estonian: Kippar 1986; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Goldberg 1998, No. K815.7; Dutch: Kooi 2003, No. 107; Frisian: Kooi 1984a; German: Neumann 1971, No. 40; Hungarian: MNK I; Slovene: Zupanc 1932, 127f.; Croatian: cf. Stojanović 1867, No. 21; Macedonian: cf. Čepenkov/Penušliski 1989 I, Nos. 1, 10; Bulgarian: BFP, Nos. *51*****, *243D*, cf. No. *51****; Greek: Megas

1978; Ukrainian: SUS; Jewish: Noy 1976; Gypsy: MNK X 1; Kurdish: Džalila et al. 1989, No. 178; Syrian: El-Shamy 2004; Indian: Jason 1989, Nos. 51***, 51*B; Chinese: Ting 1978; Japanese: Ikeda 1971, No. 98; Filipino: Wrigglesworth 1993, No. 18; Mexican: Robe 1973; Egyptian, Algerian, Moroccan: El-Shamy 2004.

52 ***The Donkey without a Heart.*** A lion (tiger, wolf) wants to eat a donkey (deer, ram, camel). A fox (jackal, hedgehog) persuades a donkey to go with him to the lion (to go into the service of the king of animals). On the first approach, the donkey runs away, but the fox persuades him again and the lion kills the donkey. The fox secretly eats the donkey's heart (ear, brains). The lion notices that the organ is missing, but the fox claims that this donkey never had a heart, because if he had one, he would not have let himself be deceived [K402.3].

In variants from central Asia, a wolf, a bear, and a fox catch a camel who lets himself be eaten. While the bear and the wolf clean (butcher, transport) the carcass, the fox eats the heart (brains, intestines). He tells the wolf that the bear ate it. While the bear and the wolf fight, the fox runs away with the meat. Cf. Types 785, 785A.

Remarks: Aesopic fable (Perry 1965, 484 No. 336). Documented in the Indian *Pañcatantra* (IV,2).

Literature/Variants: Rochholz 1869; Krohn 1889, 13–20; Chauvin 1892ff. II, 99 No. 58; Keidel 1894; Hertel 1906; BP II, 153; Schwarzbaum 1968, 22, 358; cf. Tubach 1969, No. 717; Schwarzbaum 1979, 504–511; Barag 1984; EM 4 (1984) 442–445 (L. G. Barag); Dicke / Grubmüller 1987, No. 281; Lieb 1996, 65–69; Adrados 1999ff. III, Nos. M. 220, M. 443, not-H. 289, not-H. 95.

French: Cifarelli 1993, Nos. 285, 314; Spanish: Goldberg 1998, No. K402.3; German: Moser-Rath 1964, No. 189, Grimm DS / Uther 1993 II, No. 497; Jewish: Jason 1965, No. 52*A, Noy 1976, Nos. 52, 52*A, Jason 1988a, No. 52*A; Dagestan: Chalilov 1965, Nos. 12, 16; Kurdish: Džalila et al. 1989, No. 177; Kazakh: Sidel'nikov 1958ff. I, 143; Kara-Kalpak: Ševerdin 1960, 135ff.; Kirghiz: Brudnyj / Ešmambetov 1962, 28ff.; Kalmyk: Vatagin 1964, 256ff.; Druze: Falah / Shenhar 1978, No. 22; Syrian, Lebanese, Iraqi, Qatar: El-Shamy 2004; Afghan: Lebedev 1972, No. 36, Lebedev 1986, 219ff.; Pakistani: Thompson / Roberts 1960; Indian: Bødker 1957a, No. 347, Thompson / Roberts 1960, Jason 1989, No. *52; Sri Lankan: Thompson / Roberts 1960; Egyptian: El-Shamy 2004; Tunisian: cf. Nowak 1969, No. 18, El-Shamy 2004; Algerian: El-Shamy 2004; Moroccan: Socin / Stumme 1894f., No. 18, Laoust 1949 I, No. 29, El-Shamy 2004; Niger: Petites Sœurs de Jésus 1974, No. 8; Ethiopian: Müller 1992, No. 33.

53 ***The Fox at Court*** (previously ***Reynard the Fox at Court***). A fox is summoned before a judge because of his crimes (e.g. stealing chickens, being absent from the parliament of the animals) and is condemned to death. By means of his last request, he manages to escape [J864.2, cf. K2055].

In some variants the fox is finally killed by a man.

Remarks: Documented between 1174 and 1190 in the *Roman de Renart* (I, Va).
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 66, VII, No. 32; Pauli / Bolte 1924 I, No. 29; cf. Tubach 1969, No. 2171; Powell 1983, 152–166; cf. Dicke / Grubmüller 1987, Nos. 192, 215; Adrados 1999ff. III, No. M. 497.
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Frisian: Kooi 1984a; German: Moser-Rath 1964, Nos. 86, 207; Hungarian: MNK I; South African: Coetzee et al. 1967.

53* ***The Fox Investigates a Roar*** (previously ***The Fox and the Hare Hear Screaming***). A fox (lion) hears a loud roar and is frightened but he goes to see what caused it. He finds a frog who is croaking and steps on (kills) him [U113].

Remarks: Aesopic fable (Perry 1965, 448 No. 141).
Literature/Variants: Dicke / Grubmüller 1987, No. 384.
Latvian: Arājs / Medne 1977; French: Cifarelli 1993, No. 305; Bulgarian: BFP, No. *70C*; Ukrainian: SUS, No. 70C*; Georgian: Kurdovanidze 2000, No. 70C*; South American Indian: Wilbert / Simoneau 1992, No. U113.

55 ***The Animals Build a Road (Dig Well).*** The animals (birds) decide (are commanded by God) to build a road (well, reservoir). One animal (mole, mouse, snake, crab, swallow, raven, oriole) refuses to help because he thinks he can go where he wants without it (can always find enough water). The animals prevent him from going to the well [A2233.1], or he is killed when he crosses the road [A2233. 1.2, A2233.1.3] [Q321].

Remarks: Documented in the 13th century in the *Roman de Renart* (XXII). Later combined with etiological tales about animal characteristics (names).
Literature/Variants: Dähnhardt 1907ff. III, 312–324; Schmidt 1999; EM: Tiere bauen einen Weg (in prep.).
Finnish: Rausmaa 1982ff. V, Nos. 53–55; Latvian: Arājs / Medne 1977; Lithuanian: Scheu / Kurschat 1913, Nos. 73, 74, cf. Danner 1961, 159; Slovene: Matičetov 1973, 54, 55; Polish: cf. Krzyżanowski 1962f. II, No. 2537; Byelorussian, Ukrainian: SUS; Chinese: Ting 1978; French-American: Saucier 1962, No. 33a; Spanish-American: TFSP 18 (1943) 172–177; Guinean: Klipple 1992; East African: Arewa 1966, No. 1981, Klipple 1992; Sudanese: Klipple 1992; Central African: Lambrecht 1967, No. 736; Namibian: cf. Schmidt 1980, No. 49; South African: Klipple 1992.

56 ***The Fox through Sleight Steals the Young Magpies.*** This type number refers to a cycle of related tales with the same introduction. See esp. Types 56A and 56B.

Literature/Variants: EM 5 (1987) 534–537 (M. Belgrader).
Livonian: Loorits 1926; Karelian: cf. Konkka 1959, 123ff.; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: RE 6 (1966) 464f., 465ff.; Portuguese: Cardigos (forthcoming); Slovene: Kosi 1890, 124f.; Macedonian: Vražinovski 1977, No. 15; Bulgarian: BFP; Greek: Megas 1978; Byelorussian: Barag 1966, No. 99; Nenets:

Puškareva 1983, 67; Yakut: Ėrgis 1967, No. 12; Kazakh: Sidel'nikov 1958 I, 181ff.; Uzbek: Afzalov et al. 1963 I, 47ff.; Spanish-American: Robe 1973; Niger: Petites Sœurs de Jésus 1974, No. 4; Ethiopian: Gankin et al. 1960, 229ff.

56A *The Fox Threatens to Cut Down the Tree and Gets Young Birds* (previously ***The Fox Threatens to Push Down the Tree***). A fox (jackal) threatens to cut down the tree (using his tail as a saw) of a mother bird (magpie, woodpecker, dove, thrush, nightingale) unless she will throw down to him one of the chicks (eggs) which are in her nest [K1788].

Thus the fox eats one of the chicks every day. When only one is left, the mother tells another mother bird (crow, magpie) about her misfortune. This bird replies that a fox cannot cut down a tree. The mother refuses to give the last chick to the fox, who decides to take revenge on the neighbor bird. When he sees her, he pretends to be dead. The bird approaches him, and the fox kills and eats her [K751, cf. K827.4]. Cf. Type 1.

Combinations: 6, 56B, 56D, and 225.
Remarks: Documented between 1174 and 1190 in the *Roman de Renart* (V,21–246, Va,247–263).
Literature/Variants: Chauvin 1892ff. II, 112 No. 81; Dähnhardt 1907ff. IV, 279–283; cf. Dicke/Grubmüller 1987, No. 536; EM 5 (1987) 534–537 (M. Belgrader); Schmidt 1999.

Finnish: Rausmaa 1982ff. V, Nos. 17, 56; Finnish-Swedish: Hackman 1917f. I, Nos. 18, 19,1–3; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Spanish: Camarena/Chevalier 1995ff. I, González Sanz 1996; Basque: Camarena/Chevalier 1995ff. I; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 20, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Lemke 1884ff. II, No. 38, Ranke 1966, No. 5, Henßen 1963a, No. 33; Hungarian: MNK I; Slovene: Kosi 1890, 44f.; Macedonian: Miliopoulos 1955, 72ff.; Bulgarian: BFP; Greek: Megas 1978; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 9 (1–3); Gypsy: MNK X 1; Dagestan: Kapieva 1951, 17ff., Chalilov 1965, No. 7; Ossetian: cf. Britaev/Kaloev 1959, 17f., Levin 1978, No. 40; Cheremis/Mari, Mordvinian: Kecskeméti/Paunonen 1974; Udmurt: Kralina 1961, 69ff.; Kurdish: Družinina 1959, 17ff.; Nenets: Puškareva 1983, 67; Siberian: Kontelov 1956, 230f., Doerfer 1983 II, No. 82; Yakut: cf. Ėrgis 1967, No. 9; Kazak: cf. Sidel'nikov 1958ff. I, 201ff.; Turkmen: Stebleva 1969, No. 14; Tadzhik: STF, Nos. 34, 300, 320, 362; Kalmyk: Vatagin 1964, 258f.; Buryat: cf. Ėliasov 1959 I, 267ff.; Mongolian: Michajlov 1962, 182f., Heissig 1963, No. 13; Tuva: Taube 1978, No. 4; Georgian: Kurdovanidze 2000; Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Jason 1989; Chinese: Ting 1978; Hawaiian: Kirtley 1971, No. K751; Eskimo: cf. Barüske 1991, No. 53; Spanish-American: Robe 1973; South American Indian: Wilbert/Simoneau 1992, No. K751; Brazilian: Cascudo 1955a, 281ff., Alcoforado/Albán 2001, No. 2; Egyptian: El-Shamy 2004; Algerian: Rivière 1882, No. 6, Lacoste/Mouliéras 1965 I, No. 17, El-Shamy 2004; Moroccan: Laoust 1949, No. 26, El-Shamy 2004; East African, Sudanese: Klipple 1992, No. 56, El-Shamy 2004; Ethiopian: Reinisch 1881ff. II, No. 22, Gankin et al. 1960, 219f.; Eritrean: Littmann

1910, No. 11, El-Shamy 2004; South African: Coetzee et al. 1967, Grobbelaar 1981, Schmidt 1989 II, No. 550.

56B ***The Fox (Jackal) as Schoolmaster*** (previously ***The Fox Persuades the Magpies into Bringing their Young into his House***). (Including the previous Types 56C and 56D*.) A fox (jackal) persuades a bird (magpie, woodpecker, dove) or a crocodile (wolf, leopard, hyena) to let him educate her children [K1822.2]. The fox eats them [K811, K931.1]. When the mother comes to visit them, the fox says they are not there (shows her one that is still alive). After a while the mother discovers what has happened. She goes for help to a dog (wolf). The dog pretends to be dead (lures the fox into a trap) and kills the fox [K911]. Cf. Type 37.

Or, the fox leaves before the mother can take revenge. (Previously Type 56C.)

In some variants the fox baptizes the hen's children and becomes their teacher. Then he eats them. (Previously Type 56D*.)

Combinations: 56A, 154, 223, and 248.
Remarks: Documented ca. 1200 in the *Roman de Renart* (XI,716–1522).
Literature/Variants: EM 5 (1987) 534–537 (M. Belgrader); Schmidt 1999, No. 56C. Finnish: Rausmaa 1982ff. V, No. 57; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961, No. 56B, 354 No. 56AB; Danish: Kristensen 1896, Nos. 60–63; Icelandic: Boberg 1966, Nos. K811, K911; Scottish: cf. Campbell 1890ff. I, 279 No. 7; French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Pires de Lima 1948, 535f., Cardigos (forthcoming), No. 56; Frisian: Kooi 1984a, No. 56D*; German: Neumann 1971, No. 51, cf. Moser-Rath 1964, No. 87; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, No. 6; Hungarian: MNK I, No. 56F*, cf. Dömötör 1992, No. 382, Dömötör 2001, 287; Bulgarian: BFP; Greek: Megas 1978, No. 56D*; Russian, Byelorussian, Ukrainian: SUS; Jewish: Noy 1976; Chechen-Ingush: Levin 1978, No. 41; Dagestan: Chalilov 1965, No. 4; Ossetian: Bjazyrov 1958, No. 9; Yakut: Ėrgis 1967, No. 8; Uzbek: cf. Schewerdin 1959, 102ff.; Kalmyk, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Indian: Bødker 1957a, No. 448, Thompson / Roberts 1960, No. 56C; Chinese: Ting 1978; South American Indian: Wilbert / Simoneau 1992, No. K811; Brazilian: Alcoforado / Albán 2001, No. 3; Argentine: Hansen 1957, No. 56**C; Algerian: Laoust 1949, No. 26, Lacoste / Moliéras 1965 I, No. 17, El-Shamy 2004; Moroccan: El-Shamy 2004; Guinean: Klipple 1992, No. 56; East African: Arewa 1966; Tanzanian: El-Shamy 2004, No. 56B; Namibian: Schmidt 1989 II, No. 432B; South African: Coetzee et al. 1967, Nos. 56B, 56C, Grobbelaar 1981, No. 56C, Schmidt 1989 II, No. 432B.

56C See Type 56 B.

56D ***Fox Asks Bird What She Does When Wind Blows.*** A fox (jackal) asks a bird (sparrow, duck, heron, flamingo) what she does with her beak when it is windy (when she goes to sleep). When the bird puts her

head under one wing to demonstrate, the fox gobbles her up [K827.1].

Combinations: 56A.
Remarks: Documented in *Kalila and Dimna* (No. 81).
Literature/Variants: Chauvin 1892ff. II, 112 No. 81, 151 No. 13; Dähnhardt 1907ff. IV, 283f.; cf. Dicke / Grubmüller 1987, No. 536; Schmidt 1999.
Latvian: Arājs / Medne 1977; Faeroese: Nyman 1984; Frisian: Kooi 1984a; German: Neumann 1971, No. 11, Tomkowiak 1993, 236; Slovakian: Gašparíková 1991f. II, No. 458; Slovene: Kosi 1890, 44f.; Croatian: Gaál / Neweklowsky 1983, No. 52; Greek: Megas 1978; Ukrainian: SUS, No. 56D*; Georgian: Dirr 1920, No. 34; Chinese: Ting 1978; West Indies: Flowers 1953; Algerian, Moroccan: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 428; South African: Coetzee et al. 1967, Grobbelaar 1981, Schmidt 1989 II, No. 428.

56A* *Fox Plays Dead and Catches Bird.* A fox (cat) pretends to be dead in order to catch a bird (crow) that comes near him. The fox eats it [K827.4, K911].

In some variants the fox blows up his stomach like a balloon, so that he seems to be dead and bloated.

Or, the fox lies beside the hens' roosting place and pretends to be sick. When the hens come near him, he kills them [K828.2]. Cf. Type 1.

Combinations: 56A.
Literature/Variants: Tubach 1969, Nos. 2173, 2176; Henkel 1976, 188f.; cf. Dicke / Grubmüller 1987, No. 206; Marzolph 1992 II, No. 109.
Finnish: Rausmaa 1982ff. V, No. 58; Estonian: Kippar 1986; Lithuanian: Kerbelytė 1999ff. I; Norwegian: Hodne 1984; Icelandic: Boberg 1966, No. K911; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. K828.2; Basque: Camarena / Chevalier 1995ff. I; Catalan: Neugaard 1993, Nos. K827.4, K828.2; Portuguese: Camarena / Chevalier 1995ff. I; Dutch: Schippers 1995, No. 447; Flemish: Meyer 1968; Hungarian: MNK I; Mordvinian: Kecskeméti / Paunonen 1974; Filipino: Wrigglesworth 1981, 242ff.; Spanish-American: TFSP 17 (1941) 115f.; South American Indian: Wilbert / Simoneau 1992, No. K911; East African: Klipple 1992, No. 56.

56B*–56C* See Type 223.

56D* See Type 56B.

56E* See Type 223.

57 *Raven with Cheese in His Mouth.* A fox flatters a raven (crow), who is carrying a piece of cheese (meat, breadcrust, a grape) in his beak, by complimenting him on his beautiful singing voice. The raven wants to sing to the fox and drops the cheese. The fox grabs it and gobbles it up [K334.1, cf. A2426.2.6].

In some variants, the fox provokes the raven by saying that it is too bad that such a beautiful bird as he is, is unable to sing.

Combinations: 56A, 225.
Remarks: Aesopic fable (Perry 1965, 445 No. 124). Documented between 1174 and 1190 in the *Roman de Renart* (II,844–1023) and in other medieval animal tales.
Literature/Variants: Ewert 1892; Chauvin 1892ff. III, 76 No. 49, V, 288 No. 172; Bronkowski 1943; Pedersen / Holbek 1961f. II, No. 48; Bihler 1963; Schwarzbaum 1964, 185; Tubach 1969, No. 2177; Dithmar 1970; Schwarzbaum 1979, 76–81; Kvideland 1987, 235; Dicke / Grubmüller 1987, No. 205; Adrados 1999ff. III, Nos. H. 126, M. 138; EM 11,1 (2003) 135–139 (L. Lieb).
Finnish: Rausmaa 1982ff. V, Nos. 59, 60; Finnish-Swedish: Hackman 1917f. I, No. 20; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Livonian, Lappish, Syrjanian: Kecskeméti / Paunonen 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; English: Wehse 1979, No. 483; French: Cifarelli 1993, No. 163; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996, Goldberg 1998, No. K334.1; Catalan: Neugaard 1993, No. K334.1, Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, Nos. 63, 72, Cardigos (forthcoming); Dutch: Sinninghe 1943, Schippers 1995, No. 448; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 267, Tomkowiak 1993, 213f., Hubrich-Messow 2000; Italian: Cirese / Serafini 1975; Sardinian: Rapallo 1982f.; Maltese: Mifsud-Chircop 1978; Hungarian: MNK I, Dömötör 1992, No. 398, Dömötör 2001, 277; Czech: Dvořák 1978, No. 2177; Slovakian: Gašparíková 1991f. II, No. 461; Slovene: Kosi 1890, 57; Croatian: Gaál / Neweklowsky 1983, No. 51; Bulgarian: BFP; Albanian: Camaj / Schier-Oberdorffer 1974, No. 52; Greek: Megas 1978; Russian, Ukrainian: SUS; Jewish: Noy 1976; Georgian: Kurdovanidze 2000; Altaic: Radloff 1866ff. I, 217; Aramaic: Lidzbarski 1896, 135; Oman: El-Shamy 2004; Indian: Bødker 1957a, No. 360, Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978; Korean: Zŏng 1952, No. 12; Filipino: Fansler 1921, 395ff.; North American Indian: Thompson 1919, 451; Spanish-American, Mexican: Robe 1973; Algerian: El-Shamy 2004; Nigerian: Walker / Walker 1961, 48f.; Ethiopian: Müller 1992, No. 67; South African: Coetzee et al. 1967; Malagasy: Haring 1982, No. 2.3.57, Klipple 1992.

58 ***The Crocodile Carries the Jackal.*** A rabbit (jackal) wants to cross a river in order to get some food (because he is invited somewhere). He persuades a crocodile (camel) to carry him across on his back. During the ride, the rabbit declares that the crocodile stinks (the camel is chased on the opposite bank by men). On the return trip, the crocodile, offended, lets the rabbit drown. Occasionally the rabbit escapes.

In some variants a monkey (fox) declares that he has been commanded to count the crocodiles. He orders them to lie in the river next to each other [B555]. He counts them by walking on their backs and is able to cross the river [K579.2].

Literature/Variants: Dähnhardt 1907ff. IV, 282f.; EM 8 (1996) 489; Antoni 1982; Schmidt 1999.
Yakut: Ėrgis 1967, No. 14; Tadzhik: Sandelholztruhe 1960, 205ff.; Pakistani:

Thompson/Roberts 1960; Indian: Bødker 1957a, Nos. 356, 357, Thompson/Roberts 1960, Jason 1989, Nos. 58, 60*A; Sri Lankan: Thompson/Roberts 1960; Chinese: Ting 1978; Cambodian: Sacher 1979, 91ff.; Vietnamese: Karow 1972, No. 141; Malaysian: Overbeck 1975, 224ff.; Indonesian: Vries 1925f. II, 399 No. 7; Japanese: Ikeda 1971; Filipino: Wrigglesworth 1981, No. 16; African American: Parsons 1923a, Nos. 40, 41; Chilean: Pino Saavedra 1987, Nos. 5, 7; West African: Zwernemann 1985, 105ff.; Sudanese: El-Shamy 2004, No. 58A§; Kenyan: Geider 1990 I, 244.

59 *The Fox and the Sour Grapes.* A fox (cat, bear, jackal) cannot reach some grapes (pears, rowanberries, pomegranates, flesh, cheese). He persuades himself that they are not ripe enough to eat (that they stink, or that he cannot eat them because it is a fast day) [J871].

In some variants the fox tries in vain to pick some pears. He follows after a donkey, hoping that his testicles, which he thinks are pears, will fall off so he can eat them [J2066.1]. When this does not happen, the fox tells himself that they were black and smelly. Cf. Type 115.

In Iberian variants, the fox wants to steal fruit at night and asks for some light so he can see it. He is nearly caught by a hunter. The fox says he did not want that much light. Cf. Type 67.

Remarks: Aesopic fable (Perry 1965, 424 No. 15). Ca. 1200 documented in the *Roman de Renart* (XI,257–333). Popular as a proverbial phrase.
Literature/Variants: Chauvin 1892ff. III, 79 No. 59; Pedersen/Holbek 1961f. II, No. 94; Dicke/Grubmüller 1987, No. 214; EM 5 (1987) 527–534 (I. Köhler); Dolby-Stahl 1988; Marzolph 1992 II, No. 1119; Dekker et al. 1997, 122; Adrados 1999ff. III, Nos. H. 15ab, M. 505.
Finnish: Rausmaa 1982ff. V, No. 61; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961, No. GS59; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. III, Cifarelli 1993, No. 450; Spanish: Camarena/Chevalier 1995ff. I, Nos. 59, 59A, González Sanz 1996, No. 59A, Goldberg 1998, No. J871; Basque: Camarena/Chevalier 1995ff. I, No. 59A; Catalan: Neugaard 1993, No. J871, Oriol/Pujol 2003; Portuguese: Oliveira 1900ff. II, No. 353, Cardigos (forthcoming); Dutch: Schippers 1995, No. 431; Frisian: Kooi 1984a; German: Tomkowiak 1993, 214f., Hubrich-Messow 2000, Berger 2001; Italian: Cirese/Serafini 1975, De Simone 1994, 154ff.; Maltese: Mifsud-Chircop 1978; Hungarian: MNK I, Nos. 59, 59A$^*_1$, Dömötör 1992, No. 423; Slovene: Kosi 1894, 72f.; Serbian: Vrčević 1868f. I, No. 390, cf. No. 419; Bosnian: Krauss/Burr et al. 2002, No. 6; Bulgarian: BFP; Greek: Megas 1978; Russian, Ukrainian: SUS; Jewish: Noy 1976; Uzbek: Schewerdin 1959, 59; Georgian: Kurdovanidze 2000; Saudi Arabian, Iraqi: El-Shamy 2004; Indian: Bødker 1957a, No. 269, Thompson/Roberts 1960, No. 64; Burmese: cf. Kasevič/Osipov 1976, No. 87; French-American: Ancelet 1994, No. 13; Mayan: Peñalosa 1992; Algerian: Scelles-Millie 1970, 17ff.; Moroccan, Sudanese: El-Shamy 2004; South African: Coetzee et al. 1967.

59* *The Jackal as Trouble Maker.* A jackal (cat, fox) carries dissent between two animals (e.g. lion and tiger, lion and bull [K2131.2],

eagle and hog [K2131.1]) who had formerly been friends. They fight and kill each other (they die of hunger). Cf. Type 131.

Remarks: Aesopic fable (Perry 1965, 521 No. 488). Also documented in the Arabian version of *Kalila and Dimna*.
Literature/Variants: Schwarzbaum 1964, 186; Schwarzbaum 1979, 67, 71 not. 13, 282f., 285 not. 16.
Catalan: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. K2131.2; German: Moser-Rath 1964, No. 75, Tomkowiak 1993, 288; Hungarian: Dömötör 1992, No. 428; Buryat, Mongolian: Lőrincz 1979; Indian: Bødker 1957a, Nos. 18, 19, Thompson / Roberts 1960; Burmese: Kasevič / Osipov 1976, No. 182; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Cambodian: Gaudes 1987, No. 22; Filipino: Ramos 1953, 70ff.; African American: cf. Parsons 1923a, No. 48; Tunisian, Algerian, Moroccan, Sudanese: El-Shamy 2004; Malagasy: Haring 1982, No. 2.3.59*.

60 ***Fox and Crane Invite Each Other.*** A fox (jackal, wolf, cat) invites a crane (stork, woodpecker, heron, crow, snipe) to dinner. He serves him soup (milk, mush) in a shallow dish, and the crane cannot eat the food. The crane invites the fox to dinner in return, and serves the food in a bottle (tall jar), or he strews peas on the floor. In this case the fox cannot eat the food [J1565.1].

In some variants the stork invites the fox first, so that the two parts of the tale are reversed.

Combinations: 41, 225.
Remarks: Aesopic fable (Perry 1965, 504 No. 426); early variants with stork and fox.
Literature/Variants: Chauvin 1892ff. III. 75 No. 48; Pedersen / Holbek 1961f. II, No. 66; Schwarzbaum 1964, 186; Tubach 1969, No. 2170, cf. No. 1824; Smith 1971; Schwarzbaum 1979, 269–272; Peterson 1981; Dicke / Grubmüller 1987, No. 212; EM 5 (1987) 503–511 (W. Maaz); Adrados 1999ff. III, Nos. M. 493, not-H. 17.
Finnish: Rausmaa 1982ff. V, Nos. 62, 63; Finnish-Swedish: Hackman 1917f. I, No. 21; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Lydian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1898, Nos. 56–59; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 438; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996, Goldberg 1998, No. J1565.1; Basque: Camarena / Chevalier 1995ff. I; Catalan: Neugaard 1993, No. J1565.1, Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 199, Cardigos (forthcoming); Dutch: Schippers 1995, No. 441; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Moser-Rath 1964, No. 88, Tomkowiak 1993, 214, Hubrich-Messow 2000; Italian: Cirese / Serafini 1975; Sardinian: Rapallo 1982f.; Hungarian: MNK I, Dömötör 1992, No. 421; Czech: Dvořák 1978, No. 2170; Croatian: Bošković-Stulli 1963, 39f.; Macedonian: Vražinovski 1977, No. 16, cf. Čepenkov / Penušliski 1989 IV, No. 563; Bulgarian: BFP; Albanian: Camaj / Schier-Oberdorffer 1974, No. 55; Greek: Megas 1978; Russian, Byelorussian, Ukrainian: SUS; Jewish: Noy 1976; Chuvash: Kecskeméti / Paunonen 1974; Kurdish: Džalila et al. 1989, No. 165; Nenets: Puškareva 1983, 68; Yakut: Ėrgis 1967, No. 6; Tadzhik:

STF, No. 380; Georgian: Kurdovanidze 2000; Iraqi, Saudi Arabian: Nowak 1969, No. 4, El-Shamy 2004; Syrian: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Jason 1989; Japanese: Inada / Ozawa 1977ff.; North American Indian: Thompson 1919, 450; Spanish-American: Robe 1973; Puerto Rican: Hansen 1957; South American Indian: Karlinger / Freitas 1977, No. 23; Mayan: Peñalosa 1992; Brazilian: Romero / Cascudo 1954 II, 288f., 343ff.; Chilean: Mihara 1988, Nos. 9, 27; Argentine: Chertudi 1960f. I, No. 19; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, 373; Egyptian: El-Shamy 2004; Moroccan: Laoust 1949, No. 16, El-Shamy 2004; Guinean: Klipple 1992; East African: Arewa 1966, No. 1001, Klipple 1992; Sudanese: Klipple 1992; Eritrean: El-Shamy 2004; Central African: Lambrecht 1967, No. 1001; South African: Coetzee et al. 1967; Malagasy: Haring 1982, No. 2.2.60, Klipple 1992.

61 ***The Fox Persuades the Rooster to Crow with Closed Eyes.*** A fox meets a bird (rooster, partridge) whom he persuades to sing (dance) for him. He asks the bird to close its eyes as his father had always done (the fox comes near the bird, pretending that he cannot understand it). The fox grabs the bird [K721, K815.1]. Cf. Type 56D.

In many variants, the bird, caught in the fox's mouth, induces him to speak, e.g. to say grace before he eats or to tell someone what he has caught. When the fox opens his mouth, the bird escapes [K561.1]. Cf. Types 6, 122A, 122B*, 227, and 227*.

Combinations: 6.
Remarks: Documented in the 7th century in a poem of Alcuin (died 804 C.E.), then between 1174 and 1190 in the *Roman de Renart* (II,276–468).
Literature/Variants: BP II, 207f.; Pauli / Bolte 1924 II, No. 743; Pedersen / Holbek 1961f. II, No. 116; Schwarzbaum 1964, 186; Schwarzbaum 1969, 127; Yates 1969; Powell 1983, 139–146; Dicke / Grubmüller 1987, No. 187; EM 5 (1987) 494–498 (K. Reichl); Adrados 1999ff. III, Nos. M. 348, not-H. 260, M. 495.
Estonian: cf. Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1896, Nos. 75, 76; Faeroese: Nyman 1984; Scottish: Campbell 1890ff. I, 279f.; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 449; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Neugaard 1993, No. K721, Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 2, 13, Cardigos (forthcoming); Dutch: cf. Schippers 1995, No. 434; Flemish: Meyer 1968; Walloon: Legros 1962; German: Tomkowiak 1993, 212, Hubrich-Messow 2000; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Czech: Jech 1984, No. 1; Slovene: Brinar 1904, 9ff.; Croatian: Valjavec 1890, No. 67; Bulgarian: BFP; Greek: Megas 1978; Russian: Moldavskij 1955, 165f.; Turkish: Eberhard / Boratav 1953, No. 2, Alptekin 1994, Nos. III.42, III.43; Dagestan: Chalilov 1965, No. 7; Ossetian: Bjazyrov 1958, No. 10; Uzbek: Laude-Cirtautas 1984, No. 1; Tadzhik: STF, No. 284; Syrian: El-Shamy 2004; Chinese: Ting 1978; Korean: Zaborowski 1975, No. 79; Spanish-American, Mexican: Robe 1973; Ecuadorian: Carvalho-Neto 1966, 33ff.; Brazilian: Alcoforado / Albán 2001, No. 4; South African: Coetzee et al. 1967.

61A See Type 20D*.

61B ***Cat, Rooster and Fox*** (previously ***Cat, Cock, and Fox live together***). A cat and a rooster live together (along with a man or other chickens). When the cat goes out to hunt, he warns the rooster not to open the door to the fox (not to show himself at the window). (Cf. Type 123.) The fox comes and lures the rooster out (by offering him a ride on his tail).

When the cat comes home and sees that the rooster is gone, he goes to the fox's den. He entices the fox's children with songs (poetry), eats them, and rescues the rooster [K815.15]. In some variants the rooster has already been eaten by the fox.

Or, the cat rescues the rooster once or twice from the fox, but the fox catches him on a later attempt.

Remarks: Documented in 1795 in Russia.
Literature/Variants: Schwarzbaum 1964, 186; Schwarzbaum 1979, 67; MacDonald 1982, No. K815.15; EM 7 (1993) 1112f. (U. Marzolph).
Finnish: Rausmaa 1982ff. V, No. 64; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Wepsian, Wotian, Lydian, Karelian: Kecskeméti / Paunonen 1974; German: Zenker-Starzacher 1956, 261ff.; Czech: Jech 1984, No. 1; Slovakian: Nedo 1972, 288ff.; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS; Mordvinian: Kecskeméti / Paunonen 1974; Georgian: Kurdovanidze 2000; Indian: cf. Swynnerton 1908, No. 51.

62 ***Peace among the Animals – the Fox and the Rooster.*** A fox (jackal) wants to catch a rooster (dove, titmouse, swallow, fish) who is up in a tree (on a dunghill, roost, in the sea) where he cannot reach it. In order to lure the rooster, the fox announces that it has been decreed that all animals are united in peace. The rooster is dubious.

The rooster tells the fox that two dogs are coming their way and that maybe they are bringing along the proclamation of peace. The fox is about to run away, and the rooster asks why. The fox says that he is not sure whether the dogs know about the treaty [J1421, K579.8, K815.1.1].

In some variants the fox offers the bird a kiss to celebrate the peace treaty, and promises to close his eyes if the bird is afraid. The bird comes near the fox's mouth and is eaten.

Or, the fox offers to pray along with the rooster. The rooster wants to wait until the Imam, who is a dog, arrives. The fox runs away, claiming he forgot to wash in preparation for prayer.

Combinations: 20D*.
Remarks: Aesopic fable (Perry 1965, 577f. No. 671). Also documented between 1174 and 1190 in the *Roman de Renart* (II,469–599) and in other medieval animal tales.
Literature/Variants: Chauvin 1892ff. II, 173, No. 12, V, 240f. No. 141; Lancaster 1907; Schwarzbaum 1964, 186; Tubach 1969, No. 3629, cf. No. 4311; Schwarzbaum 1969; Lumpkin 1970; Schwarzbaum 1979, 29–41; Powell 1983, 139–146; Dicke /

Grubmüller 1987, No. 183, cf. No. 299; EM 5 (1987) 341–346 (H. Schwarzbaum); Adrados 1999ff. III, No. M. 494, cf. No. H. 268; Schmidt 1999; Marzolph / Van Leeuwen 2004, No. 413.
Finnish: Rausmaa 1982ff. V, No. 65; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Livonian: Loorits 1926; Norwegian: Hodne 1984; Danish: Kristensen 1896, 52 No. 15; Scottish: Campbell 1890ff. I, 227 No. 4; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 160, cf. No. 157; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996; Catalan: Neugaard 1993, No. J1421, Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 6, Cardigos (forthcoming); Dutch: Schippers 1995, No. 451; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Moser-Rath 1964, Nos. 85, 161, 206, Tomkowiak 1993, 211f., Berger 2001; Italian: Cirese / Serafini 1975; Sardinian: Rapallo 1982f.; Hungarian: MNK I, Dömötör 1992, No. 370; Slovene: Matičetov 1973, 143; Serbian: Vrčević 1868f. I, No. 413, cf. No. 425, Karadžić 1937, 285 No. 24; Bosnian: Krauss / Burr et al. 2002, No. 7; Macedonian: Vražinovski 1977, No. 17; Greek: Megas 1978, Nos. *61*, 62, *62A, *62B; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: cf. Eberhard / Boratav 1953, No. 2; Jewish: Noy 1976, Keren / Schnitzler 1981, No. 20; Ossetian: Bjazyrov 1958, No. 11; Kurdish: Družinina 1959, 11f.; Kazakh: Sidel'nikov 1952, 30ff., Reichl 1986, No. 26; Kara-Kalpak: Volkov 1959, No. 49; Tadzhik: STF, No. 54; Qatar, Lebanese, Iraqi: El-Shamy 2004; Iranian: Marzolph 1984, Nos. 62, *62; Pakistani: Thompson / Roberts 1960; Indian: Bødker 1957a, Nos. 390, 391, cf. Nos. 392, 571, 628, Thompson / Roberts 1960, Jason 1989; North American Indian: Thompson 1919, 450; Spanish-American: Robe 1973; African American: Parsons 1923a, No. 69, Dorson 1958, 165f.; South American Indian: Hissink / Hahn 1961, No. 365; Brazilian: Cascudo 1955a, 268ff., Alcoforado / Albán 2001, No. 5; Chilean: Pino Saavedra 1987, Nos. 1, 9; Argentine: Chertudi 1960f. I, No. 20, II, No. 9; Egyptian, Tunisian: El-Shamy 2004; Algerian: Basset 1887, No. 9, Basset 1897, No. 71, El-Shamy 2004; Moroccan: El-Shamy 2004; East African, Sudanese: Klipple 1992; Ethiopian: Gankin et al. 1960, 212f.; Namibian: Schmidt 1989 II, No. 560; South African: Coetzee et al. 1967, Grobbelaar 1981, Schmidt 1989 II, No. 560.

62A *Peace between Wolves and Sheep.* The wolves convince the sheep (goats, shepherds) that the dogs are responsible for the enmity between sheep and wolves. The sheep agree to deliver the dogs to them as hostages (for punishment). The wolves eat the unprotected sheep [K2010.3].

Or, the sheep give the dogs to the wolves as hostages and take the young wolves in return. The sheep are attacked by the wolves [K191].

Remarks: Aesopic fable (Perry 1965, 450 No. 153).
Literature/Variants: Arlotto / Wesselski 1910 II, No. 198; Pauli / Bolte 1924 I, No. 447; Pedersen / Holbek 1961f. II, No. 86; Tubach 1969, No. 5357, cf. No. 5358; Schütze 1973, 87–89; Schwarzbaum 1979, 325–329; Dicke / Grubmüller 1987, No. 504.
French: Cifarelli 1993, No. 54; Spanish: Goldberg 1998, Nos. K191, K2010.3; Catalan: Neugaard 1995, No. K191; Dutch: Schippers 1995, No. 349; Hungarian: Dömötör 2001, 277.

62* ***Forbidden to Sit in Trees.*** In order to be able to catch some geese, a fox tries to convince them that there is a new law that forbids them from roosting in trees. He accuses them of breaking the law and catches and eats them.

In some variants dogs come by and chase the fox away.

Literature/Variants:
Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Jewish: Noy 1963a, No. 2, Jason 1965, Noy 1976; Syrian, Egyptian: El-Shamy 2004.

63 ***The Fox Rids Himself of Fleas.*** A fox (jackal) takes a bunch of wool (grass, moss, wood) in his mouth and backs slowly into the water. The fleas in his coat jump forward until all of them are on the wool. Then the fox lets go of the wool or dives under the water [K921].

Remarks: Documented in the 9th century as an Arabian anecdote. Early European literary source (13th century), see Gervasius of Tilbury, *Otia Imperialia* (ch. 68). Also a modern legend.
Literature/Variants: EM 5 (1987) 484–486 (H.-J. Uther); Marzolph 1992 II, No. 110. Finnish: Rausmaa 1982ff. V, No. 66; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Danish: Kristensen 1896, Nos. 71, 72; Scottish: Campbell 1890ff. I, 276 No. 2; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. III, 30–32; Catalan: Oriol/Pujol 2003; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Zender 1984, 35; Hungarian: MNK I; Slovene: Finžgar 1953, 49ff.; Polish: Krzyżanowski 1962f. I; Russian: Moldavskij 1955, 150f.; Pakistani: Thompson/Roberts 1960; Indian: Bødker 1957a, No. 46, Thompson/Roberts 1960; Spanish-American: TFSP 27 (1957) 109; South African: Coetzee et al. 1967.

64 See Type 2A.

65 ***The She-Fox's Suitors.*** This tale exists chiefly in three different forms:

(1) In order to test his wife's devotion, an old fox pretends to be dead. The widow rejects the first suitors who come to her because none of them has nine tails, as her husband had. Finally a suitor comes who has nine tails, and the widow agrees to marry him. The old fox who was supposed to be dead comes to the wedding [N681]. He beats his wife and her suitor and sends them out of the house [T211.6].

(2) An old fox is truly dead. One after another, the wolf, dog, stag, hare, bear, and lion (other wild animals) come to woo the widow. Only the young fox has a red coat and a pointed snout, so it is he whom she marries.

(3) In Hungarian variants an old widower marries a she-fox, and they invite other foxes to their wedding. The widower pretends to be sick and asks for an axe to put under his pillow. Believing her

groom is dead, the bride invites more and more guests. A hare notices that the husband is alive but is unable to warn the others. The old widower catches them, kills them, and skins them. Cf. Type 1360C.

Combinations: 20C, 2032.
Remarks: Documented between 1190 and 1195 in the *Roman de Renart* (Ib,2749–3219).
Literature/Variants: BP I, 362–364; Wesselski 1931, 97; Taylor 1933, 78; HDM 2 (1934–40) 229f. (H. Diewerge), 176f.; EM 5 (1987) 236–240 (M. Belgrader).
Norwegian: Hodne 1984; Danish: cf. Grundtvig 1854ff. III, No. 403; German: Grimm KHM / Uther 1996 I, No. 38, Hubrich-Messow 2000, Berger 2001; Hungarian: MNK I, No. 65**; Polish: Krzyżanowski 1962f. II, No. 1350A; Turkish: Eberhard / Boratav 1953, 413f.

65* ***The Fox Catches a Beetle*** (previously ***The Fox Fries a Beetle by the River***). A fox finds a beetle beside a river and wants to fry it. However, the only fire is on the opposite side of the river (the fireplace is from last year). The fox eats the beetle raw, but he imagines it was fried and thinks it was a little bit too crisp. Cf. Type 1262.

Literature/Variants:
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Aleksynas 1974, 414 No. 20; Spanish: Camarena / Chevalier 1995ff. I; Catalan: cf. Oriol / Pujol 2003; Serbian: Krauss / Burr et al. 2002, No. 8; Greek: Megas 1978, No. *69.

66A ***"Hello, House!"*** An animal (crocodile) wants to catch a weaker animal (jackal, monkey) and hides in wait in its den. When the jackal comes home he smells danger (sees tracks going into his den but not coming out). He calls out several times, "Hello, house!" When no one replies, the jackal announces that usually the house answers him. The animal in the den then answers, and the jackal knows that someone is in his den. He runs away (kills the intruder) [K607.1, K1722]. Cf. Type 50A.

Combinations: Various combinations but no type frequently.
Remarks: Documented in the Indian *Jātaka* (No. 57).
Literature/Variants: Hatami 1977, No. 48; EM 6 (1990) 407–410 (H. Mode); Schmidt 1999.
Pakistani: Thompson / Roberts 1960; Indian: Bødker 1957a, No. 533, Thompson / Roberts 1960, Jason 1989; Tibetian: O'Connor 1906, No. 20; Chinese: Ting 1978; Indonesian: Vries 1925f. I, No. 84, II, Nos. 92, 111; Japanese: cf. Ikeda 1971; Filipino: Wrigglesworth 1993, No. 35; Spanish-American: Robe 1973; African American: Harris 1955, 551ff.; Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957, No. **74B; South American Indian: Hissink / Hahn 1961, No. 115; Mayan: Peñalosa 1992; Chilean: Hansen 1957, No. **74B, Pino Saavedra 1987, No. 10; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, Nos. 24, 108; East African: Arewa 1966, No. 2086; Eritrean: Littmann 1910, No. 10, El-Shamy 2004;

Namibian: Schmidt 1989 II, No. 503; South African: Grobbelaar 1981, Schmidt 1989 II, No. 503.

66B ***Sham-Dead (Hidden) Animal Betrays Self.*** A jackal (fox, rabbit) tests another (dangerous) animal (fox, crocodile) who pretends to be dead [K1860] (is hiding) to see if it is really dead. The jackal says that dead animals open their mouths or wag their tails. The "dead" animal does this. The jackal knows it is not really dead (and runs away) [K607.2.1, K607.3].

Remarks: Documented in the Indian *Pāli-Jātaka* (No. 142).
Literature/Variants:
Faeroese: Nyman 1984; Spanish: Camarena / Chevalier 1995ff. I; Bulgarian: BFP; Syrian: El-Shamy 2004; Pakistani: Thompson / Roberts 1960; Indian: Bødker 1957a, Nos. 515, 517, 526–529, 531, Thompson / Roberts 1960, Jason 1989; Burmese: Esche 1976, 148ff.; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Indonesian: Vries 1925f. I, No. 33, II, No. 111; Japanese: Ikeda 1971; Baughman 1966, No. K607.3; Spanish-American: Robe 1973; African American: Parsons 1923a, No. 167, Harris 1955, 36ff.; Mexican: Robe 1973; Guatemalan: Robe 1973, No. 66*C; Costa Rican: Robe 1973; South American Indian: Hissink / Hahn 1961, No. 337; Mayan: Peñalosa 1992; Brazilian: Alcoforado / Albán 2001, No. 6; West Indies: Flowers 1953, No. K607.3; Sudanese, Tanzanian: El-Shamy 2004; Central African: Lambrecht 1967, Nos. 1233, 1250; Malagasy: Haring 1982, No. 2.3.66B.

66** See Type 67**.

66A* ***The Fox Buys Himself a Pipe*** and goes into the barn to smoke. The hay begins to burn. The fox extinguishes the fire with his tail and singes himself.

Literature/Variants: Schwarzbaum 1979, 45 No. 7.
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977.

67 ***The Fox in a Swollen River*** (previously ***Fox in Swollen River Claims to be Swimming to Distant Town***). A fox caught in a fast-flowing river loses control of his course. He claims to be swimming to a distant town [J873].

Remarks: Aesopic fable (Perry 1965, 466f. No. 232).
Literature/Variants: Schwarzbaum 1964, 186; Schwarzbaum 1979, 452 not. 3.
Spanish, Basque: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Greek: Megas 1978; Jewish: Noy 1976; Syrian, Palestinian: El-Shamy 2004; Indian: Thompson / Roberts 1960, No. 64 IIb, cf. No. 64*.

67** ***The Fox Caught by Butcher.*** (Including the previous Type 66**.) A fox goes into a house to steal food. He is caught inside and locked in. Finding no way out, he pushes the new boots of the owner (butcher, farmer, old man) into the fire. When the man rushes into the room to

rescue his boots, the fox escapes through the open door [K634.1].

Or, a fox is caught in a bakehouse and pretends to look for a back door. His captors run to the rear and the fox escapes through the front [K542.1]. (Previously Type 66**.)

Literature/Variants:
Irish: Ó Súilleabháin / Christiansen 1963; Frisian: Kooi 1984a, No. 66**; Flemish: Meyer 1968, Nos. 66**, 67**.

67A* *Trash Substituted for Booty Taken from Fox's Bag* (previously *Game Taken from Fox's Bag and Trash Substituted*). This miscellaneous type consists of various tales about a fox (antelope) with a sack of booty (goslings, peanuts). Another animal (dog, chicken, leopard) steals the contents of the sack and substitutes stones (ashes, thorns) [K526]. Cf. Type 327C.

Literature/Variants:
Basque: Camarena / Chevalier 1995ff. I; Saudi Arabian: El-Shamy 2004; US-American: Baughman 1966, No. K526.4*; Mexican: Robe 1972, No. 8, Robe 1973, No. 122*Q; Puerto Rican: Hansen 1957, No. **67C; Peruvian: Hansen 1957, Nos. **67C, **67E, MacDonald 1982, No. K526.2; Bolivian: MacDonald 1982, No. K526.2*; Argentine: Hansen 1957, No. **67E; Egyptian, Sudanese: El-Shamy 2004; East African: MacDonald 1982, No. K526.3*; Central African: Lambrecht 1967, No. 553.

68 *The Jackal Trapped in the Animal Hide.* A jackal (gopher) climbs inside an elephant (through the anus) and eats it from the inside [cf. F929.1]. The elephant dies and the jackal is unable to get out because of the shrunken carcass. He induces the rain god to make rain, and, when the water bloats the carcass, the jackal is able to climb out [K565.2, K1022.1.1].

In some variants, the elephant lets the jackal climb in to share the water which the elephant has drunk. Once inside, the jackal begins to eat the elephant's flesh [K952.1.1]. In other variants, the elephant is already dead when the jackal climbs inside it.

The elephant's children open the dead animal to find out why it died. They discover a hyena and a gopher inside [J2136.6.1]. The gopher claims that the hyena alone caused the animal's death.

Combinations: 175.
Remarks: Documented in the Indian *Jātaka* (No. 148).
Literature/Variants: Schwarzbaum 1979, 215, 217 not. 29.
Finnish: Rausmaa 1982ff. VI, No. 293; Tadzhik: cf. STF, No. 92; Mongolian: Lőrincz 1979; Indian: Bødker 1957a, Nos. 710–714, 787, 788, Thompson / Roberts 1960; Sri Lankan: Thompson / Roberts 1960; Nepalese: Jason 1989; Cambodian: Sacher 1979, 91ff.; African American: Bascom 1992, 83ff.; Moroccan: El-Shamy 2004; Niger: Petites Sœurs de Jésus 1974, No. 3; Chad: Jungraithmayr 1981, No.

32; Eritrean: El-Shamy 2004; East African: cf. Arewa 1966, No. 2220; Central African: Fuchs 1961, 214ff.

68A ***The Jug as Trap.*** (Including the previous Type 68B.) A fox sticks his head inside a jug to eat what is in it. He cannot remove the jug from his head and is caught (killed) by a human. Cf. Type 1294.

In order to remove the jug, the fox submerges it and thus drowns himself. Or he tries to bash the jug to pieces. (Previously Type 68B.)

In some variants the fox becomes angry at the jug and ties it to his neck or his tail in order to drown it. Instead, he drowns himself. (Previously also Type 68B.) [J2131.5.7]. Cf. Type 2B.

Remarks: Documented in the 14th century in a Bohemian fable.
Literature/Variants: EM 8 (1996) 257–260 (U. Marzolph).
Finnish: Rausmaa 1982ff. V, No. 67; Estonian: Kippar 1986, Nos. 68A, 68B; Latvian: Arājs / Medne 1986, No. 68B; Lithuanian: Kerbelytė 1999ff. I, Nos. 68A, 68B; Lydian: Kecskeméti / Paunonen 1974, No. 68B; Frisian: cf. Kooi / Schuster 1993, No. 2; German: Grannas 1957, No. 19; Czech: Dvořák 1978, No. 2169*; Slovakian: Gašparíková 1991f. I, No. 140; Macedonian: Vražinovski 1977, No. 19; Bulgarian: BFP, Nos. 68A, 68B; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I, No. 163; Russian, Byelorussian: SUS, No. 68B; Ukrainian: SUS, Nos. 68A, 68B; Uzbek: Afzalov et al. 1963 I, 45f.; Tadzhik: STF, Nos. 49, 394; Tuva: Taube 1978, No. 72; Georgian: Kurdovanidze 2000, No. 68B; Iranian: Marzolph 1984, No. *68B; Indian: Hertel 1953, No. 69; Chinese: Ting 1978; Japanese: Ikeda 1971, No. 1294; Chad: cf. Jungraithmayr 1981, No. 43; South African: cf. Schmidt 1989 II, No. 1270 (with human actors).

68B See Type 68A.

68* ***The Fox Jeers at the Fox Trap.*** (Including the previous Type 245*.) This tale exists chiefly in three different forms:

(1) A fox sees a trap and jeers at it. Then he grows curious and approaches it. The trap catches the fox [J655.2].

(2) A magpie, a crow, and a raven talk about a trap. The raven becomes caught in it [J655.1]. (Previously Type 245*.)

(3) A swallow warns other birds against a branch covered with birdlime. They disregard the warning and are caught [J652.2]. Cf. Type 233C.

Remarks: Aesopic fable (Perry 1965, 428 No. 39).
Literature/Variants: Chauvin 1892ff. III, 59 No. 21; Dähnhardt 1907ff. IV, 274f.; Schwarzbaum 1979, 45 No. 9; cf. Marzolph / Van Leeuwen 2004, No. 414.
Estonian: Kippar 1986; Lappish: Qvigstad 1925, Nos. 68*, 245*, Bartens 2003, No. 12; Irish: Ó Súilleabháin / Christiansen 1963; Macedonian: Eschker 1972, No. 5; Ukrainian: SUS; Uzbek: Afzalov et al. 1963 I, 47ff.; Palestinian: El-Shamy 2004, No. 68C§; Chinese: Ting 1978; Indonesian: Vries 1925f. II, 404 No. 110; Japanese: Ikeda 1971; Egyptian, Algerian, Sudanese, Tanzanian: El-Shamy 2004, No. 68C§; Congolese: Klipple 1992.

68** See Type 48*.

69** See Type 122Z.

Other Wild Animals 70–99

70 ***More Cowardly than the Hare.*** The hare is afraid of all creatures. At an assembly, the hares announce they will go and drown themselves (go to another country). As they approach a pond, they see that the frogs (ducks, fish) run away from them in fright. Having learned that other animals are even more cowardly than themselves, they return to their home [J881.1].

In some variants, the hares laugh so hard at their stupidity that they split their lips [A2342.1]. Cf. Types 47A, 71.

Remarks: Aesopic fable (Perry 1965, 448 No. 138). Also an etiological animal tale, why the hare has a split lip.

Literature/Variants: Dähnhardt 1907ff. IV, 97–103; Pedersen / Holbek 1961f. II, No. 61; Tubach 1969, No. 2434; Schwarzbaum 1979, 231–234; Dicke / Grubmüller 1987, No. 260; EM 6 (1990) 555–558 (R. W. Brednich); Adrados 1999ff. III, Nos. H. 143, M. 238.

Finnish: Rausmaa 1982ff. V, Nos. 68–73; Finnish-Swedish: Hackman 1917f. I, No. 22; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 2001, 49; Livonian, Lappish, Wotian, Karelian: Kecskeméti / Paunonen 1974; Syrjanian: Fokos-Fuchs 1951, 45 No. 5; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 297; Spanish: Chevalier 1983, No. 11, Goldberg 1998, No. J881.1; Portuguese: Vasconcellos 1984, No. 84, Cardigos (forthcoming); Dutch: Schippers 1995, No. 128; Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 256; Flemish: Meyer 1968; Walloon: Laport 1932, No. *70A; German: Tomkowiak 1993, 218, Hubrich-Messow 2000, Berger 2001; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Czech: Dvořák 1978, No. 2221*; Slovene: Vrtec 21 (1891) 176; Serbian: Eschker 1992, No. 57; Macedonian: Vražinovski 1977, No. 20; Rumanian: Schullerus 1928, No. 92*; Bulgarian: BFP; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian: SUS; Ukrainian: SUS, Nos. 70, 70B*; Turkish: Eberhard / Boratav 1953, No. 18; Jewish: Jason 1975; Mordvinian: Kecskeméti / Paunonen 1974; Kurdish: Džalila et al. 1989, No. 176; Siberian: Kontelov 1956, 80; Yakut: Ėrgis 1967, No. 26; Tungus: Suvorov 1960, 40f.; Georgian: Kurdovanidze 2000; South African: Grobbelaar 1981.

71 ***Contest of Frost and the Hare.*** (Including the previous Type 1097*.) Frost tries to freeze a hare (fox, sparrow) that lies under a bush. He asks the hare whether he is cold. The hare says no, and points out the snow melting under him. Frost tries harder, but the hare manages to get up and declares that he is still warm. Frost admits he has lost the contest [H1541.1]. Cf. Types 298A, 298A*.

In some variants, the hare laughs so hard at the end that he splits his lip [A2342.1]. Cf. Types 47A, 70.

Literature/Variants: Dähnhardt 1907ff. III, 23; EM 5 (1987) 430–433 (U. Masing). Finnish: Rausmaa 1982ff. V, No. 74; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Slovene: Matičetov 1973, 43ff.; Croatian: Bošković-Stulli 1963, No. 8; Polish: cf. Krzyżanowski 1962f. I, No. 278; Russian: Novikov 1941, No. 36; Chilean: Pino Saavedra 1987, Nos. 11, 12.

72 ***Rabbit Rides Fox A-courting.*** A fox (tiger, jaguar, alligator, wolf, hyena, elephant) and a rabbit (hare, fox, jackal, tortoise) both woo the same woman, who prefers the fox. The rabbit tells her that the fox is only his horse and promises to prove it. He pretends to be sick and convinces the fox to carry him. The fox lets the rabbit put a bridle on him and ride (whip) him. When the woman sees this, she decides to marry the rabbit [K1241, K1241.1]. Cf. Type 4.

Literature/Variants: Hadel 1970; cf. Schwarzbaum 1979, 43; EM 8 (1996) 334–338 (P.-L. Rausmaa); Schmidt 1999.
Latvian: Arājs / Medne 1977; North American Indian: Thompson 1919, 440, 447; French-American: Delarue / Tenèze 1964ff. III; African American: Parsons 1923a, Nos. 38, 39, Dorson 1958, Nos. 3, 7; Mexican, Guatemalan, Costa Rican, Panamanian: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Brazilian: Cascudo 1955a, 271f., Alcoforado / Albán 2001, No. 7; Argentine: Chertudi 1960f. I, No. 16; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 24; Guinean: Klipple 1992; Liberian: Dorson 1972, 389ff.; East African: Arewa 1966, No. 1631, Klipple 1992; Sudanese, Angolan: Serauky 1988, 174, Klipple 1992; Namibian: Schmidt 1989 II, No. 435; South African: Coetzee et al. 1967, Grobbelaar 1981, Schmidt 1989 II, No. 435.

72* ***The Hare Emancipates Her Children*** (previously ***The Hare Instructs his Sons***). A mother hare does not want to provide for her children any longer. She asks them to look in her eyes and says, "You have such big eyes (long whiskers) now, you can take care of yourselves". Since then, hares care for their young only for a short time [cf. J61].

Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 75; Estonian: Kippar 1986; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Lappish: cf. Qvigstad 1927ff. III, No. 7, Bartens 2003, No. 6; Irish: Ó Súilleabháin / Christiansen 1963, O'Sullivan 1966, No. 5; Greek: Megas 1978.

72B* ***Why the Hare Jumps over the Path*** (previously ***Fox to Hare: Why do you Jump over the Path?***). A fox (father hare) asks a hare (his child) why hares jump over the path (run over the mountain). The answer is, "Because we cannot crawl under it".

Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 76; Estonian: Kippar 1986; Frisian: Kooi 1984a.

72C* See Type 72D*.

72D* ***Tales about Hares (Rabbits).*** (Including the previous Types 72C* and 74D*.) This miscellaneous type consists of various tales in which a hare or rabbit wins or loses in a conflict with another animal. Cf. Type 1891.

Literature/Variants: Dicke / Grubmüller 1987, Nos. 255, 257, 261, 262; EM 6 (1990) 542–555 (R. Schenda).
Finnish: Rausmaa 1982ff. V, Nos. 35, 77; Estonian: Kippar 1986, Nos. 72C*, 72D, 73B; Spanish, Portuguese: Camarena / Chevalier 1995ff. I, No. 74F; Bulgarian: BFP, Nos. *72D*, *72E*; Ukrainian: SUS, Nos. 73*, 73A*, 73B*; Iraqi: El-Shamy 2004; Mexican: Robe 1973, Nos. 72*D–*F, 74*F; Guatemalan, Nicaraguan: Robe 1973, No. 74*F; Costa Rican: Robe 1973, No. 73*A; Cuban: Hansen 1957, No. **74X; Dominican: Hansen 1957, Nos. **74C, **74BB, **74DD; Puerto Rican: Hansen 1957, Nos. **74C–74L, **74N–74Q, **74S–U, **74Y, **74Z, **74AA, **74CC; South American Indian: Hissink / Hahn 1961, Nos. 115, 337; Mayan: Peñalosa 1992, Nos. 73A, 73B*, 74C–74E, 74J, 74K; Venezuelan: Hansen 1957, Nos. **74D, **74V, **74W, **74X; Brazilian: Hansen 1957, No. **74R; Argentine: Hansen 1957, No. **74C.

73 ***Blinding the Guard.*** A rabbit (fox), who is imprisoned, throws dirt (salt, pepper, tobacco juice) into the eyes of his guard. While the guard is blinded, the rabbit escapes [K621].

Combinations: 5.
Literature/Variants: Dähnhardt 1907ff. IV, 184; Uther 1981, 35; EM: Wache blenden (in prep.).
Spanish: Camarena / Chevalier 1995ff. I; Slovene: Brinar 1904, 12f.; Indian: Bødker 1957a, No. 70, Thompson / Roberts 1960; Nepalese: Heunemann 1980, 139ff.; North American Indian: Thompson 1919, 440ff.; US-American: Barden 1991, No. 78; Spanish-American: cf. TFSP 25 (1953) 235–238; African American: Harris 1955, 32ff.; Costa Rican: Robe 1973; South American Indian: Hissink / Hahn 1961, Nos. 115, 337; Venezuelan, Colombian: Hansen 1957; Peruvian: Jiménez Borja 1940, 9f.; Bolivian: Aníbarro de Halushka 1976, No. 3; Brazilian: Romero / Cascudo 1954, 376ff., Alcoforado / Albán 2001, Nos. 1, 3; Chilean: Hansen 1957, Pino Saavedra 1960ff. III, No. 228; Argentine: Hansen 1957, Chertudi 1960f. I, Nos. 2, 17, 21; West Indies: Flowers 1953; East African: Arewa 1966, No. 2057, Klipple 1992; Congolese: Klipple 1992.

74C* ***Rabbit Throws a Coconut.*** A rabbit (monkey) sits in a tree eating (prickly) fruit (coconuts). A wolf (coyote, crab) asks him to throw one down. The rabbit throws a coconut and (almost) kills the wolf (throws a prickly fruit which kills the wolf). Cf. Type 136.

Combinations: 34, 175.

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Literature/Variants:
Catalan: cf. Oriol / Pujol 2003; Portuguese: Pedroso 1985, No. 34, Cardigos (forthcoming); Japanese: Ikeda 1971, No. 210, cf. No. 111; Spanish-American, Mexican, Guatemalan, Nicaraguan, Costa Rican: Robe 1973; Puerto Rican: Hansen 1957, No. **74M; Ecuadorian: cf. Carvalho-Neto 1966, Nos. 17, 61; South American Indian: Hissink / Hahn 1961, Nos. 115, 117, 118, 337, 340; Mayan: Laughlin 1977, 159ff.; Peruvian, Chilean: Hansen 1957, No. **74M.

74D* See Type 72D*.

75 ***The Help of the Weak.*** Cf. Type 233B. This tale exists chiefly in three different forms:

(1) A lion (tiger, bear, elephant) catches a mouse (squirrel, rat) (the mouse disturbs his sleep). The mouse begs for its freedom and promises to come to the rescue of the lion in the future. The lion laughs but sets the mouse free. Later, when the lion is caught in a net (pit, or tied with a rope), the mouse comes and gnaws him free (fills the hole with sand) [B371.1, B363, B437.2].

(2) A mouse (rat) runs under a net where a cat is also caught. When the danger is past, the mouse gnaws the net to free the cat out of gratitude that the cat did not eat him. The mouse says he regrets that a longer friendship between the two of them will not be possible [J426, cf. B545.1].

(3) A lion asks a mouse to rescue him from a net. In return, the mouse asks to marry the lion's daughter. The lion at first refuses but then agrees to the marriage. The lioness (accidentally) treads on the mouse. Cf. Type 233B.

Combinations: 157A.
Remarks: Aesopic fable (Perry 1965, 450 No. 150).
Literature/Variants: Chauvin 1892ff. II, 93 No. 42A, 192, No. 10; Ahrens 1921; Pedersen / Holbek 1961f. II, No. 51; Schwarzbaum 1964, 186f.; Tubach 1969, No. 3052; Schwarzbaum 1979, 87–95; Dicke / Grubmüller 1987, Nos. 340, 391, 426; EM 6 (1990) 1023–1029 (J. van der Kooi); Dekker et al. 1997, 253–255; Adrados 1999ff. III, Nos. H. 155, M. 226; Schmidt 1999.
Finnish: Rausmaa 1982ff. V, No. 78; Finnish-Swedish: Hackman 1917f. I, 16 No. 24; Estonian: Kippar 1986; Livonian: Loorits 1926, No. 75*; Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; French: Cifarelli 1993, No. 310; Spanish: Chevalier 1983, No. 12, Goldberg 1998, No. B371.1; Catalan: Neugaard 1993, Nos. B363, B437.2, Oriol / Pujol 2003; Dutch: Schippers 1995, No. 211; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 54, Tomkowiak 1993, 224, Bechstein / Uther 1997 I, Nos. 56, 59; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Czech: Dvořák 1978, No. 3052; Slovene: Bolhar 1975, 84; Serbian: Čajkanović 1929, No. 16; Macedonian: Eschker 1972, No. 13, Vražinovski 1977, No. 21; Bulgarian: BFP; Greek: Megas 1978; Ukrainian: SUS; Jewish: Jason 1965, Noy 1976, Jason 1988a; Tatar: Kecskeméti / Paunonen 1974; Yakut: cf. Ėrgis 1967, No. 9; Uzbek: Afzalov et al. 1963 I, 9ff.; Turkmen: Reichl 1982, 55; Tadzhik: STF, No. 230; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Iraqi: Nowak

1969, No. 50; Saudi Arabian: Nowak 1969, No. 23; Iranian: Marzolph 1984; Indian: Bødker 1957a, Nos. 741, 760–763, Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978; Tibetian: Kassis 1962, 81f., cf. O'Connor 1906, No. 19; Japanese: Inada / Ozawa 1977ff.; French-American: Ancelet 1994, No. 82; West Indies: Flowers 1953; Egyptian: cf. El-Shamy 1980, No. 48, El-Shamy 2004; Algerian, Moroccan: El-Shamy 2004; Guinean, East African: Klipple 1992; Sudanese: Nowak 1969, Nos. 48, 50, Klipple 1992, El-Shamy 2004; ; Tanzanian: El-Shamy 2004; Congolese: Klipple 1992; Angolan: Serauky 1988, 210f.; South African: Coetzee et al. 1967; Namibian: Schmidt 1989 II, No. 670; Malagasy: cf. Haring 1982, No. 2.1.75, Klipple 1992.

75A *The Lion and the Worm.* Tree roots (branches) grow and block the entrance to a lion's (bear's) den. A worm (bark beetle) offers to help [B491.4], but the lion does not believe he can. After some time the tree dies, due to the worm's work.

Literature/Variants:
Estonian: Kippar 1986, No. 75A; Serbian: Vrčević 1868f. I, No. 423; Ukrainian: SUS, No. 75B*.

75* *The Wolf and the Nurse* (previously ***Wolf Waits in Vain for the Nurse to Throw away the Child***). A hungry wolf (tiger) hears a nursemaid (mother) threaten her child that she will give him to the wolf if he does not stop crying. The wolf waits expectantly for this event. When the child starts crying again, the nursemaid comforts him by saying that she had not really meant what she said and she would kill the wolf if it ever came near the child. The wolf goes away still hungry [J2066.5].

Or, the waiting wolf is killed the following morning by the villagers.

Remarks: Aesopic fable (Perry 1965, 451 No. 158).
Literature/Variants: Chauvin 1892ff. III, 69; Pauli / Bolte 1924 I, No. 90; Pedersen / Holbek 1961f. II, No. 154; Schwarzbaum 1979, 122 not. 17; Dicke / Grubmüller 1987, No. 647; Adrados 1999ff. III, Nos. H. 163, M. 323; EM: Wolf und Amme (in prep.).
Finnish: Rausmaa 1982ff. V, No. 79; French: Joisten 1971 II, No. 94,1; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. J2066.5; Catalan: Neugaard 1993, No. J2066.5; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 47, Cardigos (forthcoming); Dutch: Schippers 1995, No. 508; Flemish: Meyer 1968; German: Moser-Rath 1964, No. 188; Hungarian: MNK I; Czech: Dvořák 1978, No. 5338*; Bulgarian: BFP; Ukrainian: SUS; Kazakh: Reichl 1986, No. 27; Chinese: Ting 1978; Japanese: Ikeda 1971.

76 *The Wolf and the Crane.* A crane (stork, woodpecker) pulls a bone from a wolf's (lion's) windpipe. When he asks for payment, the wolf says, "That you were allowed to take your beak from my throat is payment enough". [W154.3].

Remarks: Aesopic fable (Perry 1965, 451 No. 156).
Literature/Variants: Chauvin 1892ff. III, 69 No. 38; Pedersen/Holbek 1961f. II, No. 41; Schwarzbaum 1964, 187; Tubach 1969, No. 5332; Schütze 1973, 38–41; Schwarzbaum 1979, 51–56; Curletto 1984; Dicke/Grubmüller 1987, No. 631; Marzolph 1992 II, No. 283; Adrados 1999ff. III, Nos. H. 161, M. 254; Schmidt 1999; EM: Wolf und Kranich (in prep.).
Finnish: Rausmaa 1982ff. V, No. 80; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian: Kecskeméti/Paunonen 1974; Irish: Ó Súilleabháin/Christiansen 1963; French: Cifarelli 1993, No. 335; Spanish: Goldberg 1998, No. W154.3; Basque: Camarena/Chevalier 1995ff. I; Catalan: Neugaard 1993, No. W154.3, Oriol/Pujol 2003; Dutch: Schippers 1995, No. 496; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 89, Tomkowiak 1993, 231; Swiss: EM 7 (1993) 874; Italian: Cirese/Serafini 1975; Hungarian: MNK I; Czech: Dvořák 1978, No. 5332; Macedonian: Eschker 1972, No. 11; Bulgarian: BFP; Greek: Megas 1978; Russian, Ukrainian: SUS; Jewish: Haboucha 1992; Gypsy: MNK X 1; Tadzhik: Sandelholztruhe 1960, 58f.; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Indian: Bødker 1957a, No. 1245, Jason 1989; Chinese: Ting 1978; West Indies: Flowers 1953; Egyptian: El-Shamy 2004; East African: Klipple 1992; Central African: Lambrecht 1967, No. 2751C; Namibian: Schmidt 1989 II, No. 637; South African: Coetzee et al. 1967, Schmidt 1989 II, No. 637.

77 ***The Stag Admires Himself in a Spring.*** A stag, seeing his reflection in a spring, is proud of his horns but ashamed of his legs. Later, when he is running away from hunters (dogs, a lion), his horns become caught in the bushes and he is killed [L461]. Cf. Type 132.

Remarks: Aesopic fable (Perry 1965, 434 No. 74).
Literature/Variants: Pedersen/Holbek 1961f. II, No. 80; Schwarzbaum 1964, 187; Tubach 1969, No. 4589; Schwarzbaum 1979, 375–378; Dicke/Grubmüller 1987, No. 272; Adrados 1999ff. III, Nos. H. 76, M. 112; EM: Tiere: Die eitlen T. (in prep.).
Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Irish: Ó Súilleabháin/Christiansen 1963; French: Cifarelli 1993, No. 83; Spanish: Camarena/Chevalier 1995ff. I, González Sanz 1996, Goldberg 1998, No. L461; Catalan: Neugaard 1993, No. L461; Dutch: Schippers 1995, No. 135; Frisian: Kooi 1984a; German: Kobolt, Scherz und Ernst (1747) 269ff., 550ff. (EM archive), Tomkowiak 1993, 218; Hungarian: MNK I; Czech: Dvořák 1978, No. 4589; Slovene: Vrtec 14 (1884) 150; Greek: Megas 1978; Ukrainian: SUS; Georgian: Kurdovanidze 2000; Chinese: Ting 1978; East African: Klipple 1992; Malagasy: Haring 1982, No. 2.1.77, Klipple 1992.

77* ***The Wolf Confesses His Sins to God.*** A wolf (who is about to die) confesses his sins. He has eaten a thousand sheep, five hundred hogs, a hundred cows, and fifty horses.

In some variants, the wolf's penitence vanishes as soon as he sees his next prey [K2055, U125].

Remarks: Aesopic fable (Perry 1965, 561 No. 641, 569 No. 655). Also documented in 1179 in the *Roman de Renart* (I,921–1618).
Literature/Variants: Chauvin 1892ff. II, 125 No. 123; cf. Pauli/Bolte 1924 I, No. 29;

Schwarzbaum 1964, 187; Dicke / Grubmüller 1987, No. 637; Marzolph 1992 II, No. 1044; cf. Adrados 1999ff. III, No. M. 264.
Estonian: Kippar 1986; Livonian: Loorits 1926; Swedish: Liungman 1961; Italian: Cirese / Serafini 1975; Sorbian: Nedo 1956, No. 13a; Chilean: Pino Saavedra 1987, No. 230.

77** *Wolf at School.* A wolf learns the alphabet (the wolf joins a monastery). The wolf can learn to read only the words "lamb" and "sheep" ("agnes", "aries"). Cf. Type 77*.

Remarks: Aesopic fable (Perry 1965, 538f. No. 595).
Literature/Variants: Schwarzbaum 1964, 187; Tubach 1969, No. 5338; Schwarzbaum 1979, 533–536; Schreiber 1985, 299–302; Dicke / Grubmüller 1987, No. 644, cf. No. 634; Verfasserlexikon 10 (1999) 1305–1307 (G. Dicke).

78 *Animal Tied to Another for Safety* (previously *Animal Allows himself to be Tied to Another for Safety*). A tiger (demon, leopard, wolf) is overpowered by a human (donkey, monkey, billy goat) who tricks him. When the tiger tells a fox (wolf) how powerful this human is, the fox makes fun of him and wants to prove that the animals are stronger. The fox proposes to tie together for safety. Together they approach the human. He greets the fox and pretends that it is bringing the tiger to him as an offering. The tiger runs away in panic, dragging the fox along with him [K713. 1.2]. Cf. Types 2A, 78A, 278, and 1876.

Combinations: 126.
Literature/Variants: Schwarzbaum 1964, 187; Schmidt 1999; EM: Tiere aneinandergebunden (in prep.).
Hungarian: MNK I; Uighur: Reichl 1986, No. 5; Kurdish: Džalila et al. 1989, No. 180; Kirghiz: Reichl 1986, No. 40; Tadzhik: Rozenfel'd / Ryčkovoj 1990, Nos. 19, 34; Kalmyk: Džimbinov 1962, No. 10; Tuva: Taube 1978, Nos. 10, 58; Indian: Jason 1989; Chinese: Ting 1978; Cambodian: Gaudes 1987, No. 11; Indonesian: Vries 1925f. II, 403 No. 87; Namibian: Schmidt 1989 II, No. 645; South African: Grobbelaar 1981, Schmidt 1989 II, No. 645.

78A *Animal Tied Up Because of a Storm* (previously *Animal Allows Himself to be Tied so as to Avoid Being Carried off by Storm*). A rabbit (monkey, fox) tells a tiger (fox, coyote, giant) that a great storm (the end of the world) is approaching. The tiger lets himself be tied up [K713.1.1]. The rabbit beats him (kills and skins him).

In some variants, the coyote, advised by the rabbit, climbs into a bag (basket) in a tree to escape the storm. The rabbit pelts him with stones. Cf. Types 2A, 78, 278, and 1408C.

Combinations: 175.
Remarks: Often a humorous episode in cycles of animal tales about the rabbit and the coyote.

Literature/Variants: EM: Tiere aneinandergebunden (in prep.).
Filipino: Wrigglesworth 1993, No. 42; Spanish-American: Robe 1973; African American: Harris 1955, 351ff., 481ff.; Mexican, Nicaraguan: Robe 1973; Puerto Rican: Hansen 1957, No. **74A; Mayan: Peñalosa 1992; Venezuelan: Hansen 1957, No. **74A; Brazilian: Alcoforado / Albán 2001, Nos. 8, 11, 12; Peruvian: Hansen 1957, No. **74A; Chilean: Pino Saavedra 1960ff. III, No. 229; Argentine: Hansen 1957, No. **74A; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, 324 No. 2; South African: Coetzee et al. 1967, No. 126.

80 ***The Hedgehog in the Badger's Den.*** A hedgehog (fox, camel) asks a badger (mole, snake, hare, man) for refuge in its den because of the cold (rain, approaching hunter). The hedgehog dirties the den and creates a stink (sticks the badger with his prickles). When the badger reproves him, the hedgehog offers to show the badger the way out, since he is unhappy where he is.

In some variants, a pregnant bitch seeks refuge pending the birth of her puppies. The puppies take up so much space that the owner leaves.

Combinations: 43, 130A.
Remarks: Documented in the fable collections of the 16th century, e.g. Laurentius Abstemius (No. 72). The variants with the bitch refer to an Aesopic fable (Phaedrus / Perry 1965, I,19).
Literature/Variants: Kirchhof / Oesterley 1869 VII, No. 74; BP III, 345f.; Bowra 1940; Tubach 1969, No. 2168; Schwarzbaum 1979, 56–60; Dicke / Grubmüller 1987, Nos. 289, 321; EM 7 (1993) 37–39 (R. Goerge).
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Livonian: Kecskeméti / Paunonen 1974; Catalan: Oriol / Pujol 2003; Dutch: Schippers 1995, No. 140; Frisian: Kooi 1984a, No. 105*; German: Henßen 1955, No. 442, Moser-Rath 1964, No. 250; Italian: Cirese / Serafini 1975; Slovene: Kosi 1894, 72; Greek: cf. Megas 1978; Chinese: Ting 1978, No. 43A; Moroccan: El-Shamy 2004.

80A* ***Who Gets the Booty?*** (previously ***Who Gets the Beehive***). A wolf, a fox, and a bear (donkey, camel, dove, badger, crane) seek to divide their booty. They decide to give it to the oldest. Two of the animals boast of their great ages. The third (wolf, bear, camel) admits he is younger but goes off with the prize [J1451, B841.1]. Cf. Type 51.

Remarks: Documented in the Indian *Jātaka* (No. 37). Early literary version (13th century) by the Persian-speaking Ǧalāloddin Rumi, *Masnavi-ye ma'navi* (VI, 2457).
Literature/Variants: Schwarzbaum 1979, 355–363; Dicke / Grubmüller 1987, No. 614; Marzolph 1992 II, No. 933.
Latvian: Arājs / Medne 1977; Karelian: Kecskeméti / Paunonen 1974; Spanish: Camarena / Chevalier 1995ff. I; Bulgarian: Leskien 1915, No. 8; Greek: Megas 1978; Turkish: Eberhard / Boratav 1953, No. 6 V; Dagestan: Chalilov 1965, No. 15; Georgian: Dirr 1920, No. 45; Aramaic: Arnold 1994, No. 16; Iraqi: El-Shamy 2004; Indian: cf. Bødker 1957a, No. 304; Algerian: cf. Basset 1897, No. 76, El-Shamy 2004; Moroccan: El-Shamy 2004.

81 ***Too Cold for Hare to Build House in Winter.*** A hare (dog, lark, grouse) freezes during the winter. He vows to build a house the next summer, when it is warmer. In summer, when it is sunny, the hare is too lazy and tells himself that last winter he went without a house [A2233.2.1].

Or, a dog curls up tight as he shivers in the winter. He promises himself to build a little hut during the summer. When summer comes, he discovers that he stretches out so long, he would need a big house. This would be too much work for him, so he builds no house at all. Cf. Type 43.

Remarks: Documented by Plutarch (*Symposion tōn hepta sophōn*, XIV). Variants with humans see Type 1238.
Literature/Variants: Dähnhardt 1907ff. III, 202f.; EM 6 (1990) 604–607 (P.-L. Rausmaa).
Finnish: Rausmaa 1982ff. V, Nos. 81, 82; Estonian: Kippar 1986; Lithuanian: Scheu / Kurschat 1913, 324f., Aleksynas 1974, No. 18, Kerbelytė 1999ff. IV (forthcoming); Lappish: Qvigstad 1927ff. I, 269 No. 61, III, No. 7; Swedish: Liungman 1961, No. 72; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. I; German: Grannas 1957, No. 20; Hungarian: MNK I, No. 81^*_1; Serbian: Vrčević 1868f. I, No. 400, Karadžić 1937, 274 No. 3; Bulgarian: BFP; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Russian, Ukrainian: SUS; Tadzhik: STF, No. 62; Tuva: cf. Taube 1978, No. 22; US-American: Baughman 1966; Spanish-American: TFSP 18 (1943) 48f.; African American: Dorson 1956, 44f., 207 No. 13, Dance 1978, No. 439.

85 ***The Mouse, the Bird, and the Sausage.*** (Including the previous Type 247*.) A mouse, a bird, and a sausage (shrimp) live together sharing the housework. The bird gathers wood, the mouse carries water, makes the fire and sets the table, and the sausage does the cooking and flavors the food by jumping into the pot. The bird complains that his work is the hardest, so they exchange duties. The bird drowns in the well, the sausage is eaten by a dog while gathering the wood, and the mouse is scalded to death when it jumps into the pot to flavor the soup [J512.7].

Or, the mouse (chicken) and sausage live together. While the mouse goes to church on Sunday, the sausage cooks their dinner. One Sunday they change roles, and the mouse is scalded to death when it tries to flavor the soup.

Combinations: 2022.
Remarks: Documented ca. 1650 by J. M. Moscherosch, *Gesichte Philanders von Sittewalt* (Strassburg 1655 II, 927ff.).
Literature/Variants: BP I, 204–207, 293–295, III, 558f.; EM 9 (1999) 440–442 (B. Steinbauer).
Latvian: Arājs / Medne 1977; Lappish: Qvigstad 1927ff. III, 45 No. 18,1, cf. II, 27 No. 11, Bartens 2003, No. 13; Danish: Kristensen 1896, No. 149; Faeroese: cf. Nyman 1984; French: Delarue / Tenèze 1964ff. III; Spanish: cf. Espinosa 1946, No.

71; Catalan: cf. Karlinger / Pögl 1989, No. 25; Frisian: Kooi / Schuster 1994, No. 257; German: Ranke 1966, No. 6, Grimm KHM / Uther 1996 I, No. 23, cf. No. 30, Hubrich-Messow 2000; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Polish: Krzyżanowski 1962f. I; Russian: Wunderblume 1958, 470ff.; Ukrainian: Mykytiuk 1979, No. 58; Iranian: Osmanov 1958, 452ff., 456ff.; Indonesian: Vries 1925f. I, No. 30; French-American: Dorson 1964, 258ff.

87A* *The Bear Stands on a Heap of Wood.* (Including the previous Type 169G*.) A bear chased by wolves (wild pigs) takes refuge in a woodpile (haystack, tree). He pelts the wolves with logs.

In some variants, he finds a man in the haystack (tree), who pokes him with a stick (the branch on which he sits breaks). The bear falls down and is torn to bits by the wolves [B855].

Literature/Variants:
Estonian: Kippar 1986, Nos. 87A*, 169G*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Hungarian: MNK I, No. 169G*; Polish: Krzyżanowski 1962f. I, No. 187; Russian, Byelorussian, Ukrainian: SUS.

87B* See Type 122Z.

88* *The Bear Climbs a Tree.* A bear climbs a tree to get some honey. A block hanging in the tree causes him to lose his balance and he falls down. He injures (kills) himself.

Literature/Variants:
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Cappeller 1924, No. 8; Slovene: Kosi 1894, 98f.; Ukrainian: SUS; Azerbaijan: Seidov 1977, 197f.

90 *The Needle, the Glove, and the Squirrel.* A needle, a glove, and a squirrel live together. When the needle goes out walking, he finds an old kettle, a knife, and a match (a puddle, a tree stump). The others think these are worthless and beat the needle. When the needle sees an ox (elk, stag), he climbs onto it and kills it. The others rejoice at the successful hunt [L391].

Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 83; Estonian: Kippar 1986; Karelian, Cheremis / Mari: Kecskeméti / Paunonen 1974.

91 *Heart of Monkey as Medicine* (previously *Monkey [Cat] who Left his Heart at Home*). A monkey (fox, jackal) and a turtle (crocodile, fish) are friends. The turtle's wife becomes jealous and pretends that she has an illness which can be cured only if she eats the heart of a monkey.

The turtle meets the monkey and swims into the sea with him on his back. On the way he tells him about his wife's problem. The

monkey sympathises but says he has left his heart in a tree. When the turtle takes him back to the land to get his heart, the monkey runs away [K544, K961.1].

In some variants, the illness of a king (princess) can be cured only by the liver of a rabbit. When one is caught, it pretends to have left its liver at home and offers to go and get it. Then it runs away.

Remarks: Documented in the Indian *Jātaka* (nos. 208, 342) and in the Indian *Pañcatantra* (IV,1).
Literature/Variants: Chauvin 1892ff. II, 99 No. 57, 191 No. 6, 193 No. 14; Dähnhardt 1907ff. IV, 1–26; EM 1 (1977) 150–154 (W. Eberhard); cf. Hatami 1977, No. 8; Schwarzbaum 1979, 436 not. 31, 511 not. 30; cf. Dicke / Grubmüller 1987, No. 24; Schmidt 1999; Grayson 2004.
Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. K961.1; German: Tomkowiak 1993, 201f.; Hungarian: MNK I, Dömötör 1992, No. 406; Bulgarian: BFP; Ukrainian: SUS; Jewish: Jason 1975, Noy 1976; Kurdish: Džalila et al. 1989, No. 177; Mongolian: Lőrincz 1979, No. 86A*; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Bødker 1957a, Nos. 678, 679, Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, Nos. 50, 84; Tibetian: O'Connor 1906, No. 20; Chinese: Ting 1978; Korean: Choi 1979; Vietnamese: cf. Landes 1886, No. 43; Indonesian: Vries 1925f. II, No. 159; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Filipino: Fansler 1921, No. 56b, Ramos 1953, 66ff.; Puerto Rican: Hansen 1957, No. **283; African American: Baer 1980, 145f.; Peñalosa 1992; Egyptian: El-Shamy 2004; Tunisian: Brandt 1954, 30; Moroccan: Nowak 1969, No. 47, El-Shamy 2004; East African: Arewa 1966, No. 1821, Dorson 1972, 165f.; Ethiopian: cf. Gankin et al. 1960, 84f.; Central African: Lambrecht 1967, No. 1821,4; Namibian, South African: Schmidt 1989 II, No. 542.

91A* See Type 122A.

92 ***The Lion Dives for His Own Reflection.*** (Including the previous Type 92A.) A fox (hare) has to supply a lion every day with his dinner. One day he pretends to have met a stronger lion (who took the dinner). The first lion wants to fight against the second. The fox takes him to a well and shows him his reflection. The lion takes it for his rival, jumps in (is pushed in), and drowns [K1715.1].

In some variants a hare drives an elephant (several elephants) out of the realm of the hares by showing it a reflection of the moon in water, seemingly quivering with anger [K1716]. (Previously Type 92A.) Cf. Types 34, 34A, 1168A, and 1336.

Remarks: Documented in the 5th century in the Indian *Pañcatantra* (III,3, cf. I,6).
Literature/Variants: Chauvin 1892ff. II, 88 No. 25, 96 No. 49; Dicke / Grubmüller 1987, Nos. 84, 385; Schmidt 1999; EM: Spiegelbild im Wasser (forthcoming).
Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Goldberg 1998, No. K1716; Catalan: Neugaard 1993, No. K1715.1; Portuguese: Soromenho / Soromenho 1984f. I, No. 40, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Bechstein / Uther 1997 II, No. 38, Tomkowiak 1993, 223, Berger

2001; Maltese: Ilg 1906 I, No. 6, Mifsud-Chircop 1978; Bulgarian: BFP; Greek: Megas 1978, No. 34; Ukrainian: SUS; Kurdish: Družinina 1959, 9f., Džalila et al. 1989, No. 175; Kazakh: Sidel'nikov 1952, 27f., 30ff.; Tadzhik: STF, Nos. 79, 179, 187, cf. No. 365; Kalmyk, Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984; Afghan: Lebedev 1955, 121f.; Pakistani: Thompson / Roberts 1960; Indian: Bødker 1957a, No. 28, cf. No. 546, Thompson / Balys 1958, No. K1716, Thompson / Roberts 1960, Jason 1989; Burmese: Htin Aung 1954, 12f.; Sri Lankan: Thompson / Roberts 1960; Tibetian: O'Connor 1906, No. 9, Kassis 1962, 80f., Hoffmann 1965, 89; Chinese: Ting 1978; Cambodian: cf. Gaudes 1987, No. 20; Malaysian: Hambruch 1922, 36 No. 5; Indonesian: Vries 1925f. II, No. 92; African American: Harris 1955, 547ff.; Mayan: Peñalosa 1992; Moroccan, Sudanese: El-Shamy 2004; Guinean: Klipple 1992, 409; Ethiopian: Müller 1992, No. 40; Namibian: Schmidt 1996, No. 15; South African: Grobbelaar 1981.

92A See Type 92.

93 ***The Master Taken Seriously.*** This tale exists chiefly in two different forms:

(1) A mother fox and her children hear the owner of a vineyard in which they live cursing them. They do not leave until he begins to cut the vines.

(2) A bird and her young have their nest in a field of grain. When the farmer asks his neighbors to help with the harvest (the farmer's sons begin to harvest the field), the birds remain in their nest. They leave only when the farmer himself begins to harvest the field [J1031].

Remarks: Aesopic fable (Perry 1965, 483 No. 325).
Literature/Variants: Pauli / Bolte 1924 II, No. 867; Müller 1976; Schwarzbaum 1979, 331–333; Dicke / Grubmüller 1987, No. 569; Adrados 1999ff. III, Nos. M. 11, not-H. 141; EM: Worte des Herrn sind ernstzunehmen (in prep.).
Estonian: Kippar 1986, No. *244; Latvian: Arājs / Medne 1977; Lithuanian: Aleksynas 1974, No. 9; Irish: Ó Súilleabháin / Christiansen 1963; French: Cifarelli 1993, No. 279; Spanish: Camarena / Chevalier 1995ff. I; Portuguese: Oliveira 1900ff. II, No. 363, Cardigos (forthcoming); Dutch: Schippers 1993, No. 427; German: Plener, Acerra philologica (1687) 191ff. (EM archive), Sobel 1958, No. 16, Tomkowiak 1993, 230; Italian: Cirese / Serafini 1975; Hungarian: MNK I, Nos. 93, 93^*_1, 93^*_2; Slovene: Kosi 1894, 117f.; Rumanian: Schullerus 1928, No. 93*; Bulgarian: BFP; Ukrainian: SUS; Kurdish: cf. Džalila et al. 1989, No. 150.

WILD ANIMALS AND DOMESTIC ANIMALS 100–149

100 ***The Wolf is Caught Because of His Singing*** (previously ***The Wolf as the Dog's Guest Sings***). A dog (fox) invites a wolf to a feast (cellar full of food). The wolf eats and drinks too much. When he sings in

spite of the dog's objections, he is thrashed or killed. The dog escapes [J581.1]. Cf. Types 41, 163, and 214A.

Combinations: This type is usually combined with episodes of one or more other types, esp. 2, 3, 4, 5, 101, 102, 103, 122A, and 122M*.
Remarks: Aesopic fable (Perry 1965, 596f. No. 701).
Literature/Variants: Dähnhardt 1907ff. IV, 233f.; BP II, 111; Pedersen / Holbek 1961f. II, No. 131; Schwarzbaum 1979, 216; Dicke / Grubmüller 1987, No. 627; Adrados 1999ff. III, No. M. 98; EM: Wolf: Der singende W. (in prep.).
Finnish: Rausmaa 1982ff. V, Nos. 84, 85; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Irish: Ó Súilleabháin / Christiansen 1963; French: Cifarelli 1993, No. 332; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Neugaard 1993, No. J581.1, Oriol / Pujol 2003; German: Jahn 1889, No. 558, Knoop 1925, No. 104, Oberfeld 1962, No. 5; Hungarian: MNK I; Czech: Horák 1971, 38ff.; Slovakian: Polívka 1923ff. V, 138–140; Serbian: Čajkanović 1929, No. 2, Eschker 1992, No. 65; Croatian: Gaál / Neweklowsky 1983, No. 49; Bulgarian: BFP; Greek: Megas 1978; Russian, Byelorussian, Ukrainian: SUS; Ossetian: Bjazyrov 1958, No. 13; Cheremis / Mari, Tatar: Kecskeméti / Paunonen 1974; Georgian: Kurdovanidze 2000, Nos. 12*, 100; Turkmen: Stebleva 1969, No. 9; Palestinian: El-Shamy 2004; Oman: cf. Nowak 1969, No. 29; Indian: Bødker 1957a, No. 995, cf. Nos. 992, 993, 1040; Tibetian: O'Connor 1906, No. 11; Spanish-American, Mexican: Robe 1973; Argentine: Chertudi 1960f. I, No. 22; Algerian: cf. Nowak 1969, No. 29, El-Shamy 2004; Moroccan: El-Shamy 2004.

101 ***The Old Dog as Rescuer of the Child (Sheep).*** A farmer plans to kill his faithful old dog because it cannot work anymore. The wolf makes a plan to save the dog: The latter is to rescue the farmer's child from the wolf. The plan succeeds and the dog's life is spared. The wolf in return wants to steal the farmer's sheep. The dog refuses to help and loses the wolf's friendship [K231.1.3].

Combinations: 100, 102, and 103.
Remarks: Documented in combination with types 103 / 104 in Grimm, *Kinder- und Hausmärchen*. Aesopic fable in combination with type 100 (Perry 1965, 596f. No. 701).
Literature/Variants: BP I, 424–427; Leach 1961, 384; Pedersen / Holbek 1961f. II, No. 130; cf. Dicke / Grubmüller 1987, Nos. 290, 627; EM 6 (1990) 1340–1343 (I. Köhler-Zülch); cf. Adrados 1999ff. III, Nos. M. 94, M. 98.
Finnish: Rausmaa 1982ff. V, No. 85; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian: Konkka 1959, 66f.; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, Nos. 136, 332; Spanish: Camarena / Chevalier 1995ff. I; Catalan: cf. Oriol / Pujol 2003; Dutch: Schippers 1995, No. 494; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Tomkowiak 1993, 237f., Kooi / Schuster 1994, No. 240, Grimm KHM / Uther 1996 I, No. 48, Berger 2001; Hungarian: MNK I; Czech: Horák 1971, 38ff.; Slovakian: Polívka 1923ff. V, 129, 132f., 143f., Gašparíková 1991f. I, Nos. 158, 271; Slovene: Kres 5 (1885) 505, Bolhar 1974, 114ff.; Macedonian: Vražinovski 1977; Bulgarian: BFP; Greek: Megas 1968a; Polish: Krzyżanowski 1962f. I; Sorbian: Nedo 1956, No. 4; Russian, Byelorussian:

SUS; Ukrainian: SUS, No. 101, cf. No. 101***; Tatar: Kecskeméti / Paunonen 1974; Japanese: Ikeda 1971; Mexican: Robe 1973; Ethiopian: Gankin et al. 1960, 75ff.

101* See Type 47D.

102 *The Dog as Wolf's Shoemaker.* An old dog (fox, jackal, hare) promises to make shoes (fur coat) for a wolf (lion, hyena). The dog orders a cow, hog, sheep, etc. to make the shoes, but instead he eats the animals. When the wolf notices the deception, the dog escapes by a trick, e.g. he orders the wolf to cross a swamp and says that he has shoes now [K254.1].

Combinations: 100, 101, and 103.
Literature/Variants: Schwarzbaum 1979, 271 not. 6; EM 6 (1990) 1350–1354 (I. Köhler-Zülch).
Finnish: Rausmaa 1982ff. V, No. 86, 93; Finnish-Swedish: Hackman 1917f. I, No. 25; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kecskeméti / Paunonen 1974; Spanish: Camarena / Chevalier 1995ff. I, No. 24; Portuguese: Cardigos (forthcoming); German: Peuckert 1932, No. 8, Benzel 1962, No. 146; Hungarian: MNK I; Czech: Sirovátka 1980, No. 38, Jech 1984, No. 2; Slovakian: Polívka 1923ff. V, 141f., Gašparíková 1991f. I, Nos. 113, 140, 158, 271, II, No. 460; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, Noy 1976; Gypsy: MNK X 1; Armenian: Hermann / Schwind 1951, 130f.; Kara-Kalpak: Reichl 1985, 15f.; Tadzhik: STF, Nos. 92, 394; Syrian, Palestinian: El-Shamy 2004; Aramaic: Arnold 1994, No. 17; Jordanian: El-Shamy 2004, No. 102A§; Iraqi: Nowak 1969, Nos. 4, 30, El-Shamy 2004, No. 102A§; Saudi Arabian: Nowak 1969, No. 4; Qatar: El-Shamy 2004, No. 102A§; Iranian: Marzolph 1984; Cape Verdian: Parsons 1923b I, 10f.; North African, Egyptian: El-Shamy 2004, No. 102A§; Algerian: Nowak 1969, No. 9, El-Shamy 2004; Moroccan: Nowak 1969, No. 30, El-Shamy 2004, No. 102A§; Chad: Jungraithmayr 1981, No. 33; Central African: Fuchs 1961, 42ff.; South African: Coetzee et al. 1967.

103 *War between Wild Animals and Domestic Animals* (previously *The Wild Animals Hide from the Unfamiliar Animal*). (Including the previous Type 104.) A dog and a wolf are in conflict and look for allies. A cat and a rooster join the dog, and a fox and a boar join the wolf. The wild animals flee when the domestic animals arrive: The cat shrieks or raises her tail, and they believe it is a gun. The bear falls out of the tree and breaks his back [B262, K2323, K2324]. Cf. Type 222.

Combinations: This type is usually combined with episodes of one or more other types, esp. 9, 41, 100, 101, 102, 103, 103A, 130, and 200.
Remarks: Documented in the middle of the 12th century in the *Ysengrimus* (IV,735–810).
Literature/Variants: Dähnhardt 1907ff. IV, 209–217; BP I, 424–427; Schwarzbaum 1979, 196; EM 8 (1996) 430–436 (R. W. Brednich); Adrados 1999ff. III, No. not-H. 302.
Finnish: Rausmaa 1982ff. V, Nos. 85–97; Finnish-Swedish: Hackman 1917f. I, Nos.

26, 118; Estonian: Kippar 1986, Nos. 103, 104; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977, Nos. 103, 104; Lithuanian: Kerbelytė 1999ff. I, Nos. 103, 104; Lappish: Qvigstad 1927ff. III, No. 8; Swedish: Liungman 1961, No. 103–104; French: Delarue / Tenèze 1964ff. III; Spanish: Espinosa 1946f., Nos. 246–248; Frisian: Kooi 1984a; Flemish: Meyer 1968, No. 104; German: Grimm KHM / Uther 1996 I, No. 48, Hubrich-Messow 2000, Berger 2001, No. 104; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Slovakian: Polívka 1923ff. V, 132f., 135, Gašparíková 1991f. I, Nos. 113, 140, 158, 271, II, Nos. 460, 519; Slovene: Kres 5 (1885) 505, Bolhar 1974, 114ff.; Serbian: Karadžić 1937, No. 49, Eschker 1992, Nos. 48, 49; Croatian: Valjavec 1890, No. 62, Bošković-Stulli 1959, 37f.; Rumanian: Schullerus 1928; Bulgarian: BFP, Nos. 103, 104; Greek: Megas 1978, Nos. 103, 104; Polish: Krzyżanowski 1962f. I, No. 104; Sorbian: Nedo 1956, No. 4; Russian: SUS, No. 103; Byelorussian, Ukrainian: SUS, Nos. 103, 104; Turkish: Eberhard / Boratav 1953, Nos. 15 (5), 45 III 2, 413 No. 2; Gypsy: MNK X 1, No. 104; Tadzhik: cf. STF, No. 100; Georgian: Kurdovanidze 2000; Malaysian: Hambruch 1922, No. 5; Japanese: Markova / Bejko 1958, 145; North American Indian: Thompson 1919, 439ff.; Malagasy: Haring 1982, No. 2.1.104.

103A ***The Cat as She-Fox's Husband.*** An old tom-cat is chased away by his master and marries a she-fox. When the other animals want to visit them, the she-fox tells them her husband is a dangerous beast and they should make offerings to him. They must lay these down in front of the fox-earth and then hide themselves. The tom-cat frightens the other animals so that they flee [B281.9.1]. Cf. Type 103.

Combinations: 103.
Literature/Variants: Dähnhardt 1907ff. IV, 216f.
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Range 1981, No. 4; Lappish, Karelian, Wepsian, Syrjanian: Kecskeméti / Paunonen 1974; German: Henßen 1963b, 17ff.; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Slovakian: Gašparíková 1981a, 207f.; Slovene: Matičetov 1973, No. 19; Serbian: Vrčević 1868f. I, No. 405, Čajkanović 1927, No. 3, Čajkanović 1929, No. 9; Croatian: Bošković-Stulli 1975b, No. 60; Macedonian: Vražinovski 1977, Nos. 23, 24; Rumanian: Bîrlea 1966 I, 126ff.; Bulgarian: BFP; Greek: Megas 1978, No. 103*A; Russian, Byelorussian, Ukrainian: SUS, No. 103; Gypsy: MNK X 1; Dagestan: Chalilov 1965, No. 9; Cheremis / Mari, Chuvash, Tatar, Mordvinian: Kecskeméti / Paunonen 1974; Votyak: Buch 1882, 115f.; Tadzhik: STF, No. 39; Georgian: cf. Kurdovanidze 2000; Central African: cf. Fuchs 1961, 140ff.

103A* ***The Cat Claims to be King and Receives Food from Other Animals.*** A cat is chased away by his master. He tells a fox that he is the king of the animals. The fox invites him to sleep and warns the other animals to be quiet. The other animals cook a meal and invite the cat to eat with them. When the crow tries to trap him, the cat gets up and the other animals flee in fright.

Literature/Variants:
Hungarian: MNK I, Dömötör 2001, 287, 292; Bulgarian: BFP; Gypsy: MNK X 1; Tadzhik: cf. STF, No. 362; Georgian: cf. Kurdovanidze 2000.

103B* ***The Cat Goes Hunting.*** A huntsman leaves a dead stag. A tom-cat licks its blood. The other animals, thinking he has killed the stag, bring him food.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Turkish: Eberhard / Boratav 1953, No. 15 (1–4).

103C* ***An Old Donkey Meets the Bear*** (previously ***Old Ass Turned out by Master Meets Bear or Lion***). An old donkey is chased away by his master and meets a bear (lion, tiger). They have various contests. The donkey frightens his opponent with dung called cannonballs, or by braying. Later, the bear describes or shows the "strange" animal to the fox or wolf. Cf. Types 118, 125B*, 1060, and 1074.

Combinations: 78, 125B*, 275, and 1060.
Remarks: Documented by Marie de France, *Ésope* (No. 55) in the 12th century.
Literature/Variants: Chauvin 1892ff. VIII, 67 No. 32.
French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, No. 35, 36, 58, Cardigos (forthcoming); Hungarian: MNK I; Ukrainian: SUS; Tadzhik: STF, No. 157; Kurdish: Džalila et al. 1989, No. 180; Iranian: cf. Marzolph 1984; Chinese: Reichl 1986, No. 2, cf. No. 4; Spanish-American, Mexican: Robe 1973.

104 See Type 103.

105 ***The Cat's Only Trick.*** The cat in danger saves herself by climbing a tree. A fox, who has boasted that he knows a thousand tricks, is captured by dogs [J1662].

Remarks: Aesopic fable (Perry 1965, 542f. No. 605).
Literature/Variants: Krohn 1892; Dähnhardt 1907ff. IV, 258f.; BP II, 119–121; Pedersen / Holbek 1961f. II, No. 118; Schwarzbaum 1964, 188; cf. Tubach 1969, No. 2180; Schwarzbaum 1979, 45 No. 10, 461–468; Dicke / Grubmüller 1987, No. 196; EM 8 (1996) 1108–1113 (M. Fenske); Adrados 1999ff. III, No. M. 489.
Finnish: Rausmaa 1982ff. V, Nos. 94–96; Finnish-Swedish: Hackman 1917f. I, No. 27; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. III, 220, Kristensen 1896, No. 64; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 437; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. J1662; Catalan: Neugaard 1993, No. J1662, Oriol / Pujol 2003; Portuguese: Cardigos (forthcoming); Dutch: Schippers 1995, No. 440; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Tomkowiak 1993, 212, Grimm KHM / Uther 1996 II, No. 75, Hubrich-Messow 2000; Ladinian: Decurtins 1896ff. II, No. 90; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Slovakian: Polívka 1923ff. V, 140; Slovene: Brinar 1904, 13ff.; Serbian: Eschker 1992, No. 54; Macedonian: Eschker 1972, No. 6, Vražinovski 1977, Nos. 25ff., Čepenkov / Penušliski 1989 I, No. 4; Bulgarian: BFP; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Ukrainian: SUS; Jewish: Jason 1965,

Noy 1976, Jason 1988a; Gypsy: MNK X 1; Cheremis/Mari, Mordvinian: Kecskeméti/Paunonen 1974; Kurdish: Džalila et al. 1989, No. 159; Armenian: Wunderblume 1958, 457f.; Yakut: cf. Doerfer 1983, No. 82; Georgian: Kurdovanidze 2000; Iraqi: Nowak 1969, No. 21, El-Shamy 2004; Indian: Bødker 1957a, Nos. 498, 775, Thompson/Roberts 1960, Jason 1989; Burmese: Kasevič/Osipov 1976, No. 107; Chinese: Ting 1978; African American: Dance 1978, No. 384; Dominican: Hansen 1957; Chilean: Pino Saavedra 1960ff. III, No. 233; Argentine: Hansen 1957; West-Indian: Beckwith 1940, 239; Algerian: Nowak 1969, No. 21; Moroccan: Basset 1887, Nos. 1, 2, Nowak 1969, No. 21, El-Shamy 2004; Sudanese: Klipple 1992, El-Shamy 2004.

105* ***The Hedgehog's Only Trick.*** (Including the previous Type 105B*.) A fox, who has boasted that he knows a thousand tricks, persuades a hedgehog to steal grapes with him. When the fox is caught in a trap the hedgehog advises him to play dead, so that the huntsman will throw him away and he can escape [K522]. When the hedgehog is caught in a trap, the fox refuses to help him. The hedgehog outwits him and escapes.

In some variants a hawk (crane) and a fox live together. When huntsmen approach, the hawk plays dead. Thus the fox is also saved from the hunters. (Previously Type 105B*.) Cf. Types 33, 239.

Remarks: Greek fable of Archilochos.
Literature/Variants: Krohn 1892; Schwarzbaum 1979, 462; cf. EM 8 (1996) 1111f. Estonian: Kippar 1986, No. 105B*; German: Tomkowiak 1993, 238; Croatian: cf. Plohl Herdvigov 1868 I, No. 13, Krauss/Burr et al. 2002, No. 9; Rumanian: Schullerus 1928, No. 33I*, Bîrlea 1966 I, 123ff.; Bulgarian: BFP; Albanian: Mazon 1936, No. 48; Greek: Megas 1978; Ukrainian: SUS, Nos. 80*, 105B*; Kurdish: Džalila et al. 1989, No. 160; Iraqi: El-Shamy 2004; North African: El-Shamy 2004; Algerian: Nowak 1969, No. 9, El-Shamy 2004; Moroccan: Basset 1897, Nos. 69, 87, El-Shamy 2004.

105B* See Type 105*.

106 ***Animals' Conversation.*** (Including the previous Type 2075.) This miscellaneous type consists of various tales with imitations of animal sounds. Cf. Types 204, 211B*, and 236*.

Literature/Variants: Aarne 1912b; EM: Unterhaltung der Tiere (in prep.). Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1978, No. 4; Norwegian: Hodne 1984, Nos. 106, 2075; Danish: Kristensen 1900, No. 562, Christensen/Bødker 1963ff., No. 11; Irish: Ó Súilleabháin/Christiansen 1963, O'Sullivan 1966, No. 9; French: Delarue/Tenèze 1964ff. III; Spanish: Camarena/Chevalier 1995ff. I; Catalan: Oriol/Pujol 2003; Portuguese: Coelho 1985, No. 12, Cardigos (forthcoming), No. 106*A; German: Grimm KHM/Uther 1996 III, No. 190, Hubrich-Messow 2000; Sardinian: Cirese/Serafini 1975, No. 2075; Hungarian: MNK IX, Nos. 2075–2077B*; Serbian: cf. Đjorđjevič/Milošević-Đjorđjevič 1988, Nos. 303, 305; Bulgarian: BFP, Nos. *206*, *284*; Chinese: Ting 1978; Mexican: Paredes 1970, No. 79; South African: Coetzee et al. 1967, Grobbelaar 1981; Malagasy: Haring 1982, No. 2.1.106.

106* ***The Wolf and the Hog.*** At night a sow goes out beyond the gate. A wolf eats her even though she promises to bear many piglets for him. Cf. Type 122D.

Literature/Variants:
Estonian: cf. Kippar 1986, No. 106A; Greek: Laográphia 2 (1910) 692,1; Russian, Byelorussian, Ukrainian: SUS.

107 ***Struggle between Dogs and Wolves*** (previously ***Dog Leader Fears Defeat Because his Forces are of Different Breeds***). The leader of the dogs fears the wolves because they are all of one kind while the dogs are of different breeds and of different colors.

In some variants the grey dogs join the wolves but after the fight the wolves kill them [J1023].

Combinations: 200.
Remarks: Aesopic fable (Perry 1965, 484f. No. 342, 485 No. 343).
Literature/Variants: Dähnhardt 1907ff. IV, 104f., 290–292; BP III, 545f.; cf. Pauli / Bolte 1924 I, No. 431; Dicke / Grubmüller 1987, No. 594.
Estonian: Kippar 1986; Lithuanian: Kerbelytė 1999ff. I; Dutch: Schippers 1995, No. 512.

110 ***Belling the Cat.*** The mice want the cat to wear a bell, but they cannot find anyone to tie it on her [J671.1]. Cf. Types 40A*, 1208*.

Remarks: Documented in Syrian translations of *Kalila and Dimna* from the 6th century. Early European literary source, see Odo of Cheriton, *Fabulae* (No. 54). Popular as a proverbial phrase.
Literature/Variants: Chauvin 1892ff. II, 109f. No. 74, III, 79 No. 58; Dähnhardt 1907ff. IV, 145–147, 301f.; Arlotto / Wesselski 1910, No. 93; Wesselski 1911 I, No. 213; Baum 1919; Pauli / Bolte 1924 I, No. 634; Poliziano / Wesselski 1929, No. 196; Schwarzbaum 1964, 188; Tubach 1969, No. 566; Dicke / Grubmüller 1987, No. 483; Röhrich 1991f. II, 821–823; EM 7 (1993) 1117–1121 (U. Marzolph); Dekker et al. 1997, 179f.; Adrados 1999ff. III, No. M. 308.
Finnish: Rausmaa 1982ff. V, No. 97; Estonian: Kippar 1986, No. 110, cf. No. 179D; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Range 1981, No. 7, Kerbelytė 1999ff. IV (forthcoming); Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; Scottish: Briggs 1970f. A I, 104; French: Cifarelli 1993, No. 156; Spanish, Basque: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Camarena / Chevalier 1995ff. I; Dutch: Schippers 1995, No. 264; Frisian: Kooi 1984a; Flemish: cf. Meyer 1968, No. 110**; German: Tomkowiak 1993, 227, Grimm KHM / Uther 1996 I, No. 12; Italian: Cirese / Serafini 1975, De Simone 1994, No. 42d; Hungarian: MNK I, Dömötör 1992, No. 379, Dömötör 2001, 277, 292; Slovene: Kres 6 (1886) 146; Bulgarian: BFP; Greek: Megas 1978; Sorbian: Nedo 1956, 70 No. 5; Ukrainian: SUS, No. 113E*; Jewish: Noy 1963a, No. 3, Jason 1965, 1975, Noy 1976; Ossetian: Bjazyrov 1958, No. 14; Tadzhik: STF, No. 384; Mongolian: Heissig 1963, No. 33; Tuva: Taube 1978, No. 17; Georgian: Kurdovanidze 2000, No. 113E*; Indian: Jason 1989; Chinese: cf. Ting 1978; Spanish-American: Robe 1973; Egyptian, Algerian: El-Shamy 2004; Eritrean: Littmann

1910, No. 5, El-Shamy 2004; Somalian: Klipple 1992; South African: Coetzee et al. 1967.

111 ***The Cat and the Mouse Converse.*** To escape from being eaten, a mouse tells a cat a tale or has a long dialog with her. Finally the cat announces that she will eat the mouse anyway [K561.1.1].

Literature/Variants: Schwarzbaum 1979, 152f., 157 not. 5, 262; cf. Dicke/Grubmüller 1987, No. 342.
Finnish: Rausmaa 1982ff. V, No. 98; Norwegian: Hodne 1984; Danish: Kristensen 1896, Nos. 105–109, Kuhre 1938, No. 16, Holbek 1990, No. 1; Scottish: Briggs 1970f. A II, 513f.; Irish: Ó Súilleabhaín/Christiansen 1963; English: Briggs 1970f. A II, 549f.; Spanish: Goldberg 1998, No. K561.1.1; Frisian: Kooi 1984a; German: Bechstein/Uther 1997 I, No. 78; Greek: Loukatos 1957, 25 No. 2, cf. No. 3, cf. Megas 1956f. I, 34f.; Sorbian: Nedo 1956, No. 6; Jewish: cf. Noy 1963a, No. 4; Tadzhik: cf. STF, No. 141; Indian: Jason 1989; Chinese: Ting 1978; Indonesian: Vries 1925f. II, No. 122; Japanese: Ikeda 1971, No. 15,3; Moroccan: ZDMG 48 (1894) 403 No. 5.

111A ***The Wolf Unjustly Accuses the Lamb and Eats Him.*** A lamb is accused of muddying water even though it is drinking downstream from the wolf (tiger, hyena) [U31].

Remarks: Aesopic fable (Perry 1965, 451 No. 155). Popular as a proverbial phrase.
Literature/Variants: Chauvin 1892ff. III, 56 No. 14, 68 No. 35; Pedersen/Holbek 1961f. II, No. 34; Schwarzbaum 1964, 188f.; Schwarzbaum 1968, 466; Tubach 1969, No. 5334; Schwarzbaum 1979, 9–14; Nøjgaard 1979; Elschenbroich 1981; Grubmüller 1981; Dicke/Grubmüller 1987, No. 632, cf. Nos. 277, 305; Adrados 1999ff. III, Nos. H. 160, M. 247; Schmidt 1999; EM: Wolf und Lamm (in prep.).
Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Irish: Ó Súilleabháin/Christiansen 1963; French: Cifarelli 1993, No. 323; Spanish: Goldberg 1998, No. U31; Catalan: Neugaard 1993, No. U31; Portuguese: Graça 2000, 194, Cardigos (forthcoming); Dutch: Schippers 1995, No. 497; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 225, Tomkowiak 1993, 231f.; Italian: Cirese/Serafini 1975; Sardinian: Rapallo 1982f.; Hungarian: MNK I, Dömötör 1992, No. 384; Czech: Dvořák 1978, No. 5334; Slovene: Vrtec 1 (1871) 154; Serbian: Vrčević 1868f. I, Nos. 385, 414; Croatian: Stojanović 1879, 35; Bulgarian: BFP; Albanian: Camaj/Schier-Oberdorffer 1974, No. 54; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I, No. 109; Sorbian: Schulenburg 1880, 295 No. 9; Ukrainian: SUS; Jewish: Noy 1963a, No. 4, Jason 1965; Georgian: Kurdovanidze 2000; Syrian, Lebanese, Jordanian, Iraqi: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Bødker 1957a, Nos. 1255, 1256., Thompson/Roberts 1960, Jason 1989; Chinese: Ting 1978; Egyptian, Algerian, Moroccan: El-Shamy 2004; South African: Coetzee et al. 1967, Schmidt 1989 II, No. 638.

111A* ***A Drunkard's Promise.*** A drunken mouse challenges a cat to fight. The cat is about to kill him when the mouse reminds the cat that, when the cat was drunk, he had promised the mouse never to kill him. "That was a drunkard's promise", says the cat, and kills the mouse. Cf. Type 132.

Literature/Variants: Schwarzbaum 1979, 261–264; cf. Dicke / Grubmüller 1987, No. 341; cf. Adrados 1999ff. III, No. M. 307.
Irish: Ó Súilleabháin / Christiansen 1963; Welsh: cf. Jones 1930, 221; English: Briggs 1970f. A II, 194f.; Frisian: Kooi 1984a.

112 *Country Mouse Visits Town Mouse.* A town mouse is given hospitality by a country mouse but is shocked by his poor food. The town mouse persuades the country mouse to visit her and leads her into the pantry. They are interrupted by a cat or the owner of the house. The country mouse is frightened and prefers her own poverty [J211.2]. Cf. Type 201.

Remarks: Documented by Horace, *Sermones* (II,6, 79–117), also Aesopic fable (Perry 1965, 485f. No. 352). Popular as a proverbial phrase.
Literature/Variants: Chauvin 1892ff. II, 114 No. 85, 185 No. 32, III, 57 No. 17; Jacob 1935; Pedersen / Holbek 1961f. II, No. 45; Schwarzbaum 1964, 189; Tubach 1969, No. 3281; Schwarzbaum 1979, 61–64; EM 4 (1984) 1005–1010 (J. Kühn); Dicke / Grubmüller 1987, No. 541; Holzberg 1991; Marzolph 1992 II, No. 1144; Adrados 1999ff. III, Nos. M. 311, not-H. 210.
Finnish: Rausmaa 1982ff. V, 207; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 431; Spanish: Camarena / Chevalier 1995ff. I, Nos. 112, 215, Goldberg 1998, No. J211.2; Catalan: Neugaard 1993, No. J211.2, Oriol / Pujol 2003; Portuguese: Clementina 1946, No. 1, Cardigos (forthcoming); Dutch: Schippers 1995, No. 373; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 251, Tomkowiak 1993, 229, Hubrich-Messow 2000, Berger 2001; Italian: Cirese / Serafini 1975, De Simone 1994, No. 42c; Sardinian: Rapallo 1982f.; Hungarian: MNK I, Dömötör 2001, 277; Czech: Dvořák 1978, No. 3281; Slovene: Matičetov 1973, 189f.; Serbian: Eschker 1992, No. 63; Rumanian: Schullerus 1928; Bulgarian: BFP; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 14; Ossetian: Bjazyrov 1958, Nos. 15, 17; Georgian: Kurdovanidze 2000; Iraqi: El-Shamy 2004; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Spanish-American: Robe 1973; Egyptian, Tunisian, Moroccan: El-Shamy 2004; Nigerian: MacDonald 1982, No. J211.2; East African: Arewa 1966, No. 1031, Klipple 1992; Sudanese: Klipple 1992; South African: Coetzee et al. 1967.

112* *The Mice Carry the Egg.* A mouse (rat) lies on her back and holds an egg between her legs. A second mouse pulls her into the cave by her tail.

Remarks: Documented by La Fontaine, *Fables* (X,1).
Literature/Variants:
Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; Frisian: Kooi 1984a; Greek: Megas 1978; Chuvash: Kecskeméti / Paunonen 1974; Chinese: Ting 1978; US-American: Dodge 1987, 44f.

112** *The Mice and the Rooster.* The mother mouse warns her children about the cat and tells them that the rooster whom they fear is harmless [J132].

Literature/Variants: Pauli / Bolte 1924 I, No. 530; Schwarzbaum 1979, 161 not. 4, 515 not. 1; Dicke / Grubmüller 1987, No. 423; Adrados 1999ff. III, No. M. 309.
Finnish: Rausmaa 1982ff. V, No. 99; Estonian: Kippar 1986; Lithuanian: Aleksynas 1974, No. 30, Range 1981, No. 7; Scottish: cf. Aitken / Michaelis-Jena 1965, No. 58; French: Cifarelli 1993, No. 484; German: Tomkowiak 1993, 225; Italian: Cirese / Serafini 1975; Mexican: Robe 1973.

113 *The Mice Choose Cat as King.* This miscellaneous type consists of various tales in which mice choose a cat as their king.

Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 100; Hungarian: MNK I; Turkish: Alptekin 1994, No. IV.68; Mongolian: Heissig 1963, No. 33; Syrian: El-Shamy 2004; Burmese: Kasevič / Osipov 1976, No. 66; Puerto Rican: Hansen 1957 **113A.

113A *Pan is Dead* (previously *King of the Cats Is Dead*). A man (dwarf) hears a voice (of a cat) that tells him to announce that a third figure (the god Pan, the king of the cats) is dead. The man does not recognize either the voice or the name of the dead person. When he comes home he tells what happened. When the maid (cat) hears this, she says she has to leave (is now the new king of the cats), goes away, and never comes back [B342].

In some variants a man kills a cat that follows him. Before she dies, the cat tells the man to inform a particular person of her death. When the man comes home and tells what happened, his own cat kills him.

Remarks: Documented by Plutarch, *De defectu oraculorum* (17); with cats in the 16th century in the *Zimmerische Chronik.*
Literature/Variants: Taylor 1922b; Ranke 1934a, 52–90; Kahlén 1936; Haavio 1938; Ó Néill 1991; Hansen 2002, 131–136; EM 10 (2002) 492–497 (P. Lysaght); Wessmann 2003.
Finnish: Simonsuuri / Rausmaa 1968, No. 367, Jauhiainen 1998, No. G1201; Estonian: Aarne 1918, 123 No. 45; Lithuanian: Balys 1936, No. 3908; Norwegian: Christiansen 1958, No. 6070A, Kvideland / Sehmsdorff 1988, No. 47,9; Danish: Kristensen 1892ff. I, Nos. 315, 347, 357, 368; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966; Dutch: Sinninghe 1943, 58 No. 101; Flemish: Berg 1981, No. 133; German: Merkelbach-Pinck 1943 I, 271, Hubrich-Messow 2000, Berger 2001, No. 113A*; Swiss: Kuoni 1903, No. 292, Büchli / Brunold-Bigler 1989ff. II, 613f.; Austrian: Vernaleken 1859, No. 39, Depiny 1932, 35, 39, 40 nos. 37, 58, 65, 67, Haiding 1965, No. 328; Hungarian: MNK I; Czech: Tille 1929ff. II 2, 435f.; Polish: Krzyżanowski 1962f. I, No. 504C: US-American: Baughman 1966; Spanish-American: TFSP 11 (1933) 99f.; African American: Dance 1978, No. 48.

113B ***The Cat as Sham Holy Man.*** A cat (tom-cat) who pretends to be a holy man (a pilgrim) enlists mice (rats) as disciples. It eats them one by one as they file by or listen to his sermons. In some variants the cat fails to deceive the mice [K815.13, cf. K815.7]. Cf. Types 20D*, 165.

Remarks: Documented in the Indian *Jātaka* (nos. 128, 129). Early European literary source, see Odo of Cheriton, *Fabulae* (No. 15).
Literature/Variants: Dähnhardt 1907ff. IV, 145, Tubach 1969, No. 888; cf. Dicke / Grubmüller 1987, No. 343; EM: Scheinbüßende Tiere (forthcoming).
Spanish: Goldberg 1998, Nos. K815.7, K815.13; German: Bechstein / Uther 1997 II, No. 39, cf. Moser-Rath 1964, No. 268; Macedonian: Eschker 1972, No. 3, Čepenkov / Penušliski 1989 I, Nos. 23, 24; Bulgarian: BFP; Greek: Megas 1978; Jewish: Haboucha 1992; Abkhaz: Bgažba 1959, 109f.; Mongolian: Lőrincz 1979, No. 56F; Tuva: Taube 1978, Nos. 2, 17; Palestinian: Hanauer 1907, 267ff., Schmidt / Kahle 1918f., No. 83, El-Shamy 2004; Syrian, Saudi Arabian, Iraqi: El-Shamy 2004; Indian: Bødker 1957a, Nos. 407, 409, 410, cf. No. 135, Tauscher 1959, No. 50, Thompson / Roberts 1960, No. 113, Jason 1989; Sri Lankan: Thompson / Roberts 1960, No. 113; Tibetian: O'Connor 1906, No. 5; Chinese: Ting 1978; North African, Egyptian, Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 10, El-Shamy 2004; Sudanese: Reinisch 1879, 218ff., Kronenberg / Kronenberg 1978, No. 55, El-Shamy 2004.

113* ***The Cat's Funeral.*** Mice preparing to bury a cat find that it is not really dead. The cat kills them.

Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 101; Norwegian: Hodne 1984; Greek: Megas 1978, No. 113A; Russian, Ukrainian: SUS; Jewish: Jason 1965, No. **113C, Noy 1976, No. *113C; Puerto Rican: Hansen 1957, Nos. **113A, **113B, **113C.

115 ***The Hungry Fox Waits in Vain*** for the scrotum of the ram to fall off [J2066.1]. Cf. Type 59.

Remarks: Documented in the Indian *Pañcatantra* (II,6).
Literature/Variants: Schwarzbaum 1979, 45 No. 11.
Finnish: Rausmaa 1982ff. V, Nos. 102, 103; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming), No. 1.2.1.25; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. I; Greek: Megas 1978; Cheremis / Mari: Kecskeméti / Paunonen 1974; Indian: Bødker 1957a, No. 1068.

116 ***The Bear on the Hay-Wagon.*** A bear enters a horsedrawn vehicle in the forest. The horse starts and the bear is mistaken for the clergyman [J1762.2].

Literature/Variants:
Finnish: Rausmaa 1982ff. V, Nos. 104–106; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Lappish, Lydian,

Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Dutch: Veldeke 26 (1951) 15f.; Russian, Byelorussian: SUS; Cheremis / Mari: Kecskeméti / Paunonen 1974.

117 *The Bear Riding the Horse* lets his claws sink into the horse's flanks. When he is caught on a tree and the horse runs on, he is torn in two [J2187].

Literature/Variants:
Finnish: Rausmaa 1982ff. V, Nos. 48, 106–108; Estonian: Kippar 1986, No. 117, cf. Nos. 117A, 117B; Swedish: Liungman 1961; Spanish: Camarena / Chevalier 1995ff. I, Río Cabrera / Pérez Bautista 1998, Nos. 27, 28; Portuguese: Soromenho / Soromenho 1984f. I, No. 37, Cardigos (forthcoming).

117* See Type 47D.

118 *The Lion Frightened by the Horse.* An old horse meets a lion who asks him if he can press water out of a stone. The horse says no, but he can strike sparks (with his hooves) out of the stone. The lion is very impressed and he tells the wolf (bear) about the horse. The wolf boasts of having eaten many horses. The lion thereupon picks up the wolf to show him the horse and squeezes him to death by mistake. But he thinks the horse's glance killed the wolf [J2351.4]. Cf. Types 103C*, 125B*.

Combinations: 47B.
Literature/Variants: EM 10 (2002) 936f. (M. Lüdicke).
Finnish: Rausmaa 1982ff. V, No. 118; Finnish-Swedish: Hackman 1917f. I, No. 29; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. I, No. 103C*; Portuguese: Soromenho / Soromenho 1984f. I, No. 36, Cardigos (forthcoming); Italian: Cirese / Serafini 1975; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Kurdish: Družinina 1959, 20f., 73ff.; Kazakh: Sidel'nikov 1958ff. I, 179f.; Uzbek: Afzalov et al. 1963 I, 62ff.; Spanish-American: cf. Robe 1973.

119A* See Type 200C*.

119B* *Horse's Defense against Wolves.* This tale exists chiefly in two different forms:

(1) In a fight between a lion and bulls, the lion sets the bulls against each other so he can overcome them [J1022]. Cf. Type 201F*.

(2) Horses protect themselves from wolves by putting their foals in the middle of a circle and turning their hindquarters toward their enemies.

Remarks: Variants with lion and bulls derive from an Aesopic fable (Perry 1965, 487 No. 372).

Literature/Variants: Pedersen/Holbek 1961f. II, No. 167; Schwarzbaum 1979, 281–286; Grubmüller 1987, No. 450; Marzolph 1992 II, No. 1126.
Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Spanish: Camarena/Chevalier 1995ff. I; Catalan: Neugaard 1993, No. J1022, Goldberg 1998, No. J1022; Hungarian: Dömötör 1992, No. 413; Tadzhik: STF, No. 347.

119C* See Type 47D.

120 ***The First to See the Sunrise.*** A fox and a hog have a contest to see who can be the first to see the sunrise. The fox places himself on a hill facing the east, the hog in a lower place facing the high trees in the west. The sun shines first on the top of the trees and the hog wins. (Sometimes with human actors.) [K52.1].

Literature/Variants: Dähnhardt 1907ff. III, 150f.; Pauli/Bolte 1924 I, No. 269; Schwarzbaum 1979, 45 No. 12; EM: Sonnenaufgang zuerst sehen (forthcoming).
Finnish: Rausmaa 1982ff. V, No. 110–112; Estonian: Kippar 1986; Lithuanian: Dowojna-Sylwestrowicz 1894, 343f.; Karelian: Konkka 1959, 126f.; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. IV, 256 No. 47; Faeroese: Nyman 1984; Icelandic: Naumann/Naumann 1923, No. 76; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Camarena/Chevalier 1995ff. I; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. II, No. 321, Cardigos (forthcoming), No. 1245*B; Italian: Cirese/Serafini 1975; Slovene: Bolhar 1959, 160ff.; Siberian: Kontelov 1956, 92f.; Yakut: Ėrgis 1967, No. 29; Kazakh: Sidel'nikov 1958ff. I, 187ff.; Kalmyk: Lőrincz 1979; Georgian: Virsaladze 1961, No. 120.1; Tibetian: Kassis 1962, 75ff.; Chinese: Ting 1978; Japanese: Ikeda 1971, Inada/Ozawa 1977ff.; African American: Harris 1955, 477ff.; Mexican: Robe 1973; Brazilian: Cascudo 1955a, 329f.; Malagasy: Haring 1982, No. 2.2.120.

121 ***Wolves Climb on Top of One Another*** (previously ***Wolves Climb on Top of One Another to Tree***). Wolves (tigers) want to punish a man (hog) who has hurt one of them (cut off his tail, poured hot water on him). The man escapes up a tree and the wolves climb on top of one another to reach him. When the man threatens the wolves again, the lowest wolf runs away and all fall down (are killed) [J2133.6]. Cf. Type 1250.

Combinations: This type is usually combined with episodes of one or more other types, esp. 152A*, 157, and 1875.
Literature/Variants: Dähnhardt 1907ff. III, 43f., 304f., 494f.; BP II, 530 not. 3; Schwarzbaum 1979, 518 not. 16; EM: Wolfsturm (in prep.).
Finnish: Rausmaa 1982ff. V, Nos. 42, 113; Finnish-Swedish: Hackman 1917f. I, Nos. 30, 34; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian: Kecskeméti/Paunonen 1974; Norwegian: Prinsessene 1967, No. 27; French: Delarue/Tenèze 1964ff. III; Spanish: Camarena/Chevalier 1995ff. I; Catalan: Oriol/Pujol 2003; Portuguese: Coelho 1985, No. 9, Cardigos (forthcoming); Flemish: Meyer 1968, Lox 1999a, No. 6; Walloon: Legros 1962; German: Preuß 1912, 17f., Peuckert 1959, No. 241; Hungarian: MNK I, Dömötör 2001, 287; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965,

Noy 1976; Gypsy: MNK X 1; Cheremis / Mari: Beke 1938, No. 73; Mordvinian: Kecskeméti / Paunonen 1974; Mongolian: Lőrincz 1979; Syrian: El-Shamy 2004; Indian: Bødker 1957a, No. 567, Tauscher 1959, No. 45, Thompson / Roberts 1960, Jason 1989; Korean: Choi 1979; Chinese: cf. Ting 1978; Laotian: cf. Lindell et al. 1977ff. III, 64; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Egyptian: El-Shamy 1980, No. 48, El-Shamy 2004; Algerian, Moroccan: El-Shamy 2004; Sudanese: Kronenberg / Kronenberg 1978, No. 57, El-Shamy 2004.

122 ***Animal Loses His Prey Because His Victim Can Escape by False Plea*** (previously ***The Wolf loses his Prey***) [K550]. Cf. Types 6, 61, 115, 227, and 227*.

122A ***The Wolf (Fox) Seeks Breakfast.*** (Including the previous Type 91A*.) A wolf (fox) threatens to eat various animals (hog, sheep, horse), but they ask for a last favor: One has to baptize his children [K551.8], a second one wants to squeal before the wolf eats him up, so that help comes [K551.3.4] (previously Type 91A*), and one wants to finish his prayer [K551.1] (cf. Type 1199). The wolf stays hungry (is killed).

Combinations: This type is usually combined with episodes of one or more other types, esp. 47B, 122C, 122K*, and 1149.

Literature/Variants: BP II, 206–209; Pauli / Bolte 1924 I, No. 87; Wesselski 1925, No. 58; Pedersen / Holbek 1961f. II, Nos. 124–128; Tubach 1969, No. 5354; Schwarzbaum 1979, 21 not. 4, 157 not. 4; Dicke / Grubmüller 1987, No. 598; EM: Wolf verliert seine Beute (in prep.).

Finnish: Rausmaa 1982ff. V, Nos. 56, 58, 114; Finnish-Swedish: Hackman 1917f. I, No. 31; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian: Kecskeméti / Paunonen 1974, Nos. 122, 122A; Swedish: Liungman 1961; Norwegian: Hodne 1984, Nos. 122, 122A; Faeroese: Nyman 1984, No. 122; Irish: Ó Súilleabháin / Christiansen 1963, No. 122; French: Delarue / Tenèze 1964ff. III, No. 122, Cifarelli 1993, No. 322; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996, Nos. 122, 122A; Basque: Camarena / Chevalier 1995ff. I; Catalan: Neugaard 1993, No. K551, Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, Nos. 42, 44–46, 75, Cardigos (forthcoming), Nos. 122, 122A; Dutch: Schippers 1995, No. 509; Frisian: Kooi 1984a; Walloon: Legros 1962; German: cf. Grimm KHM / Uther 1996 II, No. 86, Hubrich-Messow 2000; Italian: Cirese / Serafini 1975, Nos. 122, 122A; Sardinian: Rapallo 1982f., No. 122; Hungarian: MNK I, Nos. 122, 122A, 122A*; Czech: Dvořák, No. 5354; Slovakian: Gašparíková 1991f. I, No. 140, cf. No. 270; Rumanian: Schullerus 1928, No. 91A*; Bulgarian: cf. BFP, No. *$122A_1$; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I, No. 122; Sorbian: Nedo 1956, No. 7; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 11 V, 13 V, Alptekin 1994, Nos. III 30ff., V 92f.; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, No. 16; Cheremis / Mari, Tatar: Kecskeméti / Paunonen 1974, Nos. 122, 122A; Chuvash: Kecskeméti / Paunonen 1974, No. 122A; Tadzhik: STF, No. 31; Georgian: cf. Virsaladze 1961; Lebanese: Nowak 1969, No. 179,6; Iraqi: Nowak 1969, No. 21,3–5, El-Shamy 2004; Indian: Bødker 1957a, No. 674, Thompson / Roberts 1960, No. 91A*, Jason 1989, No. 122; Korean: Choi 1979, No. 29; Chinese: Ting 1978, Nos. 122, 122A; Japanese: Ikeda 1971, No. 122; African American: Dorson 1956, No. 3; Mexican: Robe 1973, Nos.

122, 122A; Puerto Rican: Flowers 1953, No. 122, Hansen 1957; South American Indian: Wilbert/Simoneau 1992, No. K550; Mayan: Peñalosa 1992, No. 122; West Indies: Flowers 1953, No. 122; Libyan: Nowak 1969, No. 179,6; Algerian: Nowak 1969, No. 21,3–5, El-Shamy 2004; Moroccan: Nowak 1969, Nos. 21,3–5, 179,6, El-Shamy 2004; East African: Klipple 1992.

122B ***The Rat Persuades the Cat to Wash Her Face before Eating.*** A cat catches a rat (sparrow, squirrel) and is about to eat it. The rat tells the cat that no one eats a meal without having washed his mouth. The cat cleans her mouth and the victim escapes. The cat promises herself to clean her mouth only after a meal [K562].

Literature/Variants: Dähnhardt 1907ff. III, 237f.; Schwarzbaum 1979, 262.
Finnish: Rausmaa 1982ff. V, No. 115; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I, No. 6; Swedish: Säve/Gustavson 1952f. II, No. 219; Faeroese: Nyman 1984; French: Delarue/Tenèze 1964ff. III; Portuguese: Freitas 1996, 59, Cardigos (forthcoming); Dutch: Kooi 2003, No. 100; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Schemke 1924, 65f., Plenzat 1930, 111; Slovene: Slovenski gospodar 63 (1929) 9; Macedonian: Vražinovski 1977, No. 29; Rumanian: Schullerus 1928, No. 58*; Greek: Megas 1978; Polish: Kapełuś 1964, 257; Ossetian: Levin 1978, No. 38; Indian: Bødker 1957a, No. 610, Thompson/Roberts 1960, Jason 1989; Chinese: Ting 1978; US-American: MacDonald 1982, No. K562; African American: Dance 1978, No. 424; East African, Congolese, South African: Klipple 1992.

122C ***The Sheep Persuades the Wolf to Sing*** before he eats him. The wolf starts to howl (play the flute), so that the dogs come and farmers beat up (chase away) the wolf [K561.2].

Combinations: This type is usually combined with episodes of one or more other types, esp. 47A, 47B, 122A, 122B*, 122K*, and 123.
Remarks: Aesopic fable (Perry 1965, 440f. No. 97).
Literature/Variants: Chauvin 1892ff. II, 191 No. 5; cf. Pauli/Bolte 1924 I, No. 173; Wesselski 1925, No. 58; Pedersen/Holbek 1961f. II, No. 128; Schwarzbaum 1964, 189; Schwarzbaum 1968, 360; Schwarzbaum 1979, 157 not. 4; Dicke/Grubmüller 1987, Nos. 598, 652, cf. No. 651; Adrados 1999ff. III, Nos. M. 104, M. 245, M. 253, M. 266, cf. No. H. 99; EM: Überreden zum Sprechen, Singen etc. (in prep.).
Estonian: Kippar 1986; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. III, No. 122; Spanish: Camarena/Chevalier 1995ff. I, González Sanz 1996, Goldberg 1998, No. K561.2; Catalan: Neugaard 1993, No. K561.2, cf. Oriol/Pujol 2003; Portuguese: Soromenho/Soromenho 1984f. I, No. 46, Cardigos (forthcoming); Dutch: Schippers 1995, Nos. 484, 509; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Haltrich/Wolff 1885, 45f., Fox 1943, 97ff., 144ff., cf. Berger 2001, No. 122C*; Hungarian: MNK I; Czech: Sirovátka 1980, No. 39; Slovakian: Gašparíková 1991f. I, No. 140; Rumanian: ZfVk. 9 (1899) 87 No. 32; Greek: Megas 1978; Sorbian: Nedo 1956, No. 7; Byelorussian, Ukrainian: SUS; Siberian: Kontelov 1956, 87f.; Tadzhik: STF, Nos. 140, 142, 228; Kalmyk: Vatagin 1964, 258f.; Georgian: Virsaladze 1961; Oman: El-Shamy 2004; Iranian: cf. Marzolph 1984, No. *62; Indian: Bødker 1957a, Nos. 626, 627, Thompson/Roberts 1960; Chinese: Ting

1978; Eskimo: Barüske 1991, Nos. 51, 55; Puerto Rican: Hansen 1957; Algerian, Moroccan: El-Shamy 2004.

122D ***Caught Animal Promises Captor Better Prey*** (previously ***"Let me Catch you Better Game"***). A captured hare (sheep, rooster, blackbird, fox) pretends to help a wolf (fox, lion) and promises a more desirable victim. Thus the hare escapes [K553.1]. Cf. Type 106*.

Literature/Variants: Chauvin 1892ff. II, 116 No. 94, 199 No. 39; Schwarzbaum 1979, 92 not. 2, 153, 556 not. 12.
Estonian: Kippar 1986; French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I; Catalan: cf. Oriol / Pujol 2003; Portuguese: Pedroso 1985, No. 34, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Tomkowiak 1993, 238, Berger 2001; Bulgarian: BFP; Greek: Megas 1978; Russian, Byelorussian, Ukrainian: SUS; Jewish: Haboucha 1992; Tadzhik: STF, Nos. 76, 141, 225; Syrian: El-Shamy 2004; Indian: Thompson / Roberts 1960, Jason 1989; Tibetian: O'Connor 1906, No. 1; Chinese: Ting 1978; Polynesian: Kirtley 1971, No. K553.1; Spanish-American: Robe 1973; African American: Harris 1955, 324ff.; Mexican: Robe 1973; Mayan: Peñalosa 1992; Chilean: Pino Saavedra 1987, No. 5; East African: Arewa 1966, No. 975; Central African: Fuchs 1961, 16ff.; Namibian, South African: Schmidt 1989 II, No. 493B.

122E ***Wait for the Fat Goat.*** Three goats (billy goats) have to pass a bridge where a troll keeps guard, or they meet a wolf who wants to eat them. He lets the two small ones pass in order to get the biggest one, who throws him into the river [K553.2].

Literature/Variants: Scherf 1995 I, 107f., 187ff., II, 1412f.; Schmidt 1999.
Lappish: Kohl-Larsen 1975, 21ff.; Norwegian: Hodne 1984; Swedish: Liungman 1961, No. 123*; French: Delarue / Tenèze 1964ff. III; Frisian: Kooi 1984a; Walloon: Legros 1962; German: Kuhn 1859, 250f., Nimtz-Wendlandt 1961, No. 33, Oberfeld 1962, No. 3; Hungarian: MNK I; Greek: Megas 1978; Sorbian: Nedo 1956, No. 8; Ossetian: Levin 1978, No. 38; Indian: Thompson / Roberts 1960.

122F ***"Wait till I am Fat Enough."*** A captured animal (hog, sheep, dog) persuades his captor (wolf) to wait until he is fat enough to eat. Thus he escapes [K553].

Combinations: This type is usually combined with episodes of one or more other types, esp. 47A, 47B, 122A, 122M*, and 1149.
Remarks: Aesopic fable (Perry 1965, 447 No. 134).
Literature/Variants: Wesselski 1925, No. 58; Schwarzbaum 1979, 261–263; EM 3 (1981) 613; Dicke / Grubmüller 1987, Nos. 143, 311, cf. No. 341; Adrados 1999ff. III, Nos. H. 18, M. 307, M. 358.
Finnish: Rausmaa 1982ff. V, No. 49; Estonian: Kippar 1986; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, Nos. 129, 400; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 33, 35, Cardigos (forthcoming); Dutch: Schippers 1993, No. 407; German: Tomkowiak 1993, 208, 220; Hungarian: MNK I; Croatian:

Valjavec 1890, No. 61, Schütz 1960, No. 6; Macedonian: Mazon 1923, 84f., Vražinovski 1977, Nos. 30, 31; Bulgarian: BFP; Greek: Megas 1978; Ukrainian: Lintur 1972, No. 10; Turkish: Eberhard/Boratav 1953, 414 No. 4; Gypsy: MNK X 1; Yakut: Doerfer 1983, No. 61; Tadzhik: STF, No. 291; Georgian: Fähnrich 1995, No. 34; Pakistani: Thompson/Roberts 1960; Indian: Bødker 1957a, Nos. 454, 659, Thompson/Roberts 1960, Jason 1989; Sri Lankan: Thompson/Roberts 1960; Nepalese: Heunemann 1980, 139ff.; Tibetian: O'Connor 1906, Nos. 7, 10; Chinese: Ting 1978; US-American: MacDonald 1982, No. K553; African American: Harris 1955, 381ff.; Mexican: Robe 1973; West Indies: Flowers 1953, 516; Algerian: El-Shamy 2004; Moroccan: Basset 1897, No. 84, Laoust 1949, No. 10, El-Shamy 2004; South African: Callaway 1868, 164.

122G ***"Wash Me" ("Soak Me") before Eating.*** This tale exists chiefly in two different forms:

(1) A wolf (jackal, fox) wants to eat a piglet (crabs and fish). The sow persuades the wolf that she has to wash the piglet first, and pulls the wolf into the water.

(2) A turtle explains to a jackal that he has to be soaked in water in order to soften his shell. Thus he escapes [K553.5].

Literature/Variants:
Spanish: González Sanz 1996; Catalan: cf. Oriol/Pujol 2003; German: Merkelbach-Pinck 1940, 312, 334ff., Benzel 1962, No. 151; Sorbian: Nedo 1956, No. 7; Uzbek: Afzalov et al. 1963 I, 55f.; Mongolian: Lőrincz 1979, No. 122G*; Syrian, Iraqi: El-Shamy 2004; Indian: Bødker 1957a, Nos. 609, 613, 638, 639, Thompson/Roberts 1960; Sri Lankan: Thompson/Roberts 1960; Chinese: Ting 1978; Cambodian: Sacher 1979, 117ff., Gaudes 1987, No. 20; Japanese: Ikeda 1971, No. 6; Mayan: Peñalosa 1992; Peruvian: Hansen 1957, No. 122**L; Algerian: El-Shamy 2004.

122H ***"Wait until I Get Dry."*** A monkey is pulled from mud by a tiger who wants to eat him. He asks the tiger to be allowed to dry in sun before being eaten. Thus he escapes [K551.12].

Remarks: Early literary source in a Spanish text in the exempla collection of Odo of Cheriton (*El libro de los gatos*, No. 56).
Literature/Variants:
Spanish: Camarena/Chevalier 1995ff. I, Río Cabrera/Pérez Bautista 1998, Nos. 33, 34; Indian: Bødker 1957a, No. 611, Thompson/Roberts 1960, Jason 1989; African American: Dorson 1967, No. 19.

122J See Type 47B.

122Z ***Other Tricks to Escape being Eaten.*** (Including the previous Types 69** and 87B*.) This miscellaneous type consists of various tales about other tricks of animals to escape being eaten by the wolf (fox, etc.).

Literature/Variants: Chauvin 1892ff. V, 288 No. 172.
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977, No. 87B*; Spanish: Camarena / Chevalier 1995ff. I, Nos. 69**, 122R, 168B; Portuguese: Oliveira 1900ff. II, No. 92, Vasconcellos / Soromenho et al. 1963f. I, Nos. 40–44, 46, Cardigos (forthcoming), Nos. *122F, 122R; German: Berger 2001; Greek: Megas 1978; Bulgarian: BFP; Ukrainian: SUS, No. 87B*; Mongolian: Lőrincz 1979; Jordanian, Qatar: El-Shamy 2004; Iranian: Marzolph 1984, No. *122F; Pakistani: Thompson / Roberts 1960; Indian: Bødker 1957a, Nos. 608, 612, 629, 690, 697, Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978; Mexican: Robe 1973; Puerto Rican: Hansen 1957, Nos. 122**F, 122**G, 122**I; Mayan: Peñalosa 1992; Venezuelan: Hansen 1957, No. 122**E; Peruvian: Hansen 1957, No. 122**K; Paraguayan: Hansen 1957, No. 122**M; Egyptian, Tunisian, Tanzanian: El-Shamy 2004; Central African: Lambrecht 1967, Nos. 660, 660A, 2260.

122B* ***The Squirrel Persuades the Fox to Pray before Eating.*** It escapes [K562.1].

Literature/Variants: Cf. BP II, 208; Dicke / Grubmüller 1987, No. 179.
Estonian: Kippar 1986; Swedish: Säve / Gustavson 1952f. II, No. 218; Danish: Skattegraveren 8 (1887) 158 No. 675; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III; Frisian: Kooi 1984a; Walloon: Laport 1932, No. *61B; German: Tomkowiak 1993, 211, Berger 2001; Byelorussian, Ukrainian: SUS; Abkhaz: Bgažba 1959, 106ff.; Kurdish: Družinina 1959, 17ff.; Tadzhik: STF, Nos. 142, 211, 284; Uzbek: Afzalov et al. 1963 I, 43f.; Syrian, Palestinian: El-Shamy 2004; African American: Dorson 1967, No. 6; Algerian, Moroccan: El-Shamy 2004; South African: Schmidt 1989 II, No. 562.

122D* ***To Make a Bird Tastier.*** A fox puts a bird into the hub of a wheel to make it tastier.

Literature/Variants:
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Karelian: Kecskeméti / Paunonen 1974; Greek: Laográphia 6 (1917 / 20) 102,1, Laográphia 17 (1957 / 58) 143,2.

122K* ***The Wolf as Judge*** (previously ***Wolf Acts as Judge before Eating the Rams***). A wolf meets two rams (goats) and wants to eat one of them. They ask him to settle a quarrel between them about the ownership of a meadow. The wolf will eat the loser. The animals run to the wolf from both sides of the meadow and hit him with their horns. The wolf is killed, or the animals can escape while the wolf is unconscious [K579.5.1].

Combinations: This type is usually combined with episodes of one or more other types, esp. 4, 47A, 47B, 122A, and 122C.
Remarks: Aesopic fable (Perry 1965, 593ff. No. 699). Also documented in the middle of the 12th century in the *Ysengrimus* (II,159–688), then in the 13th century in the *Roman de Renart* (XX,1–94).
Literature/Variants: Wesselski 1925, No. 58; Pedersen / Holbek 1961f. II, No. 126;

Dicke / Grubmüller 1987, Nos. 598, 648; Adrados 1999ff. III, No. M. 245.
Finnish: Rausmaa 1982ff. V, No. 117; Estonian: Kippar 1986; French: Delarue / Tenèze 1964ff. III, No. 122; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. I; Catalan: Neugaard 1993, No. K579. 5.1; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 32, 34, Cardigos (forthcoming); Dutch: Schippers 1995, No. 509; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Henßen 1951, 45ff., Wossidlo / Henßen 1957, No. 16, Benzel 1962, No. 151; Hungarian: MNK I; Czech: Sirovátka 1969, No. 39; Bosnian: Schütz 1960, No. 3; Bulgarian: BFP; Sorbian: Nedo 1956, 71ff.; Gypsy: MNK X 1; Indian: cf. Bødker 1957a, No. 990; Spanish-American, Mexican: Robe 1973.

122L* ***Blind Wolf Keeps Guard over a Captive Ox.*** A blinded wolf guards an ox. The ox's legs are tied together. The ox begs the wolf to free them because the bonds are too tight. Then he gives the wolf wooden sticks to hold instead of his feet, and runs away. Cf. Type 5.

Literature/Variants:
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I.

122M* ***The Ram Runs Straight into the Wolf's Stomach.*** (Including the previous Type 126C*.) A wolf wants to eat a ram. The ram asks him to open his mouth wide so that he can jump right into it. He butts the wolf with his horns and escapes.

Combinations: This type is usually combined with episodes of one or more other types, esp. 47B, 100, 122A, 122F, 122N*, and 130.
Literature/Variants: Schwarzbaum 1979, 161.
Finnish: Rausmaa 1982ff. V, No. 126C*; Estonian: Baer 1970, 149ff., Viidalepp 1980, No. 20; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I, No. 126C*; Danish: Christensen / Bødker 1963ff., No. 3; Flemish: Meyer 1968; German: Behrend 1912, No. 14, Grannas 1957, No. 26, Berger 2001, 50 No. 125K*; Hungarian: MNK I; Czech: Horák 1971, 38ff.; Slovakian: Gašparíková 1981a, 207; Serbian: Čajkanović 1929, No. 2, Eschker 1992, No. 65; Croatian: Bošković-Stulli 1975b, No. 61; Bulgarian: BFP; Albanian: Lambertz 1922, No. 60, Camaj / Schier-Oberdorffer 1974, No. 54; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, 414 No. 4; Tatar: Kecskeméti / Paunonen 1974, No. 126C*; Uzbek: Afzalov et al. 1963 I, 25; Chinese: Ting 1978; Malaysian: Overbeck 1975, 224ff.; Mexican: Robe 1973; Chilean: Hansen 1957, No. 122**H; Moroccan: Laoust 1949, No. 28.

122N* ***The Donkey Persuades the Wolf to Ride on His Back to the Village.*** A wolf wants to eat a donkey, but the donkey persuades him that the villagers want the wolf as their mayor. The wolf rides on the back of the donkey to the village, and the villagers beat the wolf with sticks.

Combinations: 47B, 122M*.
Literature/Variants: Chauvin 1892ff. II, 191 No. 6; Pedersen / Holbek 1961f. II, No. 120; Schwarzbaum 1968, 28; cf. Dicke / Grubmüller 1987, No. 124; Adrados 1999ff. III, No. M. 249.
French: Cifarelli 1993, No. 325; Dutch: Schippers 1995, No. 485; Frisian: Kooi

1984a; Hungarian: MNK I; Bosnian: Schütz 1960, No. 3; Macedonian: Vražinovski 1977, No. 32; Rumanian: Dima 1944, No. 1; Bulgarian: BFP; Greek: Megas 1978; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, 414 No. 4; Tadzhik: STF, No. 115, cf. Nos. 354, 362; Chinese: Ting 1978.

123 *The Wolf and the Kids.* A wolf comes while a mother goat is away, hoping to eat her kids (kid). When they do not open the door, the wolf changes his voice [K1832, K311.3] and colors his paws with flour [K1839.1]. The children believe that it is their mother and they open the door. The wolf eats the kids (all except one). The youngest kid hides in a clock. The mother returns and takes revenge on the wolf. She finds him asleep, cuts her children out of his belly [F913], and fills it with stones [Q426]. Or, she challenges him to a fight, which she wins. Or, she invites him to her house where he falls into a pit of hot coals. Cf. Types 333, 705B, 2028.

In older variants the kid obeys his mother and does not open the door [J144].

Combinations: 4, 34, and 122C, esp. 212, 333.
Remarks: Aesopic fable (Perry 1965, 529 No. 572), then documented in the 12th century by Marie de France, *Ésope* (No. 89) and ca. 1350 by Ulrich Boner, *Edelstein* (No. 33).
Literature/Variants: Dähnhardt 1907ff. IV, 277f.; BP I, 37–42; Pedersen / Holbek 1961f. II, No. 62; Schwarzbaum 1964, 189; Tubach 1969, No. 2309; Soriano 1970; Belmont 1973, 70–78, 82f.; Schwarzbaum 1979, xxxiv No. 36, 119–122; Dicke / Grubmüller 1987, No. 650; Eberhard 1989; Scherf 1995 II, 928–930, 1073–1075, 1413–1416; Tomkowiak / Marzolph 1996 II, 27–30; Dekker et al. 1997, 421–424; cf. Adrados 1999ff. III, Nos. M. 184, not-H. 121; Schmidt 1999; EM: Wolf und Geißlein (in prep.).
Finnish: Rausmaa 1982ff. V, No. 118; Estonian: Kippar 1986; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. II, 322; Scottish: Bruford / MacDonald 1994, No. 2; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 330; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. J144; Basque: Camarena / Chevalier 1995ff.; Catalan: Neugaard 1993, No. J144, Oriol / Pujol 2003; Portuguese: Fontinha 1997, 27f., Cardigos (forthcoming); Dutch: Sinninghe 1943, Schippers 1995, No. 488; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Legros 1962; German: Tomkowiak 1993, 239, Grimm KHM / Uther 1996 I, No. 5, Hubrich-Messow 2000; Italian: Cirese / Serafini 1975; Sardinian: Rapallo 1982f.; Hungarian: MNK I; Czech: Dvořák 1978, No. 2888*, Sirovátka 1980, No. 39; Slovene: Vedež 2 (1849) 198; Serbian: Eschker 1992, No. 50; Bulgarian: BFP; Greek: Megas 1978, No. 123,2; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 8; Jewish: Haboucha 1992; Gypsy: MNK X 1; Ossetian: Bjazyrov 1960, No. 18; Yakut: Ėrgis 1967, No. 82; Tadzhik: STF, Nos. 47, 212, 412; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian, Lebanese, Palestinian, Jordanian: El-Shamy 2004; Iraqi: Nowak 1969, No. 22, El-Shamy 2004; Saudi Arabian: Fadel 1979, No. 3, El-Shamy 2004; Kuwaiti, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Bødker 1957a, No. 148, Thompson /

Roberts 1960, Jason 1989; Chinese: Ting 1978; Korean: cf. Choi 1979, No. 100; North American Indian: Thompson 1919, 439; Spanish-American, Mexican: Robe 1973; African American: Baer 1980, 90ff.; Puerto Rican: Hansen 1957; Brazilian: Alcoforado / Albán 2001, No. 9; Argentine: Hansen 1957; West-Indian: Flowers 1953; Cape Verdian: Parsons 1923b I, 197 No. 1; Egyptian: Nowak 1969, No. 16, El-Shamy 2004; Tunisian: Nowak 1969, No. 16; Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 25, El-Shamy 2004; East African: Arewa 1966, No. 4024, Klipple 1992; Sudanese: Klipple 1992, El-Shamy 2004; Central African: Lambrecht 1967, Nos. 3858, 3952; Congolese: Klipple 1992; South African: Coetzee et al. 1967; Malagasy: Klipple 1992.

123A ***The Fox Buys a Foal and Leaves It at Home.*** A fox cheats some herdsmen out of a foal which he raises. One day when the fox is not at home a wolf changes his voice. The foal lets the wolf into the house and is eaten. The fox takes revenge on the wolf. Cf. Type 123.

Literature/Variants:
Hungarian: MNK I; Serbian: Karadžić 1937, No. 50; Macedonian: Vroclavski 1979f. II, No. 2; Bulgarian: BFP; Greek: Megas 1978; Tatar: Kecskeméti / Paunonen 1974; Georgian: Virsaladze 1961.

123B ***Wolf in Sheep's Clothing Gains Admission to the Fold.*** This miscellaneous type consists of various tales, in which a wolf (fox) disguises himself as a sheep (occasionally a shepherd) in order to join the herd and eat the sheep [K828.1, K934]. Either he succeeds, or he is discovered and beaten (killed). Cf. Types 37, 214B.

Remarks: Aesopic fable (Perry 1965, 513 No. 451). Documented in the Middle Ages by Odo of Cheriton, *Liber parabolarum* (No. 51). Popular as a proverbial phrase.
Literature/Variants: Schwarzbaum 1964, 189; Tubach 1969, No. 2174; Schwarzbaum 1979, 223 not. 13; Dicke / Grubmüller 1987, No. 642; Lieb 1996, 61–65; Adrados 1999ff. III, Nos. M. 361, not-H. 188; EM: Wolf im Schafspelz (in prep.).
Latvian: Arājs / Medne 1977; French: Cifarelli 1993, Nos. 321, 375; Spanish: Camarena / Chevalier 1995ff. I; Dutch: Schippers 1995, No. 503; German: Moser-Rath 1964, No. 234, Tomkowiak 1993, 232; Italian: Cirese / Serafini 1975; Hungarian: Dömötör 1992, No. 383; Bulgarian: Ognjanowa 1987, No. 40; Greek: Megas 1978; Ukrainian: cf. SUS, No. 123C*; Chinese: Ting 1978; South African: Coetzee et al. 1967.

124 ***Blowing the House In*** [Z81]. (Including the previous Type 124A*.) A goose builds a house of feathers, a hog one of stone. A wolf (bear) blows the goose's house down and eats her. He cannot blow down the hog's house. He tries to lure the hog but the hog outwits him: e.g. the wolf suggests they steal apples together (go to the market) but the hog goes earlier so that the wolf cannot eat him. Finally the wolf tries to get into the house through the chimney. He is burned or scalded with boiling water [J2133.7, cf. K891.1.]. Cf. Type 43.

Or, three pigs build one house of straw, one of sticks, and one of

iron. The wolf destroys the first two houses and eats the pigs but the third pig is able to outwit him. (Previously Type 124A*.)

Literature/Variants: BP I, 40f.; HDM 2 (1934–40) 188; JAFL 46 (1933) 78; Scherf 1995 I, 221f., 476–480; EM: Wolf im Schornstein (in prep.).
Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966; French: Delarue / Tenèze 1964ff. III, Tenèze / Delarue 2000; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Cardigos (forthcoming); Flemish: Lox 1999a, No. 5; Walloon: Legros 1962, No. 124; Italian: Cirese / Serafini 1975, Nos. 124, 124A*; Hungarian: MNK I, No. 124B*; Greek: Megas 1978; Sorbian: Nedo 1956, No. 9; Ukrainian: SUS, No. 124A*; Turkish: Eberhard / Boratav 1953, No. 8 III; Georgian: cf. Virsaladze 1961; Palestinian, Iraqi, Persian Gulf: El-Shamy 2004; Laotian: cf. Lindell et al. 1977ff. III, 15ff.; Japanese: cf. Ikeda 1971; French-Canadian: Delarue / Tenèze 1964ff. III; US-American: Baughman 1966; African American: Harris 1955, 145ff., JAFL 34 (1921) 17f., 35 (1922) 267ff.; Mexican: Robe 1973; Cuban: Hansen 1957; West-Indian: Flowers 1953; Egyptian, Tunisian: cf. Nowak 1969, No. 16, El-Shamy 2004; Algerian: El-Shamy 2004; Sudanese: Jahn 1970, No. 7, El-Shamy 2004; South African: Coetzee et al. 1967.

124A* See Type 124.

125 ***The Wolf Flees from the Wolf-Head.*** Domestic animals (sheep, donkey) find a sack and the head (bones) of a dangerous animal (wolf, tiger). They meet another wolf and make him believe that they have killed one of his kind. The wolf flees in terror [K1715.3]. Cf. Types 126, 1149.

Combinations: 3, esp. 130.
Remarks: Documented in the middle of the 12th century in the *Ysengrimus* (IV, V,1–810).
Literature/Variants: BP I, 254f.; Schwarzbaum 1964, 189; Schwarzbaum 1979, 199 not. 8; Dicke / Grubmüller 1987, No. 503; EM 7 (1993) 1253–1258 (G. Dicke); Scherf 1995 I, 333–336.
Finnish: Rausmaa 1982ff. V, No. 119; Estonian: Kippar 1986; Lithuanian: Kerbelytė 1999ff. I; Lappish, Wotian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Skattegraveren 12 (1889) 219f. No. 803; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 58; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Cardigos (forthcoming); Macedonian: Tošev 1954, 161ff.; Bulgarian: BFP; Albanian: Lambertz 1922, No. 60, Camaj / Schier-Oberdorffer 1974, No. 54; Russian, Ukrainian: SUS; Jewish: Jason 1965; Turkish: Eberhard / Boratav 1953, No. 11 (3–4); Dagestan: Chalilov 1965, No. 18; Ossetian: Bjazyrov 1960, No. 46; Kazakh: Sidel'nikov 1952, 21; Turkmen: Stebleva 1969, No. 4, cf. No. 9; Tadzhik: STF, No. 74, cf. No. 108; Kalmyk: Vatagin 1964, 261f.; Mongolian: Michajlov 1962, 203, Heissig 1963, No. 17,1, cf. No. 17,2; Tuva: Taube 1978, No. 16; Indian: cf. Tauscher 1959, No. 3; Chinese: Reichl 1986, No. 41; Spanish-American, Mexican, Guatemalan: Robe 1973; Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Argentine: Chertudi 1960f. I, No. 28; West Indies: Flowers 1953; Egyptian, Tunisian, Algerian, Moroccan: El-Shamy 2004; Guinean: Klipple 1992; East Afri-

can: Arewa 1966, No. 387, Klipple 1992; Sudanese, Congolese: Klipple 1992; Tanzanian: El-Shamy 2004; Namibian, South African: Schmidt 1989 II, No. 438.

125B* *Contest between Donkey and Lion* (previously *Ass Overawes Lion*). (Including the previous Types 125C* and 125D*.) This tale exists chiefly in three different forms:

(1) A donkey brags to a lion about his abilities and is challenged to press water out of a piece of wood (offers to beat water from the ground with his hoof). When the donkey urinates from the effort, the lion takes him for the stronger animal. Cf. Type 118.

(2) A lion pulls down the top of a tree and challenges a donkey to do the same thing. The donkey is thrown into a bush where he falls on a rabbit and kills it. After that the donkey boasts about his abilities (previously Type 125C*). Cf. Type 1051 (with human actors).

(3) A donkey impresses a lion by catching a fish in his ear while he takes a bath in the river (previously Type 125D*). Cf. Type 103C*.

Literature/Variants: Schwarzbaum 1979, 335f.
Italian: Cirese / Serafini 1975, Nos. 125B*–125D*; MNK I, No. 118A*, Dömötör 2001, 289; Gypsy: Aichele / Block 1962, No. 46; Kurdish: Wentzel 1978, No. 41, cf. Džalila et al. 1989, No. 183; Tadzhik: STF, No. 157; Chinese: Ting 1978.

125C* See Type 125B*.

125D* See Type 125B*.

126 *The Sheep Chases the Wolf.* A wolf (tiger) wants to eat a sheep (goat). The sheep pretends to eat wolves and chases the wolf away [K1715]. Cf. Type 1149.

Combinations: 78, 125, 126A*, 130, and 1149.
Literature/Variants: Cf. BP I, 160 not.1; Krappe 1930; cf. Pedersen / Holbek 1961f. II, No. 134; Schwarzbaum 1964, 189; Jamieson 1969; cf. Dicke / Grubmüller 1987, Nos. 503, 585; cf. Adrados 1999ff. III, No. M. 97; Schmidt 1999; EM: Schaf verjagt den Wolf (forthcoming).
Finnish: Rausmaa 1982ff. V, No. 120; Estonian: Kippar 1986; French: cf. Cifarelli 1993, Nos. 58, 130; Spanish: Espinosa 1946f., Nos. 249, 250; Dutch: Schippers 1995, No. 348; Italian: Cirese / Serafini 1975; Russian: Afanas'ev / Barag et al. 1984f. I, No. 45; Byelorussian: SUS; Ossetian: Dirr 1920, No. 44, Christensen 1921, No. 12; Abkhaz: Dirr 1920, No. 42, Šakryl 1975, No. 1; Chuvash, Votyak: Kecskeméti / Paunonen 1974; Uzbek: Afzalov et al. 1963 I, 17ff.; Tadzhik: STF, No. 174, cf. Nos. 100, 108; Tuva: Taube 1978, Nos. 10, 58, cf. No. 53; Iranian: Marzolph 1984; Indian: Jason 1989; Burmese: cf. Kasevič / Osipov 1976, No. 181; Chinese: Ting 1978; Cambodian: Gaudes 1987, Nos. 11, 54; Filipino: Wrigglesworth 1981, No. 1; African American: Harris 1955, 149ff., 328ff.; West Indies: Flowers 1953, No. K1715; Cape Verdian: Parsons 1923b I, 317, 320, 322; Algerian: Nowak 1969, No. 6, El-Shamy 2004; Guinean: Klipple 1992; Cameroon: Kosack 2001, 557, 559; East African, Sudanese: Klipple 1992; Central African: Lambrecht 1967, No. 1785; Congolese:

Klipple 1992; Namibian: Schmidt 1980, No. 51; South African: Schmidt 1989 II, No. 515, Klipple 1992.

126A* ***The Frightened Wolves.*** A he-goat, a cat and a ram run away from their owners. When they meet some wolves and a bear, they take refuge in a tree. While they are in the tree, the wolves threaten to eat them. The he-goat falls in fright on a wolf and injures him with his horns. The wolves run away. Cf. Type 130, 1154.

Combinations: 126, 130 B.
Literature/Variants: Schwarzbaum 1979, 160f.
Finnish: Rausmaa 1982ff. V, No. 119; Estonian: Kippar 1986; Lithuanian: Kerbelytė 1999ff. I; Wotian: Kecskeméti / Paunonen 1974; Bulgarian: cf. Haralampieff / Frolec 1971, No. 2; Russian, Byelorussian, Ukrainian: SUS; Ossetian: Dirr 1920, No. 44, Christensen 1921, No. 12; Abkhaz: Dirr 1920, No. 42; Cheremis / Mari, Chuvash, Votyak: Kecskeméti / Paunonen 1974; Uzbek: Reichl 1978, 16ff.; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984; Spanish-American: Robe 1973.

126C* See Type 122M*.

127A* ***The Wolf Induces the Goat to Come down from a Cliff and Devours It.*** In some variants the goat refuses to come [K815, K2061.4]. Cf. Type 242.

Remarks: Aesopic fable (Perry 1965, 451 No. 157).
Literature/Variants: Pedersen / Holbek 1961f. II, No. 172; Schwarzbaum 1964, 189f.; Schwarzbaum 1979, 306–308; Dicke / Grubmüller 1987, No. 386; Adrados 1999ff. III, Nos. H. 162, M. 219.
English: Emerson 1894, 51; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 303; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. K2061.4; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 53, Cardigos (forthcoming); Dutch: Schippers 1995, No. 206; German: Tomkowiak 1993, 223; Italian: Cirese / Serafini 1975; Hungarian: MNK I, Dömötör 2001, 292; Slovene: Kosi 1894, 85f.; Indian: cf. Bødker 1957a, Nos. 444, 921.

127B* ***The Goat Eats in the Garden and is Caught.*** The fox says, "If your sense were as long as your beard, you would have looked for an exit as well as an entrance". [J2136.3].

Combinations: 31.
Literature/Variants: Schwarzbaum 1964, 190.
Spanish, Portuguese: Camarena / Chevalier 1995ff. I; Greek: Megas 1978.

129 ***Two Sheep Kill a Fox*** who licked up the blood they spilled in a fight [J624.1].

Remarks: Documented in the Arabian version of *Kalila and Dimna*.
Literature/Variants: Chauvin 1892ff. II, 87 No. 22; Dicke / Grubmüller 1987, No. 194.
Spanish: Goldberg 1998, No. J624.1; Catalan: Neugaard 1993, No. J624.1.

129A* *Sheep Licks Her New-Born Lamb.* When a wolf watches this he says, "This is not fair. If I were to do that they would say I was eating it." [J1909.5]. Cf. Type 1837*.

Remarks: Aesopic fable (Perry 1965, 457 No. 190).
Literature/Variants: Pauli/Bolte 1924 I, No. 587; Schwarzbaum 1979, 108; Dicke/Grubmüller 1987, No. 596, cf. Nos. 182, 603; cf. Adrados 1999ff. III, No. not.-H. 194.
French: Cifarelli 1993, No. 441; Spanish: Camarena/Chevalier 1995ff. I

130 *The Animals in Night Quarters.* (Bremen Town Musicians.) Donkey, dog, cat and rooster are ill-treated by their owners because they are too old to work. They run away [B296] and find a lonely house in the forest [N776]. Thieves come and begin to divide their money. The four animals climb on one another's backs and cry all at once [K335.1.4]. The thieves (robbers) are frightened and run away, leaving the money there. When the thieves try to come back the animals hide in various parts of the house and attack them with their characteristic powers [K1161]. The four animals drive the thieves away and live happily ever after. Cf. Type 210.

Combinations: This type is usually combined with episodes of one or more other types, esp. 41, 103, 125, 126A*, 210, and 2021.
Literature/Variants: Aarne 1913; BP I, 237–259; Krohn 1931a, 31–37; Schwarzbaum 1964, 190; Schwarzbaum 1968, 460; Cammann 1975; Schwarzbaum 1979, 197; cf. Dicke/Grubmüller 1987, No. 336; Richter 1990; Uther 1993b; Uther 1993c; Scherf 1995 I, 121–125; Tomkowiak/Marzolph 1996, 44–47; Dekker et al. 1997, 69–74; Schmidt 1999; EM: Tiere auf Wanderschaft (in prep.).
Finnish: Rausmaa 1982ff. V, 211ff.; Finnish-Swedish: Hackman 1917f. I, Nos. 32, 124(5); Livonian: Loorits 1926; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Wepsian, Wotian, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966; French: Delarue/Tenèze 1964ff. III; Spanish: Camarena/Chevalier 1995ff. I, González Sanz 1996; Basque: Camarena/Chevalier 1995ff. I; Catalan: Oriol/Pujol 2003; Portuguese: Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 104; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer/Sinninghe 1973f., Lox 1999a, No. 1; Walloon: Legros 1962; German: Brunner/Wachinger 1986ff. XI, No. [2]S3581, Tomkowiak 1993, 239f., Grimm KHM/Uther 1996 I, No. 27, Hubrich-Messow 2000, Berger 2001; Ladinian: Decurtins 1896ff. II, No. 51; Italian: Cirese/Serafini 1975; Sardinian: Rapallo 1982f.; Corsican: Massignon 1963, No. 60; Hungarian: MNK I; Slovakian: Gašparíková 1981a, 208; Slovene: Kuret 1954, 19, Bolhar 1974, 111ff.; Croatian: Bošković-Stulli 1959, No. 2; Macedonian: Eschker 1972, No. 16; Rumanian: Schullerus 1928; Bulgarian: BFP; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Sorbian: Nedo 1956, No. 10; Russian, Byelorussian: SUS; Ukraininan: SUS, Nos. 130, 130***; Jewish: Jason 1965, 1988a; Turkish: Eberhard/Boratav 1953, No. 11, Alptekin 1994, Nos. III 58, V 90; Cheremis/Mari, Mordvinian: Kecskeméti/Paunonen 1974; Tadzhik: STF, Nos. 24, 74, 108, 174, 399, cf. No. 354; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984; Indian: Bødker 1957a, No. 34, Thompson/Roberts 1960, Jason 1989; Chinese: Eberhard 1937, No. 3, Eberhard

1941, Nos. 2, 7; Korean: cf. Choi 1979, No. 144; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; US-American: Baughman 1966; Spanish-American: Robe 1973; African American: Dorson 1956, No. 152; Mexican: Robe 1973; Dominican: cf. Flowers 1953; Puerto Rican: Hansen 1957; South American Indian: Hissink / Hahn 1961, No. 141; Mayan: Peñalosa 1992; Cape Verdian: Parsons 1923b I, 187 No. 1; Egyptian, Tunisian, Algerian, Moroccan: El-Shamy 2004; Ghanaian: Schott 1993 II / III, 200ff.; South African: Coetzee et al. 1967, Klipple 1992.

130A ***Animals Build Themselves a House.*** Domestic animals (ox, rooster, ram, pig) escape from their owner and want to build a house.

In some variants only one of them builds a house for the winter and the others think they do not need one. The animal with the house nevertheless must give them shelter. Cf. Types 43, 80, and 81.

Literature/Variants: EM 6 (1990) 604–607 (P.-L. Rausmaa); Scherf 1995 I, 333–336. Finnish: Rausmaa 1982ff. V, Nos. 120–122; Estonian: Kippar 1986, No. 130A, cf. No. 130E; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1927ff. III, No. 11; Bulgarian: Nicoloff 1979, No. 6; Russian: SUS, Nos. 130*, 130**; Cambodian: Gaudes 1987, No. 4; Brazilian: Alcoforado / Albán 2001, No. 10; Moroccan, Eritrean: El-Shamy 2004.

130B ***Fleeing Animals Threatened with Death*** (previously ***Animals in Flight after Threatened Death***). Domestic animals (goat, ram, cat, donkey, dog, rooster) flee from their home. In the night a pack of wolves wants to eat them, but they defend themselves successfully. Cf. Types 130.

Combinations: 126A*.
Literature/Variants:
Finnish: Rausmaa 1982ff. V, Nos. 123, 124; Estonian: Kippar 1986; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1927ff. II, No. 7, III, No. 12; Wepsian: Kecskeméti / Paunonen 1974; Serbian: cf. Čajkanović 1929, No. 10; Bulgarian: Nicoloff 1979, No. 6; Greek: Megas 1978; Jewish: Jason 1965; Ukrainian: Veršinin 1962, 252ff.; Abkhaz: Šakryl 1975, No. 13; Turkmen: Stebleva 1969, No. 10.

130C ***Animals in Company of a Man.*** Donkey, goat, dog and cat look for a new home. They find an old woman (man) and promise to work for her.

In some variants they cheat the old person, and in other variants they help her.

Literature/Variants:
Finnish: Rausmaa 1982ff. V, Nos. 125–127; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1927ff. I, No. 4; Livonian: Kecskeméti / Paunonen 1974; Greek: Megas 1978; Mordvinian: Kecskeméti / Paunonen 1974; French-Canadian: Barbeau / Lanctot 1931, No. 150.

130D* ***Animals Warm Themselves.*** Domestic animals flee because they are treated badly. To start a fire, the cat advises the goat to wind some birch bark around his head like horns and to have a fight with the ram. The bark begins to burn. A bear warms himself at the fire. When they are attacked by wolves, they defend themselves successfully.

Literature/Variants:
Latvian: Arājs/Medne 1977; Wotian: Kecskeméti/Paunonen 1974; Russian, Byelorussian, Ukrainian: SUS.

131 ***The Tiger as False Friend to the Cow.*** A tiger and a cow become friends and both bear offspring. The tiger drinks water downstream from the cow, decides her flesh would be sweet, and kills and devours her. The calf flees. The cub of the tiger is ashamed of its mother and accompanies the calf on adventures [J427]. Cf. Type 59*.

Literature/Variants: Schwarzbaum 1964, 190.
Mongolian: Lőrincz 1979, Nos. 131A*, 131B*; Indian: Thompson/Roberts 1960, Jason 1989; Burmese: Kasevič/Osipov 1976, No. 67; Nepalese: Unbescheid 1987, No. 29; Filipino: Wrigglesworth 1981, No. 1; Moroccan: El-Shamy 2004.

132 ***The Goat Admires His Horns in the Water,*** and says to himself that he does not have to fear the wolf. The wolf stands behind him and asks what he was saying. The goat answers, "Nothing – people who have drunk too much say foolish things". [K1775]. Cf. Type 111A*.

Remarks: Aesopic fable (Perry 1965, 588f. No. 695).
Literature/Variants: Pedersen/Holbek 1961f. II, No. 119; Schwarzbaum 1964, 190; Schwarzbaum 1979, 307 not. 3, 378 not. 12; Dicke/Grubmüller 1987, No. 605, cf. No. 64; Adrados 1999ff. III, No. M. 190, cf. S. 146; EM: Tiere: Die eitlen T. (in prep.).
Finnish: Rausmaa 1982ff. V, No. 128; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984; French: Cifarelli 1993, No. 327; Spanish: Camarena/Chevalier 1995ff. I; Portuguese: Soromenho/Soromenho 1984f. I, No. 75, Cardigos (forthcoming); Dutch: Schippers 1995, No. 483; Walloon: Legros 1962; German: Hubrich-Messow 2000, Berger 2001; Hungarian: MNK I, No. 132, cf. No. 79**; Russian: MacDonald 1982, No. K1775; Gypsy: cf. MNK X 1, No. 79**; Mexican: Robe 1973; Puerto Rican: Hansen 1957, No. 246**A.

133* ***The Goat Carries the Snake over a Stream.*** A goat (turtle, fox) carries a snake (scorpion, crocodile) over a river. When they have crossed it, the snake kills the goat: Nature always asserts itself [U124].

In some variants the goat kills the snake [K952.1]. Cf. Types 155, 279*.

Remarks: Documented e.g. in Turk and Persian versions of *Kalila and Dimna,* in the Indian *Pañcatantra* and by Odo of Cheriton, *Liber parabolarum* (No. 18).

Literature/Variants: Liebrecht 1879, 123; Chauvin 1892ff. II, 117 No. 95; Basset 1924ff. III, 327 No. 197; Tubach 1969, No. 1326; Schwarzbaum 1979, 8f. not. 15. Spanish: Goldberg 1998, No. K952.1; Portuguese: Cardigos (forthcoming), No. 275*F; Hungarian: MNK I; Rumanian: Schullerus 1928; Dagestan: Chalilov 1965, No. 5; Abkhaz: Bgažba 1959, 109f.; Tadzhik: STF, No. 43; Syrian: El-Shamy 2004; Indian: cf. Bødker 1957a, No. 1140; North American Indian: MacDonald 1982, No. K952.1: Algerian, Moroccan: El-Shamy 2004.

135* *The Mouse Makes a Boat of a Bread-Crust.* She takes other animals and birds into the boat and it capsizes. The animals quarrel [B295.1].

Literature/Variants:
Lappish: Qvigstad 1925, Bartens 2003, No. 7; Syrjanian: Kecskeméti / Paunonen 1974; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 80, Cardigos (forthcoming); Egyptian, Tunisian, Algerian: El-Shamy 2004.

135A* *The Fox Stumbles over a Violin.* When he is chased by dogs, a fox stumbles over a violin and says, "What a fine opportunity to dance if I had the time!" [J864.1].

Literature/Variants:
Spanish: Camarena / Chevalier 1995ff. I, Río Cabrera / Pérez Bautista 1998, No. 41; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, No. 95, Cardigos (forthcoming); Abkhaz: Bgažba 1959, 88; Argentine: Hansen 1957, No. *135A, Chertudi 1960f. II, No. 19.

136 *The Wolf Surprises the Pig in an Apple Tree.* A wolf sees a pig in an apple tree. He promises not to eat the pig if the pig will throw him one his hams. The pig throws down a piece of thorny wood instead, which cuts the wolf's throat [K1043]. Cf. Type 74C*.

Literature/Variants:
French: Delarue / Tenèze 1964ff. III; Catalan: Oriol / Pujol 2003; Walloon: Legros 1962; Palestinian, Persian Gulf, Qatar, Iraqi: El-Shamy 2004; Indian: Bødker 1957a, No. 162; North American Indian: JAFL 15 (1902) 63ff.; Egyptian, Algerian, Moroccan, Tanzanian: El-Shamy 2004.

136A* *Confession of Animals.* A cat says she will confess her sins. Other animals (hare, wolf, fox) want to do the same and accompany her. At a ditch the cat says, "He who can cross it safely shall be without sin". [M114]. Only the cat crosses the ditch; the other animals fall in and the cat laughs at them.

Combinations: 20A.
Literature/Variants:
Estonian: Kippar 1986; Latvian: Ambainis 1979, Nos. 10, 15; Lithuanian: Kerbelytė 1999ff. I; Tuva: Taube 1978, No. 14; Syrian, Palestinian, Jordanian: El-Shamy 2004; Iraqi: Fadel 1979, No. 1, El-Shamy 2004; Persian Gulf, Oman, Kuwaiti, Qatar: El-

Shamy 2004; Brazilian: Alcoforado / Albán 2001, No. 8; Egyptian: El-Shamy 1980, No. 51, El-Shamy 2004; Moroccan, Sudanese, Eritrean: El-Shamy 2004.

137 ***The Filthy Hog and the Clean Fish.*** A fish laughs at a hog because it is so filthy. The hog says to the fish, "People will spit when they eat you, whereas in my case all will lick their fingers". Cf. Type 283D*.

Remarks: Aesopic fable of Babrios (Babrius / Perry 1965, No. 217).
Literature/Variants: Schwarzbaum 1964, 190; Schwarzbaum 1979, 273.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Frisian: Kooi 1984a; German: Berger 2001; Hungarian: MNK I; Slovakian: Gašparíková 1981a, 222; Rumanian: Schullerus 1928, No. 255*; Ukrainian: SUS.

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150 ***The Three Teachings of the Bird*** (previously ***Advice of the Fox***). In return for his freedom, a bird (fox) gives a man three pieces of advice: first, "never try to reach the unattainable" [J21.14], second "Do not regret a thing that is past" [J21.12], and third, "Never believe what is beyond belief" [J21.13]. The bird tells him a lie. The man regrets having freed the bird, and the bird says that the man learned nothing from the advice [K604].

In some (parodistic) variants a fox promises three pieces of advice to a ferryman. As they cross the river the fox offers two trivial aphorisms. When they reach the bank, the fox, as the third piece of advice, tells the ferryman that he will never get rich if he transports everyone so cheaply.

Combinations: 154.
Remarks: Aesopic fable (Babrius / Perry 1965, No. 53). Also documented in *Barlaam and Josaphat*.
Literature/Variants: Paris 1903b, 225–291; Tyroller 1912; BP III, 230–233; Cock 1919, 51–75; Basset 1924ff. II, 269 No. 39; Pauli / Bolte 1924 I, No. 380; HDM 1 (1930–33) 95; Pedersen / Holbek 1961f. II, No. 187; Schwarzbaum 1964, 190; Tubach 1969, No. 322, cf. No. 2233; Schwarzbaum 1979, 47, 457 not. 10, 548 not. 15; Schwarzbaum 1980, 274; Dicke / Grubmüller 1987, Nos. 570, 643; Wolfgang 1990; Marzolph 1992 II, No. 369; EM 8 (1996) 883–889 (U. Marzolph); Marzolph / Van Leeuwen 2004, No. 414.
Finnish: Rausmaa 1982ff. V, Nos. 129, 131; Finnish-Swedish: Hackman 1917f. I, No. 33; Estonian: Aarne 1918; Lithuanian: Kerbelytė 1999ff. I; Wotian: cf. Mägiste 1959, No. 193; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 119f.; French: Delarue / Tenèze 1964ff. III, Nos. 150, 150*, Cifarelli 1993, No. 284; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, Nos. J21.12, J21.13, J21.14; Basque: Camarena / Chevalier 1995ff. I; Catalan: Neugaard 1993, Nos. J21.12, J21.13, J21.14, K604, cf. Oriol / Pujol 2003; Dutch: Schippers 1995, No. 426; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Knoop 1909, No. 72; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Czech: Tille 1929 ff. II 2, 424, Dvořák 1978, No.

322; Albanian: Camaj / Schier-Oberdorffer 1974, No. 57; Greek: Megas 1978; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 55; Jewish: Jason 1965, 1975, 1988a; Gypsy: cf. Mode 1983ff. III, No. 162; Kurdish: Džalila et al. 1989, No. 152; Dagestan: Chalilov 1965, No. 76; Turkmen: Stebleva 1969, No. 17; Tadzhik: STF, No. 122; Syrian, Palestinian, Jordanian, Iraqi: El-Shamy 2004; Indian: Bødker 1957a, No. 720, cf. No. 721, Thompson / Roberts 1960, Jason 1989; Sri Lankan: Schleberger 1985, No. 45; Indonesian: Vries 1925f. II, 409 No. 231; Malaysian: Hambruch 1922, No. 58; Spanish-American, Mexican: Robe 1973; Moroccan: Nowak 1969, No. 38, El-Shamy 2004; Sudanese: El-Shamy 2004.

150A* *The Frog's Counsels.* (Including the previous Type 278C*.) A farmer agrees to take in a frog for the winter, and in return it gives him three trite counsels [K604].

The frog is beaten and therefore becomes hunchbacked [A2356. 2.1]. (Previously Type 278C*.)

Literature/Variants: Dähnhardt 1907ff. III, 49, 493f.; Kippar 1973f.
Finnish: Rausmaa 1982ff. V, No. 130; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977, No. 278C*; Lithuanian: Kerbelytė 1999ff. I, No. 150; Spanish: Goldberg 1998, No. K604.

151 *A Man Teaches a Wild Animal to Play the Fiddle* (previously *The Man Teaches Bears to Play the Fiddle*). A wild animal (bear, wolf) sees a man playing the fiddle in the forest, or a man is locked up with a dangerous animal (lion, tiger, wolf). He plays on his fiddle for the animal, who asks to learn how to play the instrument. The man says he must cut his claws and catches the animal's paws in a cleft tree [K1111.0.1]. Similarly the man tricks other animals. After the animals get free, they try in vain to take revenge. Cf. Types 38, 168, and 1159.

Combinations: 326, 1910.
Literature/Variants: BP I, 68f.; Schwarzbaum 1964, 190; Schwarzbaum 1968, 90; EM 3 (1981) 1261–1271 (H. Breitkreuz).
Finnish: Rausmaa 1982ff. V, No. 132; Finnish-Swedish: Hackman 1917f. I, Nos. 61, 128a(1), II, No. 285(1); Estonian: Kippar 1986; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian: Wunderblume 1958, 94ff.; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 246; Portuguese: Soromenho / Soromenho 1984f. I, No. 58, Cardigos (forthcoming); Dutch: Meder / Bakker 2001, No. 479; Flemish: Meyer 1968; German: Grimm KHM / Uther 1996 I, No. 8, Hubrich-Messow 2000; Italian: cf. Keller 1963, 215ff.; Hungarian: MNK I; Slovakian: Gašparíková 1981a, 209; Slovene: Slovenski gospodar 16 (1882) 14f.; Macedonian: cf. Čepenkov / Penušliski 1989 I, No. 19; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Indian: Thompson / Roberts 1960; Cambodian: Gaudes 1987, No. 4.

151* ***The Lion in Love.*** A lion in love asks to marry the daughter of a farmer, who tells him he must give up his teeth and his claws. He allows them to be cut, but then he is helpless against the farmer's abuse [J642.1].

Remarks: Aesopic fable (Perry 1965, 448 No. 140).
Literature/Variants: Schwarzbaum 1968, 59, 454; Schwarzbaum 1979, ix; Dicke/Grubmüller 1987, No. 378.
French: Cifarelli 1993, No. 309; Sri Lankan: Schleberger 1985, No. 44.

152 ***The Plowman and the Animals*** (previously ***The Man Paints the Bear***). (Including the previous Type 152B*.) A plowman punishes animals that disturb him in his work. He burns a bear (wolf) with red-hot iron [K1013.3], tears off the legs of a crow (magpie) and pricks a gadfly with a blade of grass. Cf. Types 8, 153.

The animals then watch the man with his girlfriend and interpret his behavior accordingly. The bear says: "He is drawing a pattern on her sides". The crow says, "He is twisting her leg". The gadfly says, "He is sticking a stalk of grass into her backside". [J2211]. (Previously Type 152B*.)

Literature/Variants: Anderson 1963, 93; EM: Schönheitskur (forthcoming).
Finnish: Rausmaa 1982ff. V, No. 133; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I, No. 152B*; Wepsian: Kecskeméti/Paunonen 1974; Swedish: Djurklou 1883, 129ff.; French: Cifarelli 1993, No. 490; Spanish: Camarena/Chevalier 1995ff. I; Macedonian: cf. Čepenkov/Penušliski 1989 III, No. 322; Bulgarian: BFP, No. 152B*; Greek: Loukatos 1957, 13f.; Polish: Krzyżanowski 1962f. I; Sorbian: cf. Nedo 1956, 87f.; Russian, Ukrainian: SUS; Cheremis/Mari: Kecskeméti/Paunonen 1974; Mordvinian: Kecskeméti/Paunonen 1974, No. 152B*; South American Indian: Karlinger/Freitas 1977, No. 41.

152A* ***The Wife Scalds the Wolf.*** At a signal from her husband, a wife scalds a wolf with boiling water. The next day, the man is attacked by the wolf. He escapes by shouting, "Pour, Catherine!" The wolf flees.

Combinations: 121.
Literature/Variants:
Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; French: Delarue/Tenèze 1964ff. III, No. 121; Spanish: Camarena/Chevalier 1995ff. I; Catalan: Oriol/Pujol 2003; Portuguese: Coelho 1985, No. 9, Cardigos (forthcoming); Frisian: Kooi 1984a; Walloon: Legros 1962, 95; German: Peuckert 1932, No. 21, Grannas 1957, No. 24; Syrian, Jordanian, Yemenite: El-Shamy 2004; Egyptian: El-Shamy 1980, No. 48, El-Shamy 2004; Moroccan: El-Shamy 2004; Sudanese: Nowak 1969, No. 48, El-Shamy 2004.

152B* See Type 152.

153 ***The Gelding of the Bear and the Fetching of Salve.*** A man tells a bear that the horse is strong because it is gelded. The bear has the man geld him to make him strong [K1012.1].

The next day the bear wants to geld the man. The man substitutes his wife [K241] to pretend they have been already castrated. The bear is shocked by the "wound" of the woman and goes for salve. A fox guards the woman, but she drives him away with her farts. Cf. Type 1133.

Remarks: Documented in the Indian *Kathāsaritsāgara*.
Literature/Variants: Wehse 1979, 148f. No. 409; Dicke / Grubmüller 1987, No. 41; EM: Starkmachen (forthcoming).
Finnish: Rausmaa 1982ff. V, Nos. 134–136; Finnish-Swedish: Hackman 1917f. I, Nos. 35, 36; Estonian: Kippar 1986, No. 153, cf. No. 162B; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lappish: Qvigstad 1927ff. II, No. 11; Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1892ff. I, 441; French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I; German: Hubrich-Messow 2000; Hungarian: MNK I; Czech: Satke 1958, No. 35; Bulgarian: cf. BFP, No. 152C**; Polish: Hoffmann 1973; Ukrainian: Hoffmann 1973, SUS; Gypsy: MNK X 1; Puerto Rican: cf. Hansen 1957, No. **169.

154 ***The Fox and His Members*** (previously ***"Bear-food"***). (Including the previous Type 160B*.) A man in anger calls his horse "bear-food". A bear comes and threatens to eat the horse [C25]. A fox agrees to help the man against the bear in return for geese. The fox goes into the forest and imitates the barking of dogs. The bear is intimidated and killed. The man pretends to go for the geese but instead brings dogs back in his bag [K235]. The dogs chase the fox to his hole. Here the fox asks his feet, eyes, ears, and tail how they helped him in his flight. His tail admits that it did not help. As a punishment the fox sticks out his tail and is attacked by dogs [J2351.1].

In some variants a hare asks his members about their help in his flight [U242.1]. (Previously Type 160B*.)

Combinations: This type is usually combined with episodes of one or more other types, esp. 1, 5, 6, 20, 20A, 34, 155, 223, and 1030.
Remarks: Early version in Petrus Alfonsus, *Disciplina clericalis* (No. 23). Also documented ca. 1200 in the *Roman de Renart* (IX,1–2212). Often manifested in single episodes, esp. the last one.
Literature/Variants: Krohn 1891, 11f.; BP I, 518 not. 1; Pedersen / Holbek 1961f. II, No. 190; Schwarzbaum 1968, 360; Schwarzbaum 1979, 45 not. 14, 456, 551; EM 5 (1987) 489–494 (I. Tomkowiak); Schmidt 1999.
Finnish: Rausmaa 1982ff. V, Nos. 131, 137–139; Finnish-Swedish: Hackman 1917f. I, No. 36; Estonian: Kippar 1986; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925, Bartens 2003, No. 1; Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 342; Spanish,

Basque: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, No. 99, Cardigos (forthcoming); Dutch: Schippers 1995, No. 56; Walloon: Laport 1932, No. 79*; German: Moser-Rath 1964, No. 30, Berger 2001, 49f.; Ladinian: cf. Decurtins 1896ff. X, No. 8; Hungarian: MNK I, Nos. 54*, 154, Dömötör 2001, 287; Slovakian: Gašparíková 1991f. I, No. 272, II, Nos. 481, 547; Slovene: Brinar 1904, 15f.; Rumanian: Schullerus 1928; Bulgarian: BFP; Albanian: Camaj / Schier-Oberdorffer 1974, Nos. 47, 53; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 5, 39, 40, 48; Jewish: Jason 1965, Noy 1976, Jason 1988a; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, No. 21; Cheremis / Mari, Mordvinian: Kecskeméti / Paunonen 1974; Tadzhik: STF, Nos. 17, 44, 320; Kalmyk, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Druze: Falah / Shenhar 1978, No. 24; Laotian: Lindell et al. 1977ff. I, 39ff., II, 50ff., cf. III, 23ff.; Japanese: Ikeda 1971; Spanish-American, Mexican, Guatemalan: Robe 1973; Puerto Rican: Hansen 1957; Brazilian: Cascudo 1955b, 129, Alcoforado / Albán 2001, No. 5; Argentine, Chilean: Hansen 1957; West-Indian: Flowers 1953; Tunisian, Algerian: El-Shamy 2004, Nos. 154, 154A§; Moroccan: El-Shamy 2004, No. 154A§; Guinean: Klipple 1992; Ghanaian: Schott 1993f. I, 58ff.; East African: Arewa 1966, No. 2751B, Klipple 1992; Sudanese: Klipple 1992, El-Shamy 2004, Nos. 154, 154A§; Somalian: Klipple 1992.

155 ***The Ungrateful Snake Returned to Captivity.*** A man rescues a snake (wolf, bear, tiger) from a trap. In return the snake seeks to kill the rescuer [W154.2.1]. Other animals are asked if a good deed should be repayed with a bad one. The fox, as judge, asks the snake to show how it was trapped. The snake is tricked into captivity [J1172.3]. Cf. Types 331, 926A.

In some variants a man warms a cold snake. The ungrateful snake bites the man and he dies.

Combinations: esp. 154, 331.
Remarks: Documented in the 12the century by Petrus Alfonsus, *Disciplina clericalis* (No. 5). Parts are Aesopic (Perry 1965, 558ff. No. 640, 560f. 640a).
Literature/Variants: Krohn 1891, 38–60; Chauvin 1892ff. II, 119 No. 5, 120 No. 109, VI, 197f. No. 370, VIII, 120 No. 104, IX, 18 No. 4; BP II, 240; McKenzie 1904; Basset 1924ff. III, 556 No. 340; Pauli / Bolte 1924 II, No. 745; Draak 1946; Pedersen / Holbek 1961f. II, Nos. 43, 117; Schwarzbaum 1968, 113 not. 35; Tubach 1969, Nos. 4254, 4256, 4262; Spies 1973b, 177–180; Brémond 1975; Schwarzbaum 1979, 517 not. 15; Schwarzbaum 1980, 274; MacDonald 1982, J1172.3; Dicke / Grubmüller 1987, No. 512, cf. No. 431; Goldberg 1996a; Lieb 1996, 49–53, 198–204; Dekker et al. 1997, 266–272; Adrados 1999ff. III, Nos. M. 199, M. 289; Schmidt 1999; Marzolph / Van Leeuwen 2004, No. 47; EM: Undank ist der Welt Lohn (in prep.).
Finnish: Rausmaa 1982ff. V, Nos. 140, 141; Finnish-Swedish: Hackman 1917f. I, No. 37; Estonian: Kippar 1986; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Faeroese: Nyman 1984; Iclandic: Boberg 1966, No. J1172.3; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 180, cf. No. 249; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, Nos. J1172.3,

W154.2.1; Basque: Camarena / Chevalier 1995ff. I; Catalan: Neugaard 1993, Nos. J1172.3, W154.2.1, Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 65–67, Cardigos (forthcoming); Dutch: Schippers 1995, Nos. 79, 239; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 208; Flemish: Meyer 1968; German: Moser-Rath 1964, No. 126, Tomkowiak 1993, 228, cf. 226, Kooi / Schuster 1994, No. 239, Hubrich-Messow 2000; Italian: Cirese / Serafini 1975; Sardinian: Rapallo 1982f.; Hungarian: MNK I; Czech: Dvořák 1978, No. 4254; Slovakian: Gašparíková 1991f. I, Nos. 272, 284, II, Nos. 481, 547; Slovene: Matičetov 1973, 194ff.; Croatian: Bošković-Stulli 1975b, No. 58; Macedonian: Eschker 1972, No. 4; Rumanian: Schullerus 1928; Bulgarian: BFP, No. 155, cf. No. *155*; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian: SUS; Ukrainian: SUS, No. 155, cf. No. 155*; Turkish: Eberhard / Boratav 1953, No. 48; Jewish: Haboucha 1992; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, No. 22; Cheremis / Mari, Chuvash, Tatar, Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Yakut: Ėrgis 1967, Nos. 18, 68; Tadzhik: STF, No. 376; Mongolian: Lőrincz 1979, No. 155, cf. No. 155A; Georgian: Kurdovanidze 2000; Tuva: Taube 1978, No. 12; Iranian: Marzolph 1984; Afghan: Lebedev 1986, 209ff.; Pakistani: Thompson / Roberts 1960; Indian: Bødker 1957a, Nos. 1150, 1153, 2255, cf. Nos. 303, 1151, Tauscher 1959, No. 170, Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, Nos. 10, 91; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Korean: Choi 1979, No. 109; Cambodian: Sacher 1979, 106ff., 127ff.; Indonesian: Vries 1925f. I, No. 5; French-American: Ancelet 1994, No. 11; Spanish-American: Robe 1973; African American: Harris 1955, 315ff., Dorson 1956, No. 161; Mexican, Guatemalan, Nicaraguan, Costa Rican: Robe 1973; Dominican, Puerto Rican, Peruvian: Hansen 1957; South American Indian: Hissink / Hahn 1961, No. 345; Mayan: Peñalosa 1992; Brazilian: Cascudo 1955b, 193; Argentine, Chilean: Hansen 1957; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 246, El-Shamy 1995 I, No. J1172.3.2; Moroccan: Nowak 1969, No. 43, El-Shamy 1995 I, No. J1172.3.2; West African, Guinean: Klipple 1992; Cameroon: Kosack 2001, 634; East African: Arewa 1966, No. 2751B, Klipple 1992; Sudanese: Nowak 1969, No. 43; Somalian: Klipple 1992; Central African: cf. Lambrecht 1967, No. 2751C; Congolese: Klipple 1992; South African: Coetzee et al. 1967, Schmidt 1989 II, No. 590, Klipple 1992; Malagasy: Haring 1982, Nos. 2.3.01, 4.155.

156 ***Androcles and the Lion*** (previously ***Thorn Removed from Lion's Paw [Androcles and the Lion]***). (Including the previous Type 156A*.) A shepherd pulls a thorn out of a lion's paw. When the shepherd is thrown as a punishment into a pit of lions, the lion recognises him and licks his hand instead of tearing him to pieces. The emperor releases both [B381].

Or, a bone is removed from an animal's (wolf, tiger, bear) throat, and later the animal shows gratitude to the rescuer [B382]. (Previously Type 156A*.) Cf. Type 76.

Remarks: Documented by Aulus Gellius, *Noctes Atticae* (V,14).
Literature/Variants: Barst 1911; BP III, 1 not. 2; Brodeur 1922; Pedersen / Holbek 1961f. II, No. 74; Schwarzbaum 1964, 190f.; Tubach 1969, No. 215, cf. No. 2771; Schneider 1970; EM 1 (1977) 501–508 (K. Ranke); Schwarzbaum 1979, 53, 56 not. 8; Dicke / Grubmüller 1987, No. 387; Dekker et al. 1997, 43–45; Adrados 1999ff. III,

Nos. M. 227, not-H. 199; Schmidt 1999.
Finnish: Rausmaa 1982ff. V, Nos. 142, 143; Finnish-Swedish: Hackman 1917f. I, No. 38; Estonian: Kippar 1986, Nos. 156, 156A*; Latvian: Arājs / Medne 1977, Nos. 156, 156A*; Lithuanian: Kerbelytė 1999ff. IV (forthcoming), No. 1.1.2.9; Swedish: Liungman 1961; Norwegian: cf. Hodne 1984, 52; Irish: Ó Súilleabháin / Christiansen 1963; French: Cifarelli 1993, No. 302; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. B183; Basque: Camarena / Chevalier 1995ff. I; Catalan: Neugaard 1993, No. B381; Portuguese: Camarena / Chevalier 1995ff. I; Dutch: Schippers 1995, No. 207, Meder / Bakker 2001, No. 479; Frisian: Kooi 1984a; German: Tomkowiak 1993, 223f., Hubrich-Messow 2000, Berger 2001; Italian: Cirese / Serafini 1975; Sardinian: Rapallo 1982f.; Hungarian: MNK I; Czech: Dvořák 1978, No. 215; Slovakian: Polívka 1923ff. V, 128f., Gašparíková 1991f. II, No. 504; Slovene: Kotnik 1924f. I, 85; Serbian: Đorđević / Milošević-Đorđević 1988, No. 6; Macedonian: Tošev 1954, 173f., Vražinovski 1977, No. 40; Bulgarian: BFP; Polish: Krzyżanowski 1962f. I; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 37; Jewish: Jason 1965, 1975, Noy 1976, Jason 1988a; Cheremis / Mari, Tatar, Mordvinian: Kecskeméti / Paunonen 1974; Kara-Kalpak: Volkov 1959, 3ff., cf. 177ff.; Tadzhik: Amonov 1961, 266ff.; Georgian: Kurdovanidze 2000; Pakistani: Thompson / Roberts 1960; Indian: Bødker 1957a, No. 1107; Chinese: Ting 1978, Bäcker 1988, No. 28; Cambodian: Sacher 1979, 170ff., Gaudes 1987, No. 35; Japanese: Ikeda 1971; West Indies: Flowers 1953; Tunisian: Stumme 1900, No. 15; East African, Sudanese: Klipple 1992, No. 74*; Somalian: Klipple 1992; South African: Coetzee et al. 1967, Schmidt 1989 II, No. 1690.

156A *The Faith of the Lion.* A man rescues a lion (often from a struggle with a dragon) and out of gratitude it follows the man for his whole life, even to his grave [B301.8].

Remarks: Medieval legend of Henry the Lion.
Literature/Variants: Cf. Pauli / Bolte 1924 I, No. 649; Tubach 1969, No. 3957; Graus 1975, 354–367; Gerndt 1980; EM 8 (1996) 1234–1239 (H. Gerndt); Dekker et al. 1997, 43–45.
Finnish: Rausmaa 1982ff. V, No. 144; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Spanish: Goldberg 1998, No. B301.8; Dutch: Sinninghe 1943, 17 No. 74, Schippers 1995, No. 208, Kooi 2003, No. 28; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Grimm DS / Uther 1993 II, No. 526; Czech: Tille 1929ff. I, 109ff.; Slovakian: Gašparíková 1991f. I, No. 5, II, No. 370; Georgian: Kurdovanidze 2000.

156* See Type 169*.

156A* See Type 156.

156B* *The Grateful Snake* (previously ***Woman as Snake's Midwife***). (Including the previous Type 738*.) This miscellaneous type comprises various tales dealing with a person (man, woman) who helps a snake (e.g. in a battle or to give birth). The snake rewards the person (with gold or money). Cf. Types 285A, 476*, and 476**.

Literature/Variants:
Estonian: Aarne 1918, No. 738*, Loorits 1959, No. 140, Kippar 1986, No. 156B*; Latvian: Arājs / Medne 1977, Nos. 156B*, 738*, Kerbelytė 2001; Irish: Ó Súilleabháin / Christiansen 1963; Byelorussian: Dobrovol'skij 1891ff. I, No. 86; Turkish: cf. Eberhard / Boratav 1953, Nos. 56–58, 66, 80, 132, 169, 175, 215; Jewish: Jason 1965, No. 738*, Jason 1975, No. 738*, Noy 1976, Jason 1988a, No. 738*; Lebanese: cf. Nowak 1969, No. 57; Palestinian, Persian Gulf: El-Shamy 2004; Chinese: Ting 1978; Japanese: Ikeda 1971; Libyan, Algerian: El-Shamy 2004.

156C* ***The Boy and the Bear in Pit.*** A boy falls into a pit on top of a bear, and helps him to get out of the pit. The bear helps the boy and shows him where to find money. Cf. Types 160, 168.

Literature/Variants: EM 11,2 (2004) 608–618 (L. Lieb).
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Byelorussian: Barag 1966, No. 95; Ukrainian: Lintur 1972, No. 29.

157 ***Animals Learn to Fear Men*** (previously ***Learning to Fear Men***). A wolf (lion, bear) boasts about being stronger than a man. The fox wants to convince him that men are dangerous. They see a boy, and the fox explains that he will be a man later. When they meet an old man, the fox says this was a man but is no longer one. Then they see an armed hunter. The wolf approaches, but the man shots and stabs him with a sabre. Later the wolf tells the fox he could have defeated the man if he did not spit fire and attack him with a sharp rib [J17, J32].

Combinations: 38, 121, and 157A.
Remarks: Aesopic fable (Perry 1965, 484 No. 340). Documented by Hans Sachs 1551 (*Der leb mit dem monthier*).
Literature/Variants: BP II, 96–100, cf. IV, 341 No. 93; Dorson 1954; Pedersen / Holbek 1961f. II, No. 166; Schwarzbaum 1968, 361; Schwarzbaum 1979, 93 not. 18, 460f.; Dicke / Grubmüller 1987, Nos. 323, 380, cf. No. 396; EM 5 (1987) 576–584 (C. Lindahl); Schmidt 1999.
Finnish: Rausmaa 1982ff. V, Nos. 43, 146–148, 153; Finnish-Swedish: Hackman 1917f. I, No. 39, II, No. 214; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Livonian, Lappish, Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996, Goldberg 1998, No. J17; Basque: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968, Lox 1999a, No. 3; German: Tomkowiak 1993, 223, Grimm KHM / Uther 1996 II, No. 72, Hubrich-Messow 2000; Italian: Cirese / Serafini 1975; Hungarian: MNK I, Dömötör 2001, 287; Czech: Dvořák 1978, No. 4865*; Slovene: Matičetov 1973, 203ff.; Bulgarian: BFP, No. *157*; Greek: Megas 1978; Polish: cf. Krzyżanowski 1962f. I; Sorbian: Nedo 1956, No. 12; Russian, Byelorussian, Ukrainian: SUS; Turkish: cf. Eberhard / Boratav 1953, No. 13; Jewish: Jason 1965, 1975, Noy 1976, Jason 1988a; Gypsy: MNK X 1; Chuvash: Mészáros 1912, No. 48, Kecskeméti / Paunonen 1974; Yakut: Ėrgis 1967, No. 31, cf.

No. 1; Georgian: Levin 1978, No. 39; Syrian, Palestinian, Jordanian, Iraqi: El-Shamy 2004; Indian: Bødker 1957a, No. 152, Thompson / Roberts 1960; Chinese: Ting 1978; North American Indian: Thompson 1919, 439; African American: Dorson 1956, No. 7, Harris 1955, 141ff., 355ff.; Spanish-American, Mexican: Robe 1973; Puerto Rican: Hansen 1957; South American Indian: cf. Hissink / Hahn 1961, No. 362; Mayan: Peñalosa 1992; Brazilian: Karlinger / Freitas 1977, No. 69; Chilean: Hansen 1957; West Indies: Flowers 1953; North African, Egyptian, Algerian, Moroccan: El-Shamy 2004; Ghanaian: Schott 1993 II / III, 76ff.; Sudanese: Klipple 1992, El-Shamy 2004; South African: Coetzee et al. 1967, Schmidt 1989 II, No. 646.

157A *The Lion Searches for Man.* A young lion, warned by his parents to shun man [J22.1], asks other large animals if they are man. They answer that they are only the ill-treated servants of men. He meets a man and is scornful of him, but the man tricks him into entering a cage and leaves him to starve.

Or, the man tricks the lion into placing his claws in a cleft of a tree where he is trapped [K1111]. Cf. Types 38, 151.

Remarks: Documented in ancient Egypt (Jason / Kempinski 1981, 23).
Literature/Variants: BP II, 99f., cf. IV, 343 No. 106; Pauli / Bolte 1924 I, No. 18, cf. No. 20; Pedersen / Holbek 1961f. II, No. 135; Schwarzbaum 1964, 191 nos. 157, 157A; Schwarzbaum 1979, 460, 514f.; Dicke / Grubmüller 1987, No. 396, cf. 380; EM 5 (1987) 576–584 (C. Lindahl); Adrados 1999ff. III, Nos. M. 202, S. 169; Marzolph / Van Leeuwen 2004, No. 44.
Finnish: Rausmaa 1982ff. V, No. 149; French: Cifarelli 1993, No. 246; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. J22.1*; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, Nos. 33, 58, Cardigos (forthcoming); Dutch: Schippers 1995, No. 218; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Macedonian: Vražinovski 1977, Nos. 42, 43; Bulgarian: Nicoloff 1979, Nos. 4, 5, Parpulova / Dobreva 1982, 44f., cf. BFP, No. *157B; Greek: Megas 1978; Jewish: Haboucha 1992; Tadzhik: STF, Nos. 190, 393; Mongolian: Lőrincz 1979; Iranian: cf. Marzolph 1984, No. *157A; Indian: Bødker 1957a, Nos. 151, 152, Thompson / Roberts 1960; Burmese: cf. Esche 1976, 224ff., 327f.; Tibetian: O'Connor 1906, No. 11; African American: Baer 1980, 64f.; Moroccan: Laoust 1949, No. 34; Sudanese: El-Shamy 2004.

157B *The Sparrow and His Sons.* A sparrow whose children were lost meets them again and asks how they survived. Three of them tell where they lived, and the sparrow praises them. The fourth lives in a church and the old sparrow admires his wise decision [J13].

Remarks: Documented in 1563 in a sermon of Johannes Mathesius (Elschenbroich 1990 I, 161ff.), cf. *Psalm* 84,4–5.
Literature/Variants: BP III, 239–241; Dicke / Grubmüller 1987, No. 535; EM 5 (1987) 576–584 (C. Lindahl); Elschenbroich 1990 II, 220f.
German: Grimm KHM / Uther 1996 III, No. 157; Iraqi: cf. El-Shamy 2004, No. 72D§; US-American: MacDonald 1982, No. J13; Egyptian, Moroccan: cf. El-Shamy 2004, No. 72D§.

157*** See Type 169*.

157C* *Hiding from Men.* The animals want to hide themselves from men. The wild beasts hide in the forest, the birds in the air, the fish in the water. However, man catches them all with his gun, his noose and his fishing-rod.

Literature/Variants:
Latvian: Arājs / Medne 1977; Spanish: Camarena / Chevalier 1995ff. I; Catalan: cf. Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 39, Soromenho / Soromenho 1984f. I, No. 73, Cardigos (forthcoming).

158 *The Wild Animals on the Sleigh.* Other animals ask the fox for a ride on his sleigh, which breaks. To repair it, the animals bring unsatisfactory material from the forest [B831]. When the fox goes for good material they eat the horse and build a dummy to replace it.

Combinations: 1, 2, and 1655.
Literature/Variants: EM: Tiere auf dem Schlitten (in prep.).
Finnish: Rausmaa 1982ff. V, No. 150; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian; Kerbelytė 1999ff. I; Wepsian, Wotian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; German: Cammann 1973, 300ff.; Slovakian: Gašparíková 1991f. II, No. 572; Slovene: Matičetov 1973, 95ff.; Rumanian: Schullerus 1928; Macedonian: Tošev 1954, 157ff.; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 35; Cheremis / Mari, Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Udmurt: Kralina 1961, No. 30; Japanese: Ikeda 1971.

159 *Captured Wild Animals Ransom Themselves.* An old couple spread pitch on a straw calf. One after another, a bear, a wolf, a fox, and a hare touch the calf and stick to it. In return for not being slaughtered, they promise to bring cows, horses, geese and cabbage. Thus the animals ransom themselves and the old people get rich [B278]. Cf. Type 175.

Literature/Variants: Chauvin 1892ff. VI, 147 No. 304, VIII 148 No. 146, not. 1; Dähnhardt 1907ff. IV, 26–43; EM 8 (1996) 1202–1205 (K. Pöge-Alder).
Finnish: Rausmaa 1982ff. V, No. 151; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian: Kecskeméti / Paunonen 1974; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 40; Abkhaz: Bgažba 1959, 95f.; Siberian: Kontelov 1956, 123ff.; Tadzhik: STF, No. 27; Sudanese: cf. Jahn 1970, No. 6, El-Shamy 2004.

159A *Animals Warm Selves at Charcoal Burner's Fire.* They are sent after food for dinner. Each of them brings some back, but the charcoal burner drives them away or kills them. Cf. Type 130.

Literature/Variants: EM 8 (1996) 1202–1205 (K. Pöge-Alder).

French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Coelho 1985, Nos. 7, 9, Soromenho / Soromenho 1984f. I, No. 81, Cardigos (forthcoming).

159B ***Enmity of Lion and Man.*** A lion (bear) helps a man with his work. The man praises his virtues but criticises the bad smell of his mouth. The lion forces the man to strike him on his head with an axe. After a year, the man and the lion meet again. The lion says that his wound is healed but it stills hurts, and devours the man [W185.6]. Cf. Type 285A.

In some variants the man's wife complains about the lion. The lion overhears this and forces the man to wound him.

Literature/Variants: Chauvin 1892ff. II, 205 No. 62, III, 66 No. 32; Schwarzbaum 1979, 135 not. 30; Armistead et al. 1982; EM 4 (1984) 982–991 (C. Lindahl).
Lithuanian: Kerbelytė 1999ff. I; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. W185.6; Serbian: Đorđevič / Milošević-Đorđevič 1988, No. 7, Eschker 1992, No. 64; Croatian: Bošković-Stulli 1963, No. 12; Macedonian: Vražinovski 1977, Nos. 40, 48, Čepenkov / Penušliski 1989 I, No. 18; Rumanian: Schullerus 1928, No. 159 IV*; Bulgarian: BFP; Albanian: Mazon 1936, No. 85; Greek: Megas 1978; Ukrainian: SUS; Jewish: Haboucha 1992; Tadzhik: STF, Nos. 227, 255; Georgian: Kurdovanidze 2000; Iraqi: El-Shamy 2004; Iranian: Marzolph 1984; North African, Egyptian, Libyan, Algerian: El-Shamy 2004; Tunisian: Brandt 1954, 19f., El-Shamy 2004.

159C ***The Lion and the Statue.*** In order to demonstrate the superiority of humans over animals, a man shows a lion a statue of a conquered lion. The lion replies that if a lion had made the statue, it would have looked different [J1454].

Remarks: Aesopic fable (Perry 1965, 479 No. 284).
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 80; Pedersen / Holbek 1961f. II, No. 107; Schwarzbaum 1979, 303–306; Moretti 1984; Dicke / Grubmüller 1987, No. 390.
French: Cifarelli 1993, No. 245; Spanish: Goldberg 1998, No. J1454; Czech: Dvořák 1978, No. 3051*.

159* ***Quarrel over the Stag.*** Sitting in a tree, a man hears a lion, a dog, a cat and an eagle quarreling over a dead stag (donkey). They ask the man to arbitrate [B392]. Cf. Type 554.

Remarks: Documented by Straparola, *Piacevoli notti* (III,4).
Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Basque: Webster 1877, 81; Italian: Visentini 1879, No. 37, Calvino 1956, No. 6; Maltese: Mifsud-Chircop 1978; Greek: Megas 1978; Egyptian: Spitta-Bey 1883, 143.

160 *Grateful Animals, Ungrateful Man* [W154.8]. A traveler saves a tiger (lion, crow), a monkey (bear), a snake, and a man (jeweler) from a pit (from a tree trunk floating in a flood). The animals give their rescuer a reward or promise to help him later. One animal gives him stolen jewels [B361]. The man also promises to reward the rescuer but later he denies it. He accuses the rescuer before the king of having stolen the jewels. The rescuer is to be punished. The snake saves him by biting the king's child and then showing the rescuer the proper remedy [B522.1, B522.2, B512]. (Cf. Type 101.) The traveler is freed and the jeweler is punished.

Often the traveler is warned not to rescue the man.

Remarks: Documented as a Buddhistic legend in the third century.
Literature/Variants: Chauvin 1892ff. II, 106 No. 71, 193 No. 13; Hilka 1915; BP IV, 139f.; Wesselski 1925, 246f.; Wesselski 1931, 83; Schwarzbaum 1964, 191; Tubach 1969, No. 256; Bascom 1975, No. 50; Schwarzbaum 1979, 518 not. 15; Chesnutt 1980b; EM 3 (1981) 299–305 (M. Chesnutt).
Finnish: Rausmaa 1982ff. V, 218; Latvian: Arājs / Medne 1977; Norwegian: Asbjørnsen / Moe 1866, No. 60, Kvideland 1977, 29; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 111f.; French: Delarue / Tenèze 1964ff. III; Spanish: Childers 1977, No. B361, Goldberg 1998, Nos. B361, W154.8; Catalan: Karlinger / Pögl 1989, No. 44, Neugaard 1993, No. W154.8; German: Bechstein / Uther 1997 I, No. 72, Meier 1852, No. 14, Peuckert 1932, No. 22, Moser-Rath 1964, No. 125; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Czech: Dvořák 1978, No. 256; Macedonian: Vroclavski 1979f. II, No. 3, Čepenkov / Penušliski 1989 I, No. 41, cf. No. 44; Bulgarian: BFP; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 65; Jewish: Noy 1963a, No. 7, Jason 1965, 1975, Noy 1976, Jason 1988a; Dagestan: Kapieva 1951, 89ff., Sorokine 1965, 181ff.; Ossetian: Bjazyrov 1958, No. 23; Syrian, Iraqi, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Bødker 1957a, Nos. 1120, 1122, 1123, 1125, Thompson / Roberts 1960, Blackburn 2001, Nos. 27, 60; Burmese: Kasevič / Osipov 1976, Nos. 176, 189, Esche 1976, 31ff.; Sri Lankan: Thompson / Roberts 1960; Nepalese: Sakya / Griffith 1980, 80ff.; Chinese: Ting 1978; Korean: Choi 1979, No. 118; Vietnamese: Landes 1886, No. 67; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; North African, Egyptian, Libyan, Tunisian: El-Shamy 2004; Algerian: Nowak 1969, No. 304, El-Shamy 2004; Moroccan: ZDMG 48 (1894) 394ff., El-Shamy 2004; Guinean: Klipple 1992; West African: ZfVk. 4 (1894) 65ff., Barker / Sinclair 1917, No. 32, Bascom 1975, No. 50; Ethiopian: Gankin et al. 1960, 213ff.; East African: Kohl-Larsen 1969, 24ff., Klipple 1992; Sudanese: Klipple 1992, El-Shamy 1995 I, No. B361; Central African: Lambrecht 1967, No. 2601.

160A See Type 168.

160* *A Woman Betrays a Bear* (previously *The Woman Betrays the Bears*). A woman is attacked by a bear in the forest. The bear lays her down near a stump of a tree and starts to dig a hole. The woman ties her head-covering to the stump and slips away [K525].

Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 152; Estonian: Kippar 1986; Lappish: cf. Lagercrantz 1957ff. III, Nos. 18, 19, 397; German: Berger 2001, No. 160A; Slovene: Šašel / Ramovš 1936, 27f.; Macedonian: Vražinovski 1977, No. 49; Jewish: Noy 1976; Chinese: Ting 1978.

160** See Type 41.

160*** See Type 40.

160A* See Type 1897.

160B* See Type 154.

161 ***The Farmer Betrays the Fox by Pointing.*** A farmer hides a fox from the hunters in a basket, and promises not to betray him. When the hunters come, he says, "The fox just went over the hill", but he points to the basket. The hunters do not see this. When the farmer asks the fox to thank him, the fox answers that he would have thanked him if gestures and words had agreed with each other [K2315].

Remarks: Aesopic fable (Perry 1965, 425 No. 22).
Literature/Variants: Krohn 1891, 61–65; Köhler / Bolte 1898f. I, 1–3; BP IV, 340 No. 75; cf. Pauli / Bolte 1924 I, No. 645; Pedersen / Holbek 1961f. II, No. 96; Schwarzbaum 1964, 191; Palmeos 1968; EM 1 (1977) 1010–1014 (E. H. Rehermann); Schwarzbaum 1979, 379–382; Dicke / Grubmüller 1987, No. 621; Adrados 1999ff. III, Nos. H. 22, M. 262.
Estonian: Kippar 1986; Lithuanian: Scheu / Kurschat 1913, No. 25; Swedish: Liungman 1961, No. 132; French: Delarue / Tenèze III; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. K2315; Catalan: Oriol / Pujol 2003; Dutch: Sinninghe 1943, Schippers 1995, No. 489; Flemish: Meyer 1968; Frisian: Kooi / Schuster 1994, No. 242; German: Moser-Rath 1964, No. 162, Berger 2001; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Serbian: Karadžić 1937, 281 No. 15, cf. Vrčević 1868f. I, No. 373, cf. Eschker 1992, No. 62; Polish: Krzyżanowski 1962f. I, No. 154A; Russian: Nikiforov / Propp 1961, No. 38; Byelorussian: Kabašnikau 1960, 215; Jewish: Noy 1976, Jason 1988a; Kurdish: Džalila et al. 1989, No. 154; Japanese: cf. Ikeda 1971, No. 161B*.

161A* ***The Bear with the Wooden Leg.*** (Including the previous Type 163B*.) A poor old man cuts off a sleeping bear's leg with an axe. His wife cooks the leg and spins the fur into yarn. The bear makes himself a leg from linden wood. At night he comes to the house and eats the old man.

Or, the bear comes to the house and sings about what was done to him, "All the people are asleep; so are the little birds. Only one old woman is awake, and she spins my wool and boils my flesh." (Previously Type 163B*.)

Literature/Variants:
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I, No. 163B*; Karelian: Kecskeméti / Paunonen 1974; Russian: SUS; Byelorussian: SUS, Nos. 161A*, 161A**; Ukrainian: SUS; Mordvinian: Kecskeméti / Paunonen 1974.

161B* See Type 485B*.

162 ***The Master Looks More Closely than the Farmhand.*** A stag hides from hunters in a stable, but the cows warn him that he would be more secure in the forest. The farmhand does not notice him, but the master finds him and kills him [J1032, cf. J582.1].

Remarks: Aesopic fable (Perry 1965, 521 No. 492). Also a proverb documented by Pliny, *Naturalis historia* (XXII,43).
Literature/Variants: Pauli / Bolte 1924 I, No. 645; Pedersen / Holbek 1961f. II, No. 92; Schwarzbaum 1964, 191; Tubach 1969, No. 4596; Schwarzbaum 1979, 190f., 192 not. 9; Dicke / Grubmüller 1987, No. 276; EM 6 (1990) 863–866 (G. Petschel); Adrados 1999ff. III, Nos. M. 113, not-H. 169.
Lithuanian: Scheu / Kurschat 1913, No. 4; French: Cifarelli 1993, No. 84; Catalan: Neugaard 1993, No. J1032; Dutch: Schippers 1995, No. 136; Flemish: Meyer 1968; German: Moser-Rath 1964, No. 123; Hungarian: MNK I; Czech: Dvořák 1978, No. 4596.

162* See Type 169*.

162A* ***The Wolf Steals and Eats One Sheep,*** then two, and finally the whole herd and the shepherd. The wolf is killed. Cf. Type 2028.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Range 1981, No. 14; Danish: Karup 1914, 18f.; Greek: Megas 1978; Russian: SUS; Syrian, Egyptian: El-Shamy 2004.

163 ***The Singing Wolf.*** By his singing (threats or compliments) the wolf compels an old man to surrender his cattle, his children and grandchildren, and finally his wife. In the end the wolf eats the man [Z33. 4.2]. Cf. Type 100.

Literature/Variants: Vėlius 1990; EM: Wolf: Der singende W. (in prep.).
Finnish: Rausmaa 1982ff. V, 218f.; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Frisian: Kooi 1984a; Russian, Byelorussian, Ukrainian: SUS; Dagestan: Chalilov 1965, No. 10; Mordvinian: Kecskeméti / Paunonen 1974; Yakut: Ėrgis 1967, Nos. 10, 13; Kalmyk: Lőrincz 1979.

163A* See Type 1586.

163B* See Type 161A*.

164A* See Type 169*.

165 ***"Fish, Not Flesh"*** (previously ***The Wolf in the Company of Saints***). The wolf promises to give up eating flesh. When he finds a pig in a puddle, he says, "It's fish, not flesh", and eats it up.

Or, the wolf promises to give up killing animals and wants to be a saint. On his way to the desert he wrings the neck of a gander. He excuses himself, saying: "He should not have hissed at a saint". [K2055.1, cf. U236]. Cf. Types 20D*, 113B.

Literature/Variants: Cf. Pauli / Bolte 1924 I, No. 307; Schwarzbaum 1979, 219–223; Dicke / Grubmüller 1987, No. 600; cf. Adrados 1999ff. III, No. M. 248.
Estonian: Kippar 1986, No. 165C; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Spanish: Camarena / Chevalier 1995ff. I, No. 165C; German: Tomkowiak 1993, 230; Serbian: Karadžić 1937, 275 No. 1, Eschker 1992, No. 60; Bulgarian: BFP, No. *165B**, cf. No. *20D**; Ukrainian: SUS, No. 165B**; Brazilian: Cascudo 1955a, 275f.; Eritrean: El-Shamy 2004.

165A* See Type 169*.

165B* ***The Wolf Punished by being Married.*** The wolf is condemned to the most severe punishment. He is forced to get married [K583]. Cf. Type 1516*.

In some variants the wolf must take two wives.

Remarks: Anecdote of the 16th / 17th centuries, e.g. Johannes Hulsbusch, *Sylva sermonum iucundissimorum* (1568, 290), and Nicolas de Troyes (No. 71).
Literature/Variants: Kasprzyk 1963, No. 71.
Spanish: Camarena / Chevalier 1995ff. I; Dutch: Overbeke / Dekker et al. 1991, No. 1472, Hogenelst 1997 II, No. 270; Flemish: Meulemans 1982, No. 1259; German: Zender 1935, No. 109, Moser-Rath 1964, No. 172; Hungarian: Béres 1967, No. 97, Kovács 1988, 39f.; Greek: cf. Orso 1979, No. 118; Polish: cf. Krzyżanowski 1962f. II, No. 1368; Ukrainian: SUS.

166A* ***The Wolf Puts His Tail through the Window*** of the stable and alarms the sheep. The farmer snatches at the tail and tears it off.

Literature/Variants:
Estonian: Kippar 1986, No. 166A*1, cf. No. 166B*1; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); French: Delarue / Tenèze 1964ff. III; Russian: Hoffmann 1973, SUS; Byelorussian: SUS.

166B* ***The Wolf Tries to Get Horses*** (previously ***Wolf and Horses***). (Including the previous Types $166B_1$*–$166B_3$*.) In the night a wolf comes near the horses. He plunges into the river and then shakes near the fire to exstinguish it (previously Type $166B_2$*) or he wallows in the mud to splash it into the eyes of the horses (previously Type $166B_3$*).

A sleeping driver awakes, seizes the wolf's tail and tears it off (previously Type 166B_1*).

Literature/Variants:
Estonian: Kippar 1986, Nos. 166B*1–166B*3; Latvian: Arājs / Medne 1977, Nos. 166B_1*–166B_3*; Spanish: Camarena / Chevalier 1995ff. I, No. 166B_3*; Catalan: Oriol / Pujol 2003.

166B_1*–166B_3* See Type 166B*.

166B_4* See Type 1910.

167A* See Types 1889ff.

168 *The Musician in the Wolf Trap.* (Including the previous Type 160A.) A violinist falls into a wolf's hole (sometimes together with a bear). There he encounters a wolf already trapped, and saves himself by playing music [K551.3.1] until someone (sometimes the bear) helps him out of the hole. The wolf is killed [B848.1]. Cf. Types 151, 1652.

Literature/Variants: EM 9 (1999) 1038–1041 (G. Just).
Finnish: Rausmaa 1982ff. V, No. 154; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming), No. 1.1.1.20; Danish: Børnenes Blad 5 (1880) 33ff.; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; German: Brunner / Wachinger 1986ff. IX, No. ^{2}S75b; Kooi / Schuster 1994, No. 244, Berger 2001, No. 168; Italian: Cirese / Serafini 1975, Nos. 160A, 168; Hungarian: MNK I, Dömötör 1992, No. 394; Czech: Jech 1984, No. 4; Slovene: Vrtec 30 (1900) 77f.; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Sorbian: Nedo 1956, No. 11; Byelorussian, Ukrainian: SUS.

168A *The Old Woman and the Wolf Fall into the Pit Together.* The old woman urges the wolf and other animals to sit still. She is rescued by a hunter who either kills the animals or saves them [K735].

Literature/Variants:
Finnish: Rausmaa 1982ff. V, Nos. 155–157; Lappish: cf. Kohl-Larsen 1975, 184ff.; Swedish: Liungman 1961, No. GS169; Norwegian: Hodne 1984; Icelandic: Boberg 1966, No. K735.

169* *Miscellaneous Tales of Wolves and Men.* (Including the previous Types 156*, 157***, 162*, 164A*, 165A*, 169A*–169F*, 169J*, and 169L*.) Three main themes can be distinguished:

(1) Tales of wolves that do not attack the people they meet.
(2) Tales of wolves that harm or want to harm people.
(3) Tales of wolves that are punished by people.

Literature/Variants: Chauvin 1892ff. II, 205 No. 64, VIII, 89 No. 59.

Estonian: Kippar 1986, Nos. 156*, 162*, 169A*1), 169A*5), 169B* (1–2), 169B*3), 169C*, 169D*2), 169J*, 169L*; Latvian: Arājs / Medne 1977, Nos. 156*, 164A*, 165A*, 169*, 169A*–169F*, 169J*, 169L*, 169M*; Lithuanian: Kerbelytė 1999ff. I, No. 164A*, Kerbelytė 1999ff. IV (forthcoming); Lappish: Qvigstad 1925, No. 162*; Wotian, Karelian: Kecskeméti / Paunonen 1974, No. 169B*; Spanish: Camarena / Chevalier 1995ff. I, Nos. $169A_6$*, 169C*; German: Berger 2001, Nos. 157***, 169B*; Italian: Cirese / Serafini 1975, No. 169*, De Simone 1994, No. 42e; Hungarian: MNK I, No. $169B^*_2$; Polish: Krzyżanowski 1962f. I, No. 162; Byelorussian: SUS, No. 169F*; Ukrainian: SUS, No. 156A*; Jewish: Noy 1976, No. 157***; Gypsy: MNK X 1; Votyak: Kecskeméti / Paunonen 1974, No. 169B*; Chinese: Ting 1978, No. 162*; Algerian: El-Shamy 2004, No. 157***.

169A*–169F* See Type 169*.

169G* See Type 87A*.

169H* See Type 1229.

169J* See Type 169*.

169K* ***The Man Drives with a Tub and Little Pigs.*** Wolves attack a man. He pulls a tub over himself and the little pigs. The wolves put their paws under the tub and the man splits them with a knife. Cf. Type 179B*.

Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 158; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); German: cf. Plenzat 1930, 125ff.

169L* See Type 169*.

170 ***The Fox Eats His Fellow-Lodgers.*** A fox who has a shoe spends the night in a house with a rooster. The fox destroys the shoe and blames the rooster, which he demands as reparation. The next night, in another house, the fox eats the rooster, and in the morning he accuses a sheep of having eaten it. He demands the sheep. In the next house he blames the ox for having eaten the sheep, etc. [K443.7]. Cf. Type 1655.

Literature/Variants: EM: Tausch: Der vorteilhafte T. (in prep.).
Finnish: Rausmaa 1982ff. V, 219; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Wotian, Karelian: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; German: Cammann 1967, No. 133; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Greek: Megas 1978; Russian, Ukrainian: SUS; Turkish: cf. Eberhard / Boratav 1953, No. 35; Dagestan: Chalilov 1965, No. 2; Ossetian: Bjazyrov 1958, No. 4; Votyak: Kecskeméti / Paunonen 1974; Kurdish: Džalila et al. 1989, No. 188, cf. No. 168; Georgian: Kurdovanidze 2000;

Syrian, Palestinian, Iraqi: El-Shamy 2004; Iranian: Marzolph 1984; Laotian: cf. Lindell et al. 1977ff. I, 26ff.; West Indies: Flowers 1953; Egyptian, Moroccan: El-Shamy 2004; Malagasy: Razafindramiandra 1988, No. 32.

170A See Type 2034F.

171A* ***The Bear Plays with the Boar's Young.*** A boar pursues him. The bear climbs up a tree, but the branch breaks and the bear falls down on the boar. They fight each other and the bear is killed.

Literature/Variants:
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); German: Berger 2001; Ukrainian: SUS.

171B* See Type 179*.

173 ***Human and Animal Life Spans are Readjusted*** (previously ***Men and Animals Readjust Span of Life***). (Including the previous Type 828.) God (Zeus) originally gives 30 years to all animals and humans. Donkey, dog and monkey refuse some of their years because of their sufferings. Man wants to have more years and takes them from the animals. Therefore in the middle of their lives people must do the hard work of a donkey, then they bark like old dogs, and at last they are foolish like monkeys [A1321]. (Previously Type 828.)

Remarks: Aesopic fable (Perry 1965, 442 No. 105).
Literature/Variants: Köhler / Bolte 1898ff. I, 42–45; BP III, 290–293; Wesselski 1938a; Schwarzbaum 1964, 191; Schwarzbaum 1989b; EM 8 (1996) 842–846 (A. Schöne); Adrados 1999ff. III, No. H. 107.
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Scheu / Kurschat 1913, No. 61; Spanish: Childers 1977, No. A1321, González Sanz 1996; Catalan: Camarena / Chevalier 1995ff. I, Camarena / Chevalier 1995ff. III, No. 828; Frisian: Kooi 1984a, No. 828; Flemish: Stalpaert / Joos 1971, 162, 188ff.; German: Jahn 1890, 42ff., Neumann 1968b, 184f., Uther 1990a, No. 62, Grimm KHM / Uther 1996 III, No. 176; Austrian: Depiny 1932, No. 11; Ladinian: Kindl 1992, No. 55; Italian: Cirese / Serafini 1975, No. 828; Hungarian: MNK I; Serbian: Panić-Surep 1964, No. 26, Eschker 1992, No. 71; Macedonian: Tošev 1954, 118ff.; Greek: Megas 1978; Bulgarian: BFP, No. 828; Polish: cf. Krzyżanowski 1962f. II, No. 2462; Ukrainian: SUS, No. 828; Jewish: Jason 1975, No. 828, Noy 1976; Kurdish: Džalila et al. 1989, Nos. 45, 90; Indian: cf. Mayeda / Brown 1974, No. 7; Japanese: Inada / Ozawa 1977ff., No. 828; Spanish-American: Robe 1973, No. 828.

175 ***The Tarbaby and the Rabbit.*** A cunning rabbit (hare, fox, jackal) steals fruit from a garden (field). A figure spread with tar, wax or glue is set out to trap the thief. The rabbit tries to make the tarbaby talk and finally becomes so angry that he strikes it. He sticks to the tarbaby and is captured [K741]. The rabbit is punished [K581.2] or escapes. Cf. Type 159.

Combinations: This type is usually combined with episodes of one or more other types, esp. 8, 34, 49A, 72, 74C*, 78A, 1310A, and 1530.
Literature/Variants: Werner 1899; Dähnhardt 1907ff. IV, 26–45; Espinosa 1930; Brown 1937; Espinosa 1938; Taylor 1944; Schmidt 1999; EM: Teerpuppe (in prep.).
Latvian: Arājs / Medne 1977; Lappish: Szabó 1967, No. 23; French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Ukrainian: Lintur 1972, No. 21; Siberian: Sergeev 1957, 34ff.; Kurdish: cf. Džalila et al. 1989, No. 169; Tadzhik: STF, No. 338; Syrian: Prym-Socin 1881, No. 42, El-Shamy 2004; Aramaic: Lidzbarski 1896, 181ff.; Palestinian, Jordanian: El-Shamy 2004; Indian: Bødker 1957a, No. 154, Thompson / Roberts 1960; Nepalese: Heunemann 1980, No. 24; Chinese: Ting 1978; Malaysian: Overbeck 1975, 224ff.; Indonesian: Vries 1925f. I, No. 42; Filipino: Fansler 1965, No. 48; English-Canadian: Fauset 1931, No. 21; North American Indian: Thompson 1919, 440, 444ff.; US-American: Dorson 1964, 246ff., Burrison 1989, 153f.; French-American: Fortier 1895, 98ff., Saucier 1962, Nos. 31, 33a, Ancelet 1994, Nos. 2, 3; Spanish-American: Robe 1973; African American: Folklore 30 (1919) 227–234, Harris 1955, 6ff., Dorson 1958, No. 3; Mexican, Guatemalan, Nicaraguan, Costa Rican, Panamanian: Robe 1973; Cuban: Hansen 1957; Puerto Rican, Dominican: Flowers 1953, Hansen 1957; South American Indian: Hissink / Hahn 1961, Nos. 149, 340, Wilbert / Simoneau 1992, No. K741; Mayan: Peñalosa 1992; Venezuelan, Colombian: Hansen 1957; Ecuadorian: Carvalho-Neto 1966, 123ff.; Brazilian: Cascudo 1955a, 290ff., Karlinger / Freitas 1977, No. 56, Alcoforado / Albán 2001, No. 12; Chilean: Hansen 1957, Pino Saavedra 1960ff. II, No. 92, III, Nos. 241, 299; Argentine: Hansen 1957, Chertudi 1960f. I, No. 27; West Indies: Flowers 1953, Crowley 1966, 61f.; Cape Verdian: Parsons 1923b I, Nos. 30, 31, 33; Egyptian: El-Shamy 2004; Algerian: Frobenius 1921ff. III, No. 3, El-Shamy 2004; Guinean: Klipple 1992; West African: Barker / Sinclair 1917, No. 10, Klipple 1992; Cameroon: Kosack 2001, 362; East African: Arewa 1966, No. 736, Klipple 1992; Sudanese: Klipple 1992; Central African: Lambrecht 1967, No. 736 (8), 737, 932, 2260; Congolese: Klipple 1992; South African: Coetzee et al. 1967, Schmidt 1989 II, No. 517, Klipple 1992; Malagasy: Haring 1982, Nos. 2.3.103, 3.2.175, Klipple 1992.

177 ***The Thief and the Tiger.*** A tiger overhears a person saying that he fears something worse than the tiger. The word is unknown to the tiger (dripping of rain, sweet, twilight). Thinking it must be a terrible thing, the tiger hides (sometimes among sheep) and is found by a drunken man (thief) who mistakes him for his horse. He rides off on the tiger [J2132.4, cf. N691.1.2] (steals it because it seems to be a very big sheep [N392]). The tiger thinks the man must be the terrible thing he has heard about and meekly submits. In the morning the man sees his mistake and flees. Cf. Type 1692.

Combinations: 1640.
Remarks: Documented in Indian *Pañcatantra* (V,10).
Literature/Variants: Chauvin 1892ff. VIII, 67 No. 32; BP I, 160 not. 1; EM 3 (1981) 643–646 (W. E. Roberts).
Mongolian: Lőrincz 1979; Palestinian: Hanauer 1907, 278ff.; Indian: Bødker 1957a, No. 965, Thompson / Roberts 1960, Jason 1989, Blackburn 2001, No. 45; Burmese: Kasevič / Osipov 1976, No. 199; Sri Lankan: Thompson / Roberts 1960; Chinese:

Ting 1978; Korean: Choi 1979, No. 50; Vietnamese: Landes 1886, No. 78; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.

178 ***The Faithful Animal Rashly Killed.*** See Types 178A–178C, 916.

178A ***The Innocent Dog*** (previously ***Llewellyn and His Dog***). A dog (cat, mouse) saves his master's child from a snake. When the master sees the dog's bloody mouth, he thinks the dog has eaten the child and kills it. Later on he finds the dead snake and realizes his mistake [B331.2, B331.2.1].

Combinations: 916.
Remarks: Documented in the Indian *Tantrākhyāyika* (V).
Literature/Variants: Clouston 1887 II, 166–186; Chauvin 1892ff. II, 100 No. 59, VIII, 66f. No. 31; BP I, 425; Basset 1924ff. II, 422 No. 140; Pauli / Bolte 1924 I, No. 257; Leach 1961, 245–247; Tubach 1969, No. 1695; Schmitt 1979; Schwarzbaum 1979, 131f.; EM 6 (1990) 1362–1368 (J.-C. Schmitt); Blackburn 1996; Schneider 1999a, 167; Marzolph / Van Leeuwen 2004, No. 10.
Finnish: Rausmaa 1982ff. V, No. 159; Lydian: Kecskeméti / Paunonen 1974; Danish: Nielssen / Bødker 1951f. II, No. 64; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; Welsh: MacDonald 1982, No. B331.2; English: Ehrentreich 1938, 182f.; Spanish: Camarena / Chevalier 1995 I, Goldberg 1998, No. B331.2; Basque: Camarena / Chevalier 1995ff. I; Dutch: Burger 1995, 24ff.; Frisian: Kooi 1984a; Flemish: Berg 1981, No. 244; German: Tomkowiak 1993, 240; Hungarian: MNK I; Czech: Dvořák 1978, No. 1695; Macedonian: Čepenkov / Penušliski 1989 I, No. 17; Bulgarian: BFP, Nos. 178A, *178C, *178D; Polish: Krzyżanowski 1962f. I, No. 520; Russian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 44 V; Jewish: Jason 1965, 1975; Gypsy: MNK X 1; Kurdish: Džalila et al. 1989, No. 25; Mongolian: Heissig 1963, No. 4, cf. Lőrincz 1979, Nos. 178B*; Tuva: Taube 1978, No. 51; Aramaic: Lidzbarski 1896, 140ff.; Iraqi: El-Shamy 2004; Pakistani: Thompson / Roberts 1960; Indian: Bødker 1957a, No. 100, Tauscher 1959, No. 42, Thompson / Roberts 1960; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Laotian: Lindell et al. 1977ff. IV, 94ff.; Cambodian: cf. Gaudes 1987, No. 43; Japanese: Ikeda 1971, No. 178C, cf. No. 178D, Inada / Ozawa 1977ff.; Papuan: Slone 2001 II, No. 436; Australian: Seal 1995, 151ff.; US-American: Burrison 1989, 62f.; Mexican: cf. Aiken 1935, 26f.; Tunisian: El-Shamy 2004; East African: Arewa 1966, No. 3506.

178B ***The Faithful Dog as Security for a Debt.*** A poor man leaves his dog with a wealthy man as security for a large loan [B579.6]. The dog helps the wealthy man by retrieving stolen goods and driving off thieves. The grateful man sends the dog back to its owner with a letter saying the debt is cancelled. The owner, thinking the dog has run away, kills it [B331.2.2] before he finds the letter.

Combinations: 916.
Literature/Variants: Emeneau 1941.
Jewish: cf. Noy 1976, No. 178*C; Mongolian: Heissig 1963, No. 4, cf. Lőrincz 1979, No. 178C*; Indian: Bødker 1957a, Nos. 101, 102, Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978.

178C ***The Thirsty King Kills His Faithful Falcon.*** A king who is out hunting is about to drink a cup of water. His falcon (horse) knocks the cup from his hand. The enraged king kills the falcon. Then he finds out that the cup was full of poison from a snake [B331.1.1].

Combinations: 916.
Literature/Variants: Chauvin 1892ff. II, 122 No. 115, V, 289 No. 173; Marzolph / Van Leeuwen 2004, No. 10.
Jewish: Noy 1976, No. 178 (a); Mongolian: Lőrincz 1979, No. 178D*; Tuva: Taube 1978, No. 51; Syrian, Iraqi: El-Shamy 2004, No. 178C§; Iranian: Marzolph 1984, No. *178C; East African: Arewa 1966, No. 3506.

179 ***What the Bear Whispered in His Ear.*** A traveler and his guide (two friends) go through a forest in which they meet a dangerous bear. The guide climbs a tree and leaves the traveler at the mercy of the bear. The traveler feigns death and the bear sniffs at him and leaves. The guide wants to know what the bear said to him. The traveler answers, "He said, never trust a coward like you". [J1488].

Remarks: Aesopic fable (Perry 1965, 432 No. 65).
Literature/Variants: Pauli / Bolte 1924 I, No. 422; Pedersen / Holbek 1961f. II, No. 161; Tubach 1969, No. 522; EM 1 (1977) 1207–1209 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. V, No. 160; Estonian: Kippar 1986; Lithuanian: Kerbelytė 1999ff. II, Kerbelytė 1999ff. IV (forthcoming); Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1975; French: Cifarelli 1993, No. 13; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996, Goldberg 1998, No. J1488; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 201, Cardigos (forthcoming); German: Moser-Rath 1964, No. 147, Tomkowiak 1993, 240; Hungarian: MNK I; Czech: Dvořák 1978, No. 522; Rumanian: Stroescu 1969 II, Nos. 5692, 5842; Bulgarian: BFP; Greek: Megas 1978; Polish: cf. Krzyżanowski 1962f. I, No. 169; Ukrainian: SUS; Mongolian: cf. Lőrincz 1979, No. 179C*; Indian: Tauscher 1959, No. 21, Thompson / Roberts 1960; Sri Lankan: Schleberger 1985, No. 27; Chinese: Ting 1978; Indonesian: Vries 1925f. II, No. 173; English-Canadian: Fauset 1931, No. 24.

179* ***Tales about Men and Bears*** (previously ***Men and Bear – miscellaneous***). (Including the previous Type 171B*.) This miscellaneous type consists of various tales in which the bear is generally hurt (killed).

Literature/Variants: Dicke / Grubmüller 1987, Nos. 42–45.
Estonian: Kippar 1986, Nos. 169D*1), 171B*1), 171B*3), 171B*6), 171C*; Latvian: Arājs / Medne 1977, Nos. 171B*, 179*; Livonian, Lappish: Kecskeméti / Paunonen 1974; Hungarian: MNK I, Nos. 169M*, 171B*$_6$; Bulgarian: BFP, Nos. *171B$_1$*, *171B$_2$*, *171B$_3$*, *171B$_4$*; Ukrainian: SUS.

179A* ***The Bear Pursues the Man*** (previously ***The Bear Pursues the Man who Hides in a Bush***). A bear pursues a man who hides in a bush. When the bear puts his paws around the bush, the man rips open the bear's belly.

Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 161; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977, No. 179A*; Lithuanian: Kerbelytė 1999ff. IV (forthcoming).

179A** ***Man and Bear Hold Each Other Around a Tree.*** A man and a bear take hold of each other around a tree and will not let go. Another man hurries home for help, but does not come back for a long time. When he comes at last, his comrade, who is holding the bear's paws, makes him to take his place and goes away. He also stays away for a long time, to take revenge for his friend's thoughtlessness.

Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 161; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; African American: Dorson 1967, No. 25.

179B* ***An Old Man Carrying a Kneading Trough.*** A man goes through the forest, lies down to rest, and draws a trough over himself. A hare, a wolf, a fox, and a bear come and admire the fine little table. All of them bring something to eat: a cabbage, a lamb, a goose, some honey. Then the man under the table moves, the animals run away and the man gets all their food. Cf. Type 169K*.

Literature/Variants:
Latvian: Arājs/Medne 1977; German: Cammann 1973, 141ff.; Russian: SUS; Spanish-American: TFSP 17 (1941) 108, 30 (1961) 191f.

180 ***The Rebounding Bow.*** A hunter who has killed several animals is bitten by a snake. A jackal comes by and nibbles at the hunter's bowstring. He is killed when the bow rebounds [J514.2].

Remarks: Documented in the Arabian version of *Kalila and Dimna* and in the 13th century by John of Capua (IV,5).
Literature/Variants: Chauvin 1892ff. II, 95 No. 47; Dicke/Grubmüller 1987, No. 602; Schmidt 1999; Marzolph/Van Leeuwen 2004, No. 241.
Danish: Nielssen/Bødker 1951f. II, No. 51; Spanish: Goldberg 1998, No. J514.2; German: Bechstein/Uther 1997 I, No. 59; Mongolian: Lőrincz 1979; Pakistani: Thompson/Roberts 1960; Indian: Bødker 1957a, No. 1260, Thompson/Roberts 1960; Tibetian: Hoffmann 1965, No. 24; Japanese: cf. Inada/Ozawa 1977ff.; Moroccan: Laoust 1949, No. 19; Namibian: Schmidt 1989 II, No. 568.

181 ***The Man Tells the Leopard's Secret*** (previously ***The Man Tells the Tiger's Secret***). A lizard and leopard (tiger) play hide and seek. The lizard fastens himself (a crab) onto the leopard's tail or coats himself with mud so that the leopard cannot grab him.

A man witnesses their contest. The leopard is ashamed [J411.10] and threatens him unless he maintains silence. The man betrays the secret and the leopard carries him off. The man escapes by making

a noise so that the leopard thinks that the lizard is coming [K1715.5], or by saying he has eggs from which lizards will soon hatch.

Literature/Variants:
Croatian: Bošković-Stulli 1963, No. 10; Turkish: Eberhard/Boratav 1953, No. 1 V; Kazakh: Sidel'nikov 1952, 37ff.; Kirghiz: Potanin 1917, No. 44; Indian: Bødker 1957a, Nos. 590–593, cf. Nos. 491–493, Thompson/Roberts 1960; Sri Lankan: Thompson/Roberts 1960; Chinese: cf. Ting 1978; Cambodian: Gaudes 1987, No. 11; Vietnamese: Landes 1887, No. 7; Polynesian: Beckwith 1940, 442.

182 ***The Helpful Animal and the Snake.*** The helpful animal sees a snake bite his master. He catches a crow, who is the snake's confederate, and forces the snake to revive his master by sucking out the poison [B478, B511.1.3].

Remarks: Documented in the Indian *Jātaka* (No. 389).
Literature/Variants:
Jewish: Jason 1965; Tadzhik: cf. STF, No. 360; Indian: Bødker 1957a, Nos. 128, 129, Thompson/Roberts 1960; West African: Nassau 1914, No. 6.

183* ***The Hare Promises to Dance.*** The hare says he will dance when the gate is opened. He escapes [K571.1]. Cf. Type 226.

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. I; German: cf. Pröhle 1854, No. 4; Sri Lankan: Thompson/Balys 1958, No. K571.1; French-American: Ancelet 1994, No. 7; Spanish-American: TFSP 18 (1943) 172–177, 25 (1953) 224–233.

184 ***Half of the Money Thrown into Water.*** A man makes money by selling milk (wine) mixed with water. A monkey throws the man's money alternately into water and on land (ship) because the man sold half water and half milk [J1551.9].

Remarks: Early European literary sources, see *Cento novelle antiche* (No. 97) and *Dialogus creaturarum* (No. 99).
Literature/Variants: Wesselski 1909, No. 89; Pauli/Bolte 1924 I, No. 375; Wesselski 1936b, 180–184; Tubach 1969, Nos. 3400, 5309; Brückner 1974, 245; EM 1 (1977) 141, 146 not. 70; Marzolph 1992 II, No. 141.
Hungarian: Dömötör 2001, 274; Indian: Bødker 1957a, No. 323.

185 ***The Nightcap Dealer and the Monkeys.*** A man who sells nightcaps puts one on and lies down to sleep. Some monkeys steal some of his caps and put them on. When the man wakes up and sees that the monkeys have his nightcaps, he takes his off and throws it in anger down on the ground. The monkeys copy him, so he gets his nightcaps back [B786].

Remarks: Early literary version, see Hans Sachs, *Der kremer mit den affen* (1555).

Literature/Variants: Anderson 1960, 63f.; EM 1 (1977) 140, 144 not. 50.
English: Briggs 1970f. A II, 85f.; French: Blümml 1906, No. 36; Portuguese: Oliveira 1900ff. II, No. 433, Cardigos 122*R* (forthcoming); Frisian: Kooi 1984a, No. 190*; German: Brunner / Wachinger 1986ff. III, No. [1]Beh / 28; Indian: Jason 1989, No. 122*R*; Chinese: cf. Ting 1978, No. 176A*; Sudanese: Nowak 1969, No. 41.

186 ***The Monkey and the Nut.*** A monkey throws a nut away because it has a bitter shell, and overlooks the edible kernel [J369.2].

Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 129, VII, No. 145; Wesselski 1911 I, No. 230; Tubach 1969, No. 3510; EM 1 (1977) 141f., 146 not. 56; Beyerle 1984; Dicke / Grubmüller 1987, No. 22.
Spanish: Goldberg 1998, No. J369.2; Catalan: Neugaard 1993, No. J369.2.

DOMESTIC ANIMALS 200–219

200 ***The Dogs' Certificate*** (previously ***The Dog's Certificate***). The dogs have a certificate which they give to a cat to keep it for them. A mouse destroys this certificate. Since then dogs and cats are enemies [A2281.1], also cats and mice [A2494.1.1].

Combinations: 102, 103, 110, 200A, and 200B.
Remarks: Documented in the 14th and 15th century by Klaret, *Exemplarius* (No. 116). The certificate's content is often not described. 200, 200A and 200B are not clearly differentiated. Popular as a proverbial phrase.
Literature/Variants: Dähnhardt 1907ff. IV, 103–127, 290–300; Bolte 1911b; BP III, 542–555; Leach 1961, 203; Dvořák 1978, No. 1902*; Dicke / Grubmüller 1987, No. 317; EM 10 (2002) 1370–1376 (L. Lieb).
Finnish: Rausmaa 1982ff. V, Nos. 86, 93, 162–164; Finnish-Swedish: Hackman 1917f. I, No. 40; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Livonian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 231; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Laport 1932; German: Kooi / Schuster 1994, No. 246, Hubrich-Messow 2000, Berger 2001; Italian: Cirese / Serafini 1975; Hungarian: MNK I, No. 200, cf. No. 200_1*, Dömötör 2001, 287; Slovene: Kosi 1894, 82f.; Rumanian: Schullerus 1928, Bîrlea 1966, 149; Greek: Megas 1978; Sorbian: Nedo 1956, No. 14; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 7; Jewish: Jason 1988a; Palestinian: Hanauer 1907, 261, El-Shamy 2004; Indian: Bødker 1957a, No. 34; French-American: Ancelet 1994, No. 10; Brazilian: Cascudo 1955a, 380f.; Chilean: Hansen 1957; Argentine: Chertudi 1960f. II, No. 22, Vidal de Battini 1980ff., Nos. 788–796; Moroccan: El-Shamy 2004.

200A ***The Dog Loses a Certificate*** (previously ***Dog Loses his Patent Right***) which he had put under his tail to cross a river. The certificate guaranteed the dogs a privilege. To search for this lost certificate, dogs

look (sniff) under each other's tails [A2275.5.5, cf. A2471.1]. Cf. Types 200, 200B.

Combinations: 34, 200, 200B.
Remarks: Documented in 1530 in a German broadsheet. The specific privilege varies and often is not described. See Type 200.
Literature/Variants: Dähnhardt 1907ff. IV, 129–142, 300f.; BP III, 549–555; Leach 1961, 217–220, 269; EM 10 (2002) 1370–1376 (L. Lieb).
Finnish: Rausmaa 1982ff. V, Nos. 86, 93, 162–164; Estonian: Kippar 1986; Lithuanian: Kerbelytė 1999ff. III, 29 No. 2.2.2.2; Swedish: Liungman 1961, No. 200; French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 25, Cardigos (forthcoming); Dutch: Overbeke / Dekker et al. 1991, No. 258; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer / Sinninghe 1973; Walloon: Laport 1932; German: Ranke 1966, No. 8, Kooi / Schuster 1994, No. 246b, cf. No. 247, Hubrich-Messow 2000, No. 200, Berger 2001; Italian: Toschi / Fabi 1960, No. 27; Hungarian: MNK I; Bulgarian: BFP; Macedonian: Čepenkov / Penušliski 1989 I, No. 25; Greek: Megas 1978; Jewish: Jason 1965, 1975, Noy 1976; US-American: Baughman 1966; African American: Dance 1978, No. 10; North American Indian: Bierhorst 1995, Nos. 159, 168, 179; Argentine: Camarena / Chevalier 1995ff. I; Namibian: Schmidt 1989 II, No. 619; South African: Coetzee et al. 1967, No. 200B.

200B *Why Dogs Sniff at One Another.* This tale exists chiefly in two different forms:

(1) Animals arrange a banquet and discover that the pepper is missing. One dog is sent to buy some but he does not return. Since then dogs sniff at one another to find that dog. Or, a dog is sent to get some medicine and does not return.

(2) Some dogs are sent to heaven for an audience and, while waiting, they shit in heaven and are chased away. The next time spices or perfume are attached under their tails, but again they are chased away. These dogs do not return to the other dogs, who continue to look for the missing dogs by sniffing under each other's tails [A2232.8, Q433.3]. Cf. Type 200A.

Combinations: 200, 200A.
Remarks: (1) documented in the 19th century, (2) originates in an Aesopic fable (Phaedrus / Perry 1965, IV,19). See Type 200.
Literature/Variants: Dähnhardt 1907ff. IV, 135–142; BP III, 543, 551, 553–555; Leach 1961, 217–220, 269; EM 6 (1990) 1360–1362 (H.-J. Uther).
Finnish: Rausmaa 1982ff. V, Nos. 86, 93, 162–164; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. III, 29 No. 2.2.2.2; Swedish: Liungman 1961, No. 200; French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Camarena / Chevalier 1995ff. I, No. 200; Dutch: Vries 1971, 130; Frisian: Kooi 1984a; German: Kooi / Schuster 1994, No. 246a, Hubrich-Messow 2000, No. 200, Berger 2001; Italian: Toschi / Fabi 1960, No. 20; Hungarian: MNK I; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Byelorussian, Ukrainian: SUS; Georgian: cf. Kurdovanidze 2000; African American: Baer 1980, 142; Cuban: Camarena / Chevalier 1995ff. I.

200C* ***Enmity between the Hare and the Dog*** (previously ***Hare and Hunting Dog Conduct a Store***). This tale exists chiefly in two different forms:

(1) The hare (stag) borrows the shoes of the dog (hare) and runs away with them. Since then the dog chases the hare [Cf. A2494.4.4].

(2) The hare secretly shaves the fur off the dog's soles. (Previously Type 119A*.)

Combinations: 200.
Literature/Variants: Dähnhardt 1907ff. III, 129, 324f.
Estonian: Kippar 1986; Catalan: Camarena / Chevalier 1995ff. I, No. 119A*; Hungarian: MNK I, No. 119A*; Macedonian: Čepenkov 1958ff., No. 3, Eschker 1972, No. 14; Rumanian: Schullerus 1928, No. 131*; Bulgarian: BFP, No. 119A*; Greek: Megas 1978, Nos. 119A*, 200C*; French-American: Ancelet 1994, No. 10; Mexican: Robe 1973, No. *97; Namibian: Schmidt 1980, No. 66.

200D* ***Why Cat is Indoors and Dog Outside in Cold.*** A dog envies a cat her place indoors. They have a race and the winner gets to live indoors. The dog is faster than the cat, but loses because during the race he is attacked and detained by a beggar. Cf. Type 230*.

Literature/Variants: EM 7 (1993) 1104.
Irish: Ó Súilleabháin / Christiansen 1963, O'Sullivan 1966, No. 8; Hungarian: MNK I, cf. 200_1*; Rumanian: Schullerus 1928, No. 202*; Jewish: Jason 1988a.

201 ***The Lean Dog Prefers Liberty to Abundant Food and a Chain.*** A lean dog (wolf, lion, donkey, goldfinch, butterfly) would rather be free than have abundant food and be chained [L451.2, L451.3, J212.1, cf. J211]. Cf. Type 1871Z(2).

Remarks: Aesopic fable (Perry 1965, 485 No. 346, cf. 484f. No. 342).
Literature/Variants: Chauvin 1892ff. VI, 28 No. 200; Pauli / Bolte 1924 I, No. 433; Pedersen / Holbek 1961f. II, No. 88; Leach 1961, 268; Tubach 1969, No. 5337; Danner 1977; Dvořák 1978, No. 5337; Schwarzbaum 1979, 318, 321–325; Dicke / Grubmüller 1987, Nos. 348, 625, cf. Nos. 112, 291, 309, 310, 578; Adrados 1999ff. III, Nos. H. 294, M. 96; EM: Wolf: Der freie W. (Hund) (in prep.).
Estonian: Kippar 1986; Lithuanian: Kerbelytė 1999ff. I; Livonian, Lappish, Syrjanian: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; French: Cifarelli 1993, No. 331, cf. No. 184; Catalan: Neugaard 1993, No. L451.3, cf. Oriol / Pujol 2003; Dutch: Schippers 1995, No. 495; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Joco-Seria (1631) No. 138, Gerlach, Eutrapeliarum I (1656) 16 No. 87, Vademecum III (1786) 108ff. (EM archive), Tomkowiak 1993, 231; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Serbian: Vrčević 1868f. I, No. 396; Bulgarian: BFP, No. 201, cf. No. 245C*; Ukrainian: SUS, No. 201, cf. No. *245C*; Gypsy: MNK X 1; Georgian: Kurdovanidze 2000; Kuwaiti: El-Shamy 1995 I, No. J211; Tunisian: cf. El-Shamy 2004, No. 201A§; East African: Klipple 1992, No. 112.

201D* ***The Dog Barks at the Thieves.*** A thief tries to feed a watchdog to stop his barking. The dog realizes it and continues to bark to chase the

thief away. If his master is robbed, there will be nothing left for the dog [K2062, cf. B325.1].

Remarks: Aesopic fable (Perry 1965, 496f. No. 403).
Literature/Variants: Kirchhof / Oesterley 1869 VII, No. 110; Pedersen / Holbek 1961f. II, No. 56; Leach 1961, 266, 281f.; Schwarzbaum 1979, 251–254; Dicke / Grubmüller 1987, No. 295.
Estonian: Kippar 1986; Latvian: Arājs / Medne; Icelandic: Boberg 1966, No. B325.1; French: Cifarelli 1993, No. 288; Spanish: Goldberg 1998, Nos. B325.1, K2062; Catalan: Neugaard 1993, No. K2062; Portuguese: Martinez 1955, No. K2062; Syrian: cf. El-Shamy 2004.

201F* ***Hostile Dogs are Made Friendly.*** They unite against a common enemy (wolf) [J145].

Remarks: Fable of Talmudic origin.
Literature/Variants: Pauli / Bolte 1924 I, No. 400; Leach 1961, 268; Tubach 1969, No. 5342; Schwarzbaum 1979, xv, 281f., 284 not. 8; Dicke / Grubmüller 1987, No. 623; Marzolph 1992 II, No. 88.
French: Cifarelli 1993, No. 334.

201G* ***The Dog at the Banquet.*** A dog is invited to dinner by another dog but is chased off by the cook. On his way home he meets a dog who asks him how the dinner was. The first dog claims that he was so drunk that he cannot remember anything [J874].

Remarks: Aesopic fable (Perry 1965, 483 No. 328).
Literature/Variants: Leach 1961, 267f.; Dicke / Grubmüller 1987, No. 298.

202 ***The Two Stubborn Goats.*** Two goats (horse and donkey, lion and fox) meet each other on a small bridge (stone). Neither will step aside. Both go ahead (fight with each other) and fall into the water [W167.1, J133.1].

Remarks: Documented by Pliny, *Naturalis historia* (VIII,201). For variants with stubborn men, see Type 1563*.
Literature/Variants: Kirchhof / Oesterley 1869 VII, No. 54; Thiele 1912, 166–172; Pauli / Bolte 1924 I, No. 403; Schwarzbaum 1964, 191; cf. Fielhauer 1968; EM 2 (1979) 570–572 (E. Moser-Rath).
Estonian: Kippar 1986; Livonian: Loorits 1926; Latvian: Carpenter 1980, 208ff.; Lithuanian: Kerbelytė 1999ff. I; Wotian: Mägiste 1959, No. 121; Flemish: Meyer 1968; German: Neumann 1971, No. 39, Tomkowiak 1993, 241; Hungarian: MNK I; Bulgarian: BFP; Greek: Megas 1978; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 1 IV; Jewish: Jason 1975; Uzbek: Schewerdin 1959, 177; Tadzhik: cf. STF, No. 245; Georgian: Kurdovanidze 2000; Algerian: El-Shamy 2004; South African: Coetzee et al. 1967.

203 ***Sheep and Horse Have Eating Contest.*** This tale exists chiefly in two different forms:

(1) A sheep and a horse have an eating contest. The sheep thinks he lost because his legs were too weak [J2228].

(2) In the contest between goat and hare the goat wins because it ruminates.

Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 165; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977.

204 ***Animals in Peril at Sea*** (previously ***Duck, Rooster, and Sheep in Peril at Sea***). When some animals (e.g. duck, rooster, sheep, goose, pig, goat, cat, mouse, rat) are in danger at sea the duck swims, the rooster flies up the mast, and the sheep drowns. Each animal calls out something that corresponds onomatopoetically to its characteristic voice [J1711.1, A2426]. Cf. Types 106, 211B*, 236*, 289.

Remarks: Tale explaining the meaning of animal voices (sometimes lost in translation).
Literature/Variants: EM: Tiere auf Seereise (in prep.).
Estonian: Kippar 1986, Nos. 204, 204A; Swedish: Bondeson 1882, 225, Sahlgren/Djurklou 1943, 164; Norwegian: Hodne 1984; Danish: Kristensen 1896, Nos. 30–34, Christensen/Bødker 1963ff., No. 10; Frisian: Kooi 1984a; German: Hubrich-Messow 2000, Berger 2001, No. 204*; Algerian: Nowak 1969, No. 14; Malagasy: Haring 1982, No. 7.204,I.

206 ***Straw Threshed a Second Time.*** At night, the animals say they have good food because the straw has not been well threshed. The master hears this and threshes the straw a second time. The animals go hungry [cf. J2362].

Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 166; Finnish-Swedish: Hackman 1917f. I, No. 41; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Swedish: Liungman 1961; Danish: Kristensen 1890, No. 201; Portuguese: Soromenho/Soromenho 1984f. I, No. 26, Cardigos (forthcoming); Hungarian: MNK I; Ukrainian: SUS.

207 ***Rebellion of the Work Animals.*** A rooster advises a donkey and an ox to feign illness so they can work less. The farmer overhears this talk and has the rooster slaughtered [K1633]. Cf. Types 207A, 207B.

Literature/Variants: EM 1 (1977) 989–994 (H.-W. Nörtersheuser).
Spanish: Camarena/Chevalier 1995ff. I; Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957, Nos. *207, 670; Mayan: Peñalosa 1992; Peruvian: Hansen 1957, Nos. *207, 670.

207A ***A Donkey Induces Overworked Ox to Feign Sickness.*** The donkey must do the ox's work, so he persuades the ox to stop being ill. Cf. Types 207, 207B.

Combinations: 670.
Remarks: Documented in the *Arabian Nights* (Littmann 1921ff. I, 27–31).
Literature/Variants: Chauvin 1892ff. V, 179f. No. 104; EM 1 (1977) 989–994 (H.-W. Nörtersheuser); Schwarzbaum 1979, 317f., 320 not. 20, 545; Marzolph / Van Leeuwen 2004, Nos. 2, 3.
Lithuanian: Kerbelytė 1999ff. I; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. I; Walloon: Laport 1932, No. *218; German: Dittmaier 1950, 133f., Henßen 1961, No. 26, Berger 2001, No. 207A**; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK I; Macedonian: Vražinovski 1977, No. 53; Bulgarian: BFP; Greek: Megas 1978; Ukrainian: SUS; Jewish: Jason 1965, 1975, Noy 1976, Jason 1988a; Turkmen: Reichl 1982, 56f.; Syrian: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Sheikh-Dilthey 1976, No. 37, Jason 1989; Spanish-American: TFSP 25 (1953) 240f.; Mexican: Robe 1973, No. 207; Dominican, Puerto Rican, Peruvian: Hansen 1957, No. *207; Egyptian: Nowak 1969, No. 44; Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 44, El-Shamy 2004; Sudanese: Jahn 1970, No. 28, El-Shamy 2004; East African: Kohl-Larsen 1976, 108ff.

207B ***Hard-hearted Horse and Donkey.*** A horse refuses to help an overburdened donkey, so it collapses. Afterwards, the horse has to carry the load alone [W155.1]. Cf. Types 207, 207A.

Remarks: Aesopic fable of Babrios (Babrius / Perry 1965, No. 7), cf. also Plutarch, *De tuenda sanitate praecepta* (ch. 25).
Literature/Variants: EM 1 (1977) 989–994 (H.-W. Nörtersheuser); Schwarzbaum 1979, xlviii not. 83; Dicke / Grubmüller 1987, No. 118; Adrados 1999ff. III, No. H. 192.
Estonian: Kippar 1986; French: Cifarelli 1993, Nos. 110, 326; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; German: Sobel 1958, No. 34, Tomkowiak 1993, 207; Hungarian: MNK I; Slovene: Kosi 1894, 16; Bulgarian: BFP; Greek: Megas 1978; Ukrainian: SUS.

207C ***Animals Ring Bell and Demand Justice.*** A king (Charlemagne, Anuširwān) has a bell which petitioners for justice may ring. An old horse (donkey) rings the bell and accuses his master of having chased him away because he is old and weak. The king orders the master to care for the old animal.

Or, the bell is rung by a snake which is menaced by a toad. The king kills the toad and the snake shows gratitude by healing the blind king [B271.3].

Remarks: Early literary source in Europe, see Jansen Enikel, *Weltchronik* (25673) in the 13th century and *Gesta Romanorum* (No. 105). Oriental origin.
Literature/Variants: Chauvin 1892ff. II, 201f.; Basset 1924ff. II, 268 No. 38; Pauli / Bolte 1924 I, No. 648; Heller 1931, 12–16; Wesselski 1931, 20–22; HDM 2 (1934–40) 636–638 (B. Heller); Tubach 1969, No. 4255; Özdemir 1975, 329–363; EM 5 (1987)

1295–1299 (H.-J. Uther).
Latvian: Arājs / Medne 1977; Frisian: Kooi 1984a; Flemish: Lox 1999b, No. 72; German: Tomkowiak 1993, 241, Grimm DS / Uther 1993 II, No. 459; Swiss: EM 7 (1993) 870; Italian: Cirese / Serafini 1975; Czech: Dvořák 1978, No. 4255; Jewish: Jason 1965, Noy 1976; Turkish: Hammer-Purgstall 1813 II, No. 29; Syrian, Lebanese: El-Shamy 2004; Aramaic: Lidzbarski 1896, 153f.; Jordanian: El-Shamy 2004; Indian: Bødker 1957a, No. 275; Sri Lankan: Schleberger 1985, No. 54; Moroccan: El-Shamy 1995 I, No. B271.3.

207A* ***The Lazy Horse*** (previously ***Lazy Horse is Always Waiting***). The lazy horse (hard-working donkey) always waits for the next season. The diligent one is pleased with any season.

Remarks: Documented in the 15th century. Appears as a fable as well as in sermons.
Literature/Variants: Kirchhof / Oesterley 1969 VII, 148; Dicke / Grubmüller 1987, No. 95.
Latvian: Arājs / Medne 1977; French: Cifarelli 1993, No. 17; German: Moser-Rath 1964, No. 146.

209 ***The Donkeys Decide to Kill the Saddler.*** Some donkeys decide to kill the saddler to get rid of their work. When an old donkey warns them that the next saddler will be inexperienced, they renounce their plan [Cf. J215].

Literature/Variants:
Macedonian: Tošev 1954, 167f.; Bulgarian: BFP, No. *207***; Greek: Megas 1978, No. *209.

210 ***Rooster, Hen, Duck, Pin, and Needle on a Journey*** [B296, F1025]. The animals and objects (also egg, millstone, dog, mouse, crayfish) hide in various parts of a house. They kill the house's owner with their characteristic strengths [K1161].

In some variants they save him (a young woman) from danger or take revenge for one of their companions who was killed.

Combinations: 125, esp. 130, 2021.
Literature/Variants: Aarne 1913; BP I, 75–79, 375; Scherf 1995 I, 592–594; Dekker et al. 1997, 72f.; EM: Tiere auf Wanderschaft (in prep.).
Finnish-Swedish: Hackman 1917f. I, No. 45; Estonian: Kippar 1986; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; Catalan: cf. Oriol / Pujol 2003; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Walloon: Laport 1932; German: Tomkowiak 1993, 242, Grimm KHM / Uther 1996 I, Nos. 10, 41, Hubrich-Messow 2000, Berger 2001; Italian: Cirese / Serafini 1975; Sardinian: Rapallo 1982f.; Hungarian: MNK I, Dömötör 2001, 287; Slovene: cf. Bolhar 1974, 114 ff.; Greek: Megas 1978; Jewish: Noy 1976; Gypsy: MNK X 1; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000, No. 210**; Iranian: cf. Marzolph 1984, No. *210A; Indian: Bødker 1957a, No. 34, Thompson / Roberts 1960, Jason 1989, Blackburn

2001, No. 29; Chinese: Ting 1978; Korean: Choi 1979, No. 53; Indonesian: Vries 1925f. I, No. 24; Japanese: Ikeda 1971, cf. Inada / Ozawa 1977ff.; Dominican, Puerto Rican: Hansen 1957; West Indies: Flowers 1953; Moroccan: El-Shamy 2004.

210* ***Verlioka.*** The terrible demon, Verlioka, kills two girls and their grandmother. The grandfather sets out for the demon's hut to punish him. On the way he meets various objects and animals (e.g. rope, cow-dung, stick, duck, crayfish, acorn) which join him since they also want to take revenge. Together they kill the demon.

Remarks: Mainly documented in Russia.
Literature/Variants: Scherf 1995 II, 1261–1263.
Russian: SUS 210*B, Afanas'ev / Barag et al. 1984f. III, No. 301; Byelorussian, Ukrainian: SUS, No. 210*B; Georgian: Kurdovanidze 2000; Indian: Jason 1989.

211 ***The Two Donkeys and Their Loads*** (previously ***The Two Asses***). A donkey loaded with salt falls into a river. His load becomes light. A second donkey loaded with sponges (feathers) tries to reduce the weight in the same way, but he (almost) drowns, because the water makes his load heavier [J1612].

Or, two birds have a contest to see which of them can fly higher while carrying a load. One bird carries cotton, the other salt. During the contest it rains, so the second bird wins [K25.2].

Remarks: Aesopic fable (Perry 1965, 455 No. 180). Older variants have only one donkey with two different loads.
Literature/Variants: Schwarzbaum 1964, 192; EM 4 (1984) 423–425 (C. Schmidt); Dicke / Grubmüller 1987, No. 94; Adrados 1999ff. III, Nos. H. 191, M. 47.
Lithuanian: Kerbelytė 1999ff. I; Spanish: Camarena / Chevalier 1995ff. I; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Moser-Rath 1964, No. 227, Tomkowiak 1993, 205; Hungarian: MNK I; Bulgarian: BFP; Albanian: Camaj / Schier-Oberdorffer 1974, No. 51; Greek: Megas 1978; Ukrainian: SUS; Jewish: Jason 1975, Noy 1976; Georgian: Kurdovanidze 2000; Indian: Jason 1989; Chinese: Ting 1978; West Indies: Flowers 1953, No. 211***; Egyptian: El-Shamy 2004.

211B* ***Animals Go into a Tavern*** (previously ***The Gander, the Drake, and the Boar Go into the Tavern***). Three animals go into a tavern. The first animal (gander, duck) orders a beer, the second (drake, goat) says they cannot pay for it, but the third (boar, turkey) reassures the innkeeper that they will pay later.

Conversation between animals with imitation of animal voices. Cf. Types 106, 204, 236*.

Literature/Variants:
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; German: cf. Kubitschek 1920, 78; Hungarian: cf. MNK I, No. 211C*.

212 ***The Lying Goat.*** A man sends the members of his family one after the other to pasture the goat. Back home, the goat always complains it did not get anything to eat. The man angrily sends away his sons (daughters, wife) or kills them. When he himself pastures the goat he realizes that it lies. He skins the goat (shaves its head) to punish it. The goat escapes into a foxhole and drives away a fox, a wolf and a bear. A bee (hedgehog, ant) succeeds in driving the goat away [K1151, Q488.1].

Combinations: 123, 563, and 2015.
Remarks: Combination with Type 563 only in variants derived from Grimms' *Kinder- und Hausmärchen* (No. 36). The second part of the tale is often classified as Type 2015.
Literature/Variants: BP I, 346–349; Scherf 1995 II, 1198–1201; Schmidt 1999; EM: Ziege: Die boshafte Z. (in prep.).
Finnish: Rausmaa 1982ff. V, No. 168; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Wotian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Kristensen 1896, No. 30; French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Flemish: Meyer 1968; German: Ranke 1966, No. 9, Tomkowiak 1993, 242, Grimm KHM / Uther 1996 I, No. 36, Hubrich-Messow 2000; Austrian: Vernaleken 1892, No. 22; Italian: Cirese / Serafini 1975; Hungarian: MNK I, Nos. 212, 212A*; Czech: Jech 1984, No. 6; Slovakian: Polívka 1923ff. V, 133f.; Slovene: Matičetov 1973, 151f.; Croatian: Bošković-Stulli 1975b, No. 63; Macedonian: Eschker 1972, No. 9; Rumanian: cf. Schullerus 1928, No. 103I*; Bulgarian: BFP; Greek: Megas 1978; Russian, Byelorussian, Ukrainian: SUS; Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Iranian: Marzolph 1984; French-Canadian: Barbeau / Lanctot 1926, 425ff.; Egyptian, Sudanese: El-Shamy 2004; South African: Coetzee et al. 1967.

214 ***The Donkey Tries to Caress His Master*** (previously ***Ass Tries to Caress his Master like a Dog***). A donkey, watching how well the dog is treated, tries to flatter his master in the same way. But he is punished for his actions [J2413.1].

Remarks: Aesopic fable (Perry 1965, 438f. No. 91).
Literature/Variants: Chauvin 1892ff. II, 196 No. 23, III, 49 No. 1; Pedersen / Holbek 1961f. II, No. 50; Tubach 1969, No. 372; Schwarzbaum 1979, 81–87; EM 4 (1984) 419–423 (C. Schmidt); Dicke / Grubmüller 1987, No. 96; Adrados 1999ff. III, Nos. H. 93, M. 45, S. 220.
Estonian: Kippar 1986; Spanish: Childers 1977, No. J2413.1, Chevalier 1983, No. 21, Goldberg 1998, No. J2413.1; Catalan: Neugaard 1993, No. J2413.1; Dutch: Schippers 1995, No. 99; German: Moser-Rath 1964, No. 73, Tomkowiak 1993, 206; Hungarian: MNK I; Czech: Dvořák, No. 372; Greek: Megas 1978; Ukrainian: SUS; Indian: Bødker 1957a, Nos. 925–927, Thompson / Roberts 1960; West Indies: Flowers 1953, No. J2413.1; Egyptian, Algerian: El-Shamy 2004.

214A ***Singing Donkey and Dancing Camel*** (previously ***Camel and Ass Together Captured because of Ass's Singing***). A donkey and a camel

(fox and donkey, scorpion and frog) are captured because of the donkey's singing. They have to work in a caravan. When the donkey refuses to cross a river with the caravan the camel has to carry it. The camel starts to dance and throws the donkey into the river [J2137.6, J2133.1]. Cf. Type 100.

Remarks: Documented in the early 12th century as an Arabian anecdote.
Literature/Variants: Chauvin 1892ff. III, 49 No. 1; cf. Tubach 1969, No. 4387; cf. Dicke / Grubmüller 1987, No. 121; Marzolph 1992 II, No. 1122; Adrados 1999ff. III, No. S. 40, cf. No. M. 218.
Italian: Cirese / Serafini 1975; Sardinian: Rapallo 1982f.; Bulgarian: BFP; Greek: Megas 1978; Jewish: Jason 1975, Noy 1976; Kurdish: Džalila et al. 1989, No. 174; Dagestan: Dirr 1920, No. 35; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 34; Georgian: Kurdovanidze 2000, No. 207B; Palestinian, Jordanian, Saudi Arabian: El-Shamy 2004; Iraqi: Nowak 1969, No. 20, El-Shamy 2004; Iranian: Marzolph 1984, No. 214; Indian, Sri Lankan: Thompson / Balys 1958, No. J2137.6; Egyptian, Moroccan: El-Shamy 2004; Libyan: Jahn 1970, No. 4, El-Shamy 2004; Sudanese: El-Shamy 2004.

214B *The Donkey in Lion's Skin* (previously *Ass in Lion's Skin Unmasked when he Raises his Voice*). A donkey (hare), disguised in a lion's skin, spreads fear, but is found out by its voice or another characteristic feature [J951.1, K362.5]. Cf. Type 123B.

Remarks: Aesopic fable (Perry 1965, 457 No. 188). Sometimes used as a proverb.
Literature/Variants: Chauvin 1892ff. II, 224 No. 22, III, 66; Cock 1918, 184–194; Pedersen / Holbek 1961f. II, No. 157; Tubach 1969, No. 386; Schwarzbaum 1979, 264–269; EM (1984) 428–435 (C. Schmidt); Dicke / Grubmüller 1987, No. 117; Adrados 1999ff. III, Nos. H. 199, M. 52.
French: Cifarelli 1993, No. 18; Spanish: Chevalier 1983, No. 22, Goldberg 1998, No. J951.1; Catalan: Camarena / Chevalier 1995ff; Portuguese: Cardigos (forthcoming); Dutch: Schippers 1995, No. 104; German: Sobel 1958, No. 34, Tomkowiak 1993, 207; Maltese: Mifsud-Chircop 1978; Czech: Dvořák 1978, No. 386; Bulgarian: BFP; Greek: Megas 1978; Ukrainian: SUS; Jewish: Jason 1975, Noy 1976; Indian: Bødker 1957a, No. 991; Chinese: cf. Ting 1978, No. 214B*; Moroccan: El-Shamy 2004; East African: Klipple 1992, No. J951.1.

214* *The Donkey Envies the Horse in Its Fine Trappings.* When the horse is killed in a battle (must work in a mill [L452.1.7]) the donkey is no longer envious [J212.1, L452.2, cf. L451.2].

Remarks: Aesopic fable (Perry 1965, 486 No. 357).
Literature/Variants: Pedersen / Holbek 1961f. II, No. 76; Schwarzbaum 1964, 192; cf. Tubach 1969, No. 2615; EM 4 (1984) 435–440 (I. Köhler); Dicke / Grubmüller 1987, No. 112, cf. Nos. 461, 578; Adrados 1999ff. III, Nos. H. 272, H. 286, M. 151, not-H. 109.
French: Cifarelli 1993, Nos. 112, 116, 376; Spanish: Goldberg 1998, Nos. J212.1, L452.2; Catalan: cf. Oriol / Pujol 2003; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Greek: Megas 1978; Jewish: Noy 1976; Tadzhik: cf. STF, No. 288; Afghan:

Lebedev 1986, 219ff.; Indian: Bødker 1957a, No. 267; Egyptian, Moroccan: El-Shamy 2004.

215 ***A Jackdaw (Crow) Tries to Carry Off a Lamb as an Eagle Does.*** The lamb is too heavy but the jackdaw cannot drop it because it is caught in the lamb's fleece [J2413.3].

Remarks: Aesopic fable (Perry 1965, 422 No. 2).
Literature/Variants: Pedersen / Holbek 1961f. II, No. 137; Schwarzbaum 1979, 478, 480 not. 16; Dicke / Grubmüller 1987, No. 6.
French: Cifarelli 1993, No. 4; Spanish: Goldberg 1998, No. J2413.3; Catalan: Neugaard 1993, No. J2413.3.

217 ***The Cat with the Candle*** (previously ***The Cat and the Candle***). (Including the previous Type 217*.) A man trains a cat (monkey, dog) to hold lighted candles on its head [cf. K264.2]. When a mouse runs through the room, the cat drops the candle and chases the mouse [J1908.1]. Cf. Type 218.

Combinations: 314, 550, and 888A.
Remarks: Documented in the 10th century in the Arabian literature (Basset 1924ff. II, 449 No. 127). Often part of a wager or a dispute about whether nature or education exert the greatest influence. Dispute between well-known characters (e.g. Solomon and Marcolf).
Literature/Variants: Köhler / Bolte 1898ff. II, 639–641; Chauvin 1892ff. 1892 II, 200 No. 42; Cosquin 1922, 401–495; Tubach 1969, No. 885; Schwarzbaum 1979, 439f. not. 11; Marzolph 1992 II, No. 365; EM 7 (1993) 1113–1117 (U. Marzolph).
Finnish: Rausmaa 1982ff. V, No. 169; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Danish: Kristensen 1903, Nos. 518, 519; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963, No. 217, cf. No. 217*; French: Delarue / Tenèze 1964ff. III; Spanish, Basque: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 255; German: Hubrich-Messow 2000; Swiss: Jegerlehner 1913, 127ff. No. 146; Italian: Cirese / Serafini 1975; Czech: Dvořák 1978, No. 885; Hungarian: MNK I, Dömötör 1992, No. 407; Serbian: Vrčević 1868f. I, No. 1; Macedonian: Čepenkov / Penušliski 1989 III, No. 242; Bulgarian: BFP; Greek: Megas 1978; Polish: Coleman 1965, 119ff.; Jewish: Jason 1965, 1975, Noy 1976, Jason 1988a; Azerbaijan: Achundov 1955, 306f.; Armenian: Levin 1982, No. 2; Tadzhik: Amonov 1961, 416ff.; Rozenfel'd / Ryčkovoj 1990, No. 13; Syrian: El-Shamy 2004; Palestinian: Hanauer 1907, 142f., El-Shamy 2004; Persian Gulf, Saudi Arabian: El-Shamy 2004; Oman: Campbell 1954, 109ff., El-Shamy 2004; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Bødker 1957a, No. 1223, Thompson / Roberts 1960, Jason 1989; Sri Lankan: Thompson / Roberts 1960; Tibetian: O'Conner 1906, No. 6; Chinese: Ting 1978; Vietnamese: Karow 1972, No. 173; Egyptian: Weisweiler 1978f. II, No. 8, El-Shamy 2004; Tunisian: Nowak 1969, No. 165; Algerian: Frobenius 1921ff. III, No. 50, Nowak 1969, No. 165, El-Shamy 2004; Sudanese: Kronenberg / Kronenberg 1978, No. 48; West Indies: Flowers 1953.

217* See Type 217.

218 ***A Cat Transformed to a Maiden Runs after a Mouse.*** A cat (weasel) is transformed into a woman so she can marry a young man, but she continues to chase mice [J1908.2]. Cf. Type 217.

Remarks: Aesopic fable (Perry 1965, 429 No. 50).
Literature/Variants: BP IV, 121; Schwarzbaum 1964, 192; Schwarzbaum 1979, 439f. not. 11; Dicke / Grubmüller 1987, No. 335; EM 7 (1993) 1114, 1116 not. 13.
French: Cifarelli 1993, No. 102; Dutch: Schippers 1995, No. 158.

219E* ***The Old Man Has a Rooster, the Old Woman a Hen.*** An old man envies a woman because of the eggs of her hen. He sends his rooster off to bring him some money. When the rooster returns with a lot of money, the old woman sends the hen off to do the same, but she returns without success.

Combinations: 715.
Literature/Variants: EM 6 (1990) 398f. not. 33.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Flemish: Goyert 1925, 40f.; German: Zaunert 1926, 313f.; Slovene: Vrtec 19 (1889) 149f.; Serbian: Stojanović 1867, No. 39, Filipović 1949, 258; Russian: SUS, Nos. 219E*, 219E**; Ukrainian: SUS.

219E** ***The Hen that Laid the Golden Eggs.*** A hen (goose) lays one golden egg every day (for a poor woman). Thinking that the hen must be full of gold, the woman (her husband) kills it but finds nothing special inside [D876, J514, J2129.3].

Remarks: Aesopic fable (Perry 1965, 437 No. 87). Popular as a proverbial phrase.
Literature/Variants: Cf. Pauli / Bolte 1924 I, No. 53; Pedersen / Holbek 1961f. II, No. 177; Dicke / Grubmüller 1987, No. 229; EM 5 (1987) 677, 681 not. 17; cf. EM 6 (1990) 374.
Estonian: Kippar 1986, No. 241A; Irish: Ó Súilleabháin / Christiansen 1963, No. 555*; French: Cifarelli 1993, No. 420; Spanish: Goldberg 1998, Nos. D876, J2129.3; Dutch: Schippers 1995, Nos. 112, 236; Frisian: Kooi 1984a, No. 555*; German: Sobel 1958, 25f., Rehermann 1977, 324 No. 18, Brunner / Wachinger 1986ff. IX, No. [2]S / 785, XIII, No. [2]Wat / 233; Berger 2001, No. 852**; Turkish: cf. Eberhard / Boratav 1953, No. 178V; Jewish: Jason 1965, No. 555*; Indian: Thompson / Balys 1958, No. D876; Chinese: Ting 1978, No. 1305F; Tanzanian: Kohl-Larsen 1966, 211f.

219F* ***The Dog and the Sow Argue*** (previously ***Dog and Hog Dispute***). A dog and a hog argue about which one of them gives birth more easily. When the dog declares that, of all animals, she gives birth the most easily, the hog points out that the dog's pups are blind at birth [J243.1].

Remarks: Aesopic fable (Perry 1965, 465 No. 223).
Literature/Variants: Schwarzbaum 1979, 274 not. 6; Dicke / Grubmüller 1987, No. 497; EM 7 (1993) 1258–1264 (C. Schmitt); Adrados 1999ff. III, Nos. not-H. 247, H.

251, M. 101.
French: Cifarelli 1993, No. 494; Hungarian: MNK I.

219H* ***The Rooster and the Pearl.*** A rooster prefers a single seed to a lot of pearls [J1061.1].

Remarks: Aesopic fable (Perry 1965, 521 No. 503).
Literature/Variants: Pedersen / Holbek 1961f. II, No. 33; Tubach 1969, No. 3635; Schütze 1973, 129–132; Speckenbach 1978; Schwarzbaum 1979, 14–17; Dicke / Grubmüller 1987, No. 249.
French: Cifarelli 1993, No. 159; Spanish: Goldberg 1998, No. J1061.1; Catalan: Neugaard 1993, No. J1061.1; Portuguese: Martinez 1955, No. J1061.1; Dutch: Schippers 1995, No. 125; Bulgarian: BFP, No. *245B*.

OTHER ANIMALS AND OBJECTS 220–299

220 ***The Council of Birds.*** The eagle as judge assigns to each species of birds their nesting places and work [B238.1].

Remarks: Combined with etiological tales about birds' habits. Documented in the late Middle Ages by Johannes Gobi Junior, *Scala coeli* (No. 327) and by Chaucer, *The Parlement of Foules*.
Literature/Variants: Verfasserlexikon 7 (1989) 1007–1012 (N. Henkel); Uther 2001; EM 10 (2002) 573–576 (S. Schmitt).
Finnish: Rausmaa 1982ff. V, 221; Irish: Ó Súilleabháin / Christiansen 1963; French: cf. Cifarelli 1993, No. 382; Catalan: Neugaard 1993, No. B232; Russian, Ukrainian: SUS; Yakut: Ėrgis 1967, Nos. 34, 35; Mongolian: Lőrincz 1979, No. 220A*; Indian: Thompson / Balys 1958, No. B238.2; Chinese: Ting 1978; Filipino: Wrigglesworth 1993, No. 45; Polynesian: Kirtley 1971, No. B232.

220A ***The Trial of the Crow by the Eagle.*** A crow is tried and punished for various crimes. In order to avenge itself, the crow slanders other birds who are then also punished.

Literature/Variants:
Finnish: Rausmaa 1982ff. V, 211; Russian, Byelorussian, Ukrainian: SUS; Yakut: cf. Ėrgis 1967, No. 36; Chinese: Ting 1978.

221 ***The Election of King of Birds.*** The birds have a contest to choose their king [B236.0.1]. The wren wins by cleverness and becomes king [B242.1.2] [B236.1]. See esp. Types 221A and 221B.

Combinations: 220.
Remarks: This type comprises in its entirety 221A, 221B and motif A2233.3. Documented by Plutarch, *Moralia* (V,1) and *Praecepta gerendae rei publicae* (XII, 806E).
Literature/Variants: Chauvin 1892ff. II, 220, No. 152(8); Dähnhardt 1907ff. IV, 160–184; BP III, 278–283; Schwarzbaum 1979, 234–239; EM 8 (1996) 181–186 (M.

Eickelmann); Dekker et al. 1997, 189f.; Adrados 1999ff. III, Nos. H. 244, M. 142, not-H. 57, cf. No. M. 344; Uther 2001.
Finnish: Rausmaa 1982ff. V, No. 170; Finnish-Swedish: Hackman 1917f. I, No. 42; Estonian: cf. Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 117f.; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 390; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Dutch: Sinninghe 1943, Kooi 2003, No. 101; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Grimm KHM / Uther 1996 III, No. 171, Hubrich-Messow 2000; Swiss: EM 7 (1993) 871; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Czech: Dvořák 1978, No. 5396; Slovakian: Gašparíková 1981a, 211; Slovene: Brezovnik 1894, 35f.; Rumanian: Gaster 1915, No. 98; Bulgarian: cf. BFP, No. *221C; Greek: Megas 1978; Sorbian: Nedo 1956, No. 15; Polish: Krzyżanowski 1962f. I; Ukrainian: SUS; Gypsy: MNK X 1; Mongolian: cf. Lőrincz 1979, No. 220A*; Georgian: Kurdovanidze 2000; Japanese: cf. Ikeda 1971, No. 228, Inada / Ozawa 1977ff.; Indonesian: Vries 1925f. I, No. 75; Australian: Waterman 1987, No. 4590; Guinean, East African, Congolese, Angolan: Klipple 1992; South African: Coetzee et al. 1967, Klipple 1992; Malagasy: cf. Haring 1982, No. 1.5.221, Klipple 1992.

221A ***Test: Who Can Fly Highest?*** The birds agree that whichever of them flies highest will be their king. The wren hides in the eagle's wings and waits until the eagle reaches his highest point. Then the wren flies out, higher than the eagle [K25.1]. Cf. Type 221.

Combinations: 221, 221B.
Remarks: See Type 221.
Literature/Variants: Dähnhardt 1907ff. IV, 160–169; BP III, 278–283; Schwarzbaum 1979, 234–239; Dicke / Grubmüller 1987, No. 655; EM 8 (1996) 181–186 (M. Eickelmann); Dekker et al. 1997, 189f.; Uther 2001.
Finnish: Rausmaa 1982ff. V, No. 170; Latvian: Arājs / Medne 1977; Swedish: Johnsson 1920, 161; Norwegian: Hodne 1984; Scottish: Aitken / Michaelis-Jena 1965, No. 57; Welsh: MacDonald 1982, No. K25.1; French: Delarue / Tenèze 1964ff. III; Spanish, Basque: Camarena / Chevalier 1995ff. I; Frisian: Kooi 1984a; German: Tomkowiak 1993, 232f., Grimm KHM / Uther 1996 III, No. 171, Berger 2001; Hungarian: MNK I; Greek: Megas 1978; Gypsy: MNK X 1; Mongolian: Lőrincz 1979, No. 221; Tuva: Taube 1978, No. 20.

221B ***Test: Who Can Go Deepest in Earth?*** The birds agree that whichever of them can go deepest in the earth will be their king. The wren goes down into a mousehole. The other birds try to starve him out [K17.1.1]. The owl is supposed to guard the exit of the hole, but the wren escapes nevertheless [A2233.3]. Cf. Type 221.

Combinations: 221, 221A.
Remarks: Rarely independently transmitted. The etiological legend is sometimes used to explain why other birds chase the owl or why the owl is active only at night.
Literature/Variants: Dähnhardt 1907ff. IV, 169–172; BP III, 278–283; Schwarzbaum 1979, 234–239; EM 8 (1996) 181–186 (M. Eickelmann); Dekker et al. 1997, 189f.; Uther 2001.

222 ***War between Birds (Insects) and Quadrupeds*** (previously ***War of Birds and Quadrupeds***). A bear (wolf, lion) insults the children of a wren (insults an insect). The wren declares war, and the flying animals fight against the quadrupeds. The fox leads the quadrupeds and lifts his tail to signal that they are on the advance. Gnats bite the fox under the tail, so he lowers it. The quadrupeds think they have lost and retreat [K2323.1]. The flying animals win [B261]. Cf. Type 103.

Combinations: 313, 537.
Remarks: Documented by Marie de France, *Ésope* (No. 65) in the 12th century. The modern tradition begins with J. and W. Grimm, *Kinder- und Hausmärchen* (No. 102). The variants differ with regard to the cause of the war.
Literature/Variants: Dähnhardt 1907ff. IV, 199–208; BP II, 435–438; cf. Schwarzbaum 1979, 158f., 224–231; cf. Dicke / Grubmüller 1987, No. 630; EM 8 (1996) 430–436 (R. W. Brednich); Adrados 1999ff. III, Nos. H. 150, not-H. 302, cf. No. M. 265; Schmidt 1999.
Finnish: Rausmaa 1982ff. V, 222; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lappish: Qvigstad 1921; Wotian, Syrjanian: Kecskeméti / Paunonen 1974; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III, Cifarelli 1993, No. 64; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996, No. 222C; Basque: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, Nos. 34, 58, 75, Cardigos (forthcoming), No. 222C; Flemish: Meyer 1968; Frisian: Kooi 1984a; German: Tomkowiak 1993, 242f., Grimm KHM / Uther 1996 II, No. 102, Hubrich-Messow 2000, Berger 2001; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Greek: Megas 1978; Sorbian: Nedo 1956, No. 16; Russian: Pomeranzewa 1964, No. 34; Jewish: Noy 1963a, No. 3; Jason 1965; Cheremis / Mari: Kecskeméti / Paunonen 1974; Yakut: Ėrgis 1967, No. 59; Indian: Thompson / Roberts 1960; Chinese: cf. Dejun / Xueliang 1982, 56ff.; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Polynesian: Kirtley 1971, No. B261; French-American: Saucier 1962, No. 32; Spanish-American, Mexican: Robe 1973; Dominican: Hansen 1957; South American Indian: Hissink / Hahn 1961, Nos. 291, 293, cf. 290, 292; Mayan: Peñalosa 1992; Peruvian: Hansen 1957; Paraguayan: Karlinger / Pögl 1987, No. 40; Chilean: Pino Saavedra 1987, Nos. 16, 17; Argentine: Hansen 1957, Chertudi 1960f. I, No. 29; Moroccan: Nowak 1969, No. 2, El-Shamy 2004; Guinean, Sudanese, Congolese: Klipple 1992; Namibian: Schmidt 1989 II, No. 660; South African: Coetzee et al. 1967.

222A ***The Bat in War between Birds and Quadrupeds*** (previously ***Bat in War of Birds and Quadrupeds***). Because of its ambiguous form the bat joins first one side and then the other, but it always takes the side of the winner. The animals notice this when they make peace. Consequently, the bat is despised by all animals [B261.1].

Often used to explain why bats fly only at night [A2491.1].

Remarks: Aesopic fable (Perry 1965, 527 No. 566).
Literature/Variants: Dähnhardt 1907ff. IV, 197–199; BP II, 237; Pedersen / Holbek 1961f. II, No. 77; Tubach 1969, No. 501; Schwarzbaum 1979, 224–231; Dicke /

Grubmüller 1987, No. 147; EM 8 (1996) 430–436 (R. W. Brednich); Adrados 1999ff. III, No. M. 476.
Finnish: Rausmaa 1982ff. V, 222; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Veckenstedt 1883, No. 120,2; French: Cifarelli 1993, No. 104; Spanish: Goldberg 1998, Nos. A2491.1, B261.1; Portuguese: Martinez 1955, No. B261.1; Dutch: Schippers 1995, No. 410, Kooi 2003, No. 102; German: Sobel 1958, No. 42, Tomkowiak 1993, 209; Czech: Dvořák 1978, No. 501; Hungarian: MNK I; Greek: Megas 1978; Indian: Thompson / Roberts 1960, Jason 1989; Burmese: Esche 1976, 266ff.; Chinese: Ting 1978; Laotian: cf. Lindell et al. 1977ff. III, 114f.; Japanese: Ikeda 1971, No. 222,IV; North American Indian: Konitzky 1963, No. 47; Nigerian: Walker / Walker 1961, 26, Klipple 1992, 346, 348f.

222B *Quarrel between Mouse and Sparrow* (previously ***War between Mouse and Sparrow***). (Including the previous Type 222B*.) A mouse and a sparrow want to share the food they have stored for the winter (try to divide a single remaining grain). Their quarrel turns into a war between birds and quadrupeds in which the eagle is injured.

Combinations: 313, 537.
Remarks: Usually exists in combination with other types.
Literature/Variants: Levin 1994, 2f.; EM: Sperling und Maus (forthcoming).
Finnish: Rausmaa 1982ff. V, 222; Estonian: Kippar 1986, No. 222B*; Livonian: Loorits 1926, No. 99; Latvian: Arājs / Medne 1977, No. 222B*; Lithuanian: Kerbelytė 1999ff. I, No. 222B*; Lappish: Kecskeméti / Paunonen 1974; Irish: Béaloideas 35–36 (1967–1968) 24–36, 351; Hungarian: MNK I; Russian, Byelorussian, Ukrainian: SUS, No. 222B*; Mordvinian: Paasonen / Ravila 1938ff. IV, 874ff.; Nenets: Puškareva 1983, 69; Ostyak: Gulya 1968, No. 23; Yakut: Ėrgis 1967, Nos. 57, 107, 108; Georgian: Kurdovanidze 2000.

222B* See Type 222B.

223 *The Bird and the Jackal* (previously ***The Bird and the Jackal as Friends***). (Including the previous Types 56B*, 56C*, 56E*, and 248A*.) A jackal (fox) orders a bird (often a lark) to obtain food. The bird flies near men carrying baskets of food. The men drop the baskets to pursue the bird and the jackal eats the food.

The jackal orders the bird to make him laugh. The bird lands on the heads of two men so that they fight with one another [K1082.3].

The jackal orders the bird to make him cry. The bird leads men or dogs to the jackals's hiding place.

The jackal orders the bird to save his life. The bird lures the jackal to a crocodile, then strikes the crocodile so that the jackal is able to escape. Cf. Type 248.

Combinations: 1, 6, 56, 56A, 56B, and 154.
Remarks: Variants often contain only the first two or three episodes. These episodes may be motivated by enmity (the jackal killed the young birds) as well as by friendship. The previous Types 56B*, 56C* and 56E* include different

combinations of two or three of the above episodes.
Literature/Variants: Dicke / Grubmüller 1987, No. 319; EM 6 (1990) 1355; Schmidt 1999.
Estonian: Kippar 1986, Nos. 56B*, 56C*, 248A*; Latvian: Arājs / Medne 1977, Nos. 56B*, 56C*; Lithuanian: Kerbelytė 1999ff. I, Nos. 56C*, 248A*; Lappish: Kecskeméti / Paunonen 1974, No. 56C*; Danish: Kamp 1879f. II, No. 7; French: Delarue / Tenèze 1964ff., No. 56B*; Spanish, Basque: Camarena / Chevalier 1995ff. I, No. 248A*; Catalan: Karlinger / Pögl 1989, No. 20, cf. Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. II, No. 252, Cardigos (forthcoming); Frisian: Kooi 1984a, Nos. 56C*, 56E*; German: Bechstein / Uther 1997 I, No. 48, Neumann 1971, No. 51, cf. Grimm KHM / Uther 1996 I, No. 58; Italian: Cirese / Serafini 1975, No. 56B*; Hungarian: MNK I; Slovakian: Gašparíková 1991f. I, Nos. 140, 271; Bulgarian: BFP, No. 248A*; Albanian: Camaj / Schier-Oberdorffer 1974, No. 50; Greek: Megas 1978, No. 56E*; Russian, Byelorussian, Ukrainian: SUS, No. 248A*; Gypsy: Aichele 1926, No. 1; Cheremis / Mari, Mordvinian: Kecskeméti / Paunonen 1974, Nos. 56B*, 248A*; Ossetian: Levin 1978, No. 40; Abkhaz: Bgažba 1959, 106ff., Šakryl 1975, No. 6; Kazakh: Sidel'nikov 1952, 23f.; Uzbek: Afzalov et al. 1963 I, 47ff.; Tadzhik: STF, Nos. 16, 320; Georgian: Kurdovanidze 2000, No. 248A*; Pakistani: Thompson / Roberts 1960; Indian: Bødker 1957a, Nos. 208f., Thompson / Roberts 1960; Sri Lankan: cf. Schleberger 1985, No. 43; Chinese: Ting 1978; Algerian: El-Shamy 2004; Moroccan: Frobenius 1921ff. III, Nos. 5, 9, El-Shamy 2004; Tanzanian: El-Shamy 2004, No. 56E*.

224 *Bird (Beetle) Wedding* (previously ***Wedding of the Turkey and the Peacock***). Miscellaneous type. Birds (turtle and peacock, frog and mouse, owl and hoopoo, lark and nightingale, etc.) or insects (beetle, grasshopper, ant, etc.) intend to marry. Many guests (birds, insects, other animals) are invited and / or they are assigned to prepare for the wedding. The course of the wedding feast is described (including unpleasant event) [B282ff.]. Cf. Type 243*.

Remarks: Documented in the 16th century. Popular as animal wedding song.
Literature/Variants: Böckel 1885, XCIVf.; Erk / Böhme 1893f. I, Nos. 163–165; Bolte 1902; HDA 8 (1936 / 37) 1679–1681 (H. Kunstmann); Opie / Opie 1950, No. 175; cf. Scherf 1995 I, 573f.; EM: Vogelhochzeit (in prep.)
Livonian: Loorits 1926, No. 224; French: RTP 5 (1890) 15–19; German: Wackernagel 1843, 37ff., Wossidlo 1897ff. II,1, 426–430, Röhrich / Brednich 1965f. II, No. 73, Brednich 1979, 41f.; Bulgarian: BFP; Sorbian: Nedo 1931, 24ff.; Russian, Byelorussian, Ukrainian: SUS, No. 243*; Iraqi: El-Shamy 2004, No. 103A1§; Algerian, Moroccan, Sudanese: cf. El-Shamy 2004, 103A1§.

224* See Type 244.

225 ***The Crane Teaches the Fox to Fly.*** A fox (jackal, wolf, tortoise) asks crane (stork) to teach him to fly. Once high up in the sky, the bird drops the fox [K1041].

Usually, the fox dies upon hitting the ground, but in some cases he is saved. Cf. Type 225A.

Combinations: 56, 56A, 60, 122, 122J, 226, and 537.
Literature/Variants: Dähnhardt 1907ff. IV, 269–271; cf. Tubach 1969, No. 1832; Lüthi 1980a; EM 4 (1984) 1290–1295 (J. Kühn); Schmidt 1999.
Finnish: Rausmaa 1982ff. V, No. 171; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Danish: Holbek 1990, No. 3; French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 6, 9, 11, 15, Cardigos (forthcoming); German: Hubrich-Messow 2000, Berger 2001; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK I; Slovene: Matičetov 1973, No. 34; Serbian: Filipović 1949, 255f.; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Russian: Nikiforov / Propp 1961, No. 117; Ukrainian: Lintur 1972, 19ff.; Gypsy: MNK X 1; Chechen-Ingush: Levin 1978, No. 41; Kurdish: Džalila et al. 1989, No. 165; Dagestan: Chalilov 1965, No. 15; Uzbek: Schewerdin 1959, 102ff.; Tadzhik: STF, No. 396; Buryat: Ėliasov 1959 I, 267ff.; Syrian, Palestinian: El-Shamy 2004; Iraqi, Saudi Arabian: Nowak 1969, No. 4, El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978; Spanish-American, Mexican, Nicaraguan, Costa Rican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Brazilian: Cascudo 1955a, 375ff., Alcoforado / Albán 2001, No. 13; Chilean: Pino Saavedra 1987, Nos. 18, 19; Argentine: Hansen 1957, Chertudi 1960f. I, No. 30; West-Indian: Flowers 1953; Egyptian, Moroccan: El-Shamy 2004; Algerian: Scelles-Millie 1970, 17ff., El-Shamy 2004; Chad: Jungraithmayr 1981, No. 38; East African: cf. Kohl-Larsen 1976, 43ff., 147ff.; Namibian: Schmidt 1989; South African: Coetzee et al. 1967, No. 225, cf. No. J 2357.1.

225A *The Tortoise Lets Itself be Carried by Birds* (previously ***Tortoise Lets self be Carried by Eagle***). A tortoise is carried up into the air by two birds (herons, geese, swans) who hold onto a stick which the tortoise holds in its mouth. When it speaks, it loses its grip and drops to its death [J2357].

Or, a bird (eagle) takes the tortoise into the air, drops it so that it smashes, and eats it [J657.2, A2214.5.1].

Sometimes used to explain why the shell of the tortoise has cracks.

Remarks: The first tale is of Buddhistic origin, the second is an Aesopic fable (Perry 1965, 466 No. 230, 521 No. 490).
Literature/Variants: Dähnhardt 1907ff. IV, 269–271; Puntoni 1912; Pedersen / Holbek 1961f. II, No. 155; Hunger 1966; Tubach 1969, Nos. 625, 1832; Schwarzbaum 1979, 116–119; EM 4 (1984) 1290–1295 (J. Kühn); Dicke / Grubmüller 1987, Nos. 7, 8, 567; Adrados 1999ff. III, Nos. H. 259, M. 25.
French: Cifarelli 1993, Nos. 6, 491; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Neugaard 1993, No. J567.2; Dutch: Schippers 1995, No. 30; German: Moser-Rath 1964, No. 122; Hungarian: MNK I, Nos. 225A, 225B*; Czech: Dvořák 1978, No. 1832; Bulgarian: BFP; Greek: Megas 1978, Nos. 225A, *225B*; Russian, Ukrainian: SUS; Georgian: Kurdovanidze 2000; Syrian, Palestinian: El-Shamy 2004; Indian: Bødker 1957a, No. 1001, Thompson / Roberts 1960; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Cambodian: Sacher 1979, 89f.; Japanese: Ikeda

1971, Inada / Ozawa 1977ff.; Filipino: Wrigglesworth 1993, Nos. 19, 45; Brazilian: Romero / Cascudo 1954, No. 45; Algerian: El-Shamy 2004; Moroccan: Topper 1986, No. 47, El-Shamy 2004; South African: Coetzee et al. 1967, Nos. J2357, J 2357.1.

226 ***The Goose Teaches the Fox to Swim.*** The goose drowns it [K1042]. In some (German) variants, the goose teaches the fox to dance and flies away.

Combinations: 58, 91, 122J, and 225.
Literature/Variants: EM 4 (1984) 1290–1295 (J. Kühn).
Estonian: Kippar 1986; Danish: Holbek 1990, No. 3; German: Asmus / Knoop 1898, 69, 99, Wossidlo / Henßen 1957, No. 24; Polish: Krzyżanowski 1962f. I; Indonesian: Vries 1925f. I, No. 18, II, 405 No. 159.

227 ***Geese Ask for Respite for Prayer.*** A fox (wolf) wants to eat geese (ducks, piglets) but they ask him to grant them a last wish: a prayer [K551.1] or a dance. They crackle continuously. Sometimes people come to help them (they are able to escape). Cf. Types 6, 1199.

Combinations: 47B, 122A, and 122B.
Literature/Variants: Chauvin 1892ff. VI, 187f. No. 354; BP II, 206–210; HDM 2 (1934–40) 297f. (H. Diewerge); cf. Dicke / Grubmüller 1987, Nos. 616, 652; EM 5 (1987) 486–489 (D. D. Rusch-Feja).
Estonian: Kippar 1986; Livonian: cf. Loorits 1926, No. 227A; Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III; Catalan: cf. Karlinger / Pögl 1989, No. 26; Frisian: Kooi 1984a; German: Haltrich 1956, No. 114, Uther 1990a, No. 38, Tomkowiak 1993, 243, Grimm KHM / Uther 1996 II, No. 86; Czech: Dvořák 1978, No. 5332***; Slovakian: Polívka 1923ff. V, 147; Slovene: Valjavec / Levec 1900, 112; Bulgarian: BFP; Greek: Megas 1978; Sorbian: Nedo 1956, No. 18; Byelorussian, Ukrainian: SUS; Ossetian: Bjazyrov 1958, No. 16; Tadzhik: Amonov 1961, 56; Aramaic: Lidzbarski 1896, No. 18a; Palestinian: El-Shamy 2004; Iranian: cf. Marzolph 1984, No. *62; Indian: Bødker 1957a, Nos. 626–628, Thompson / Roberts 1960; Puerto Rican: Hansen 1957, No. 122**D; Chilean: Pino Saavedra 1960ff. III, No. 234; Argentine: Chertudi 1960f. I, No. 24; West-Indian: Flowers 1953; Moroccan: El-Shamy 2004.

227* ***The Crow and the Crayfish*** (previously ***The Crayfish Entices the Crow into Talking***). A crow catches a crayfish. The crayfish compliments the crow, who opens its beak to reply. The crayfish falls into the water and escapes. Cf. Types 6, 6*, 57, and 61.

Literature/Variants: EM: Überreden zum Sprechen, Singen etc. (in prep.).
Finnish: Rausmaa 1982ff. V, No. 172; Estonian: Kippar 1986; Livonian: cf. Loorits 1926, No. 227B; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS; Turkmen: Stebleva 1969, No. 14; Indian: Bødker 1957a, Nos. 629, 630; Brazilian: Alcoforado / Albán 2001, No. 2.

228 ***A Little Bird Tries to be Bigger*** (previously ***The Titmouse Tries to be as Big as a Bear***). A titmouse (wren) ruffles up her feathers to be as

big as a bear but her children laugh at her. In her usual shape (sometimes also gnat, bee) she flies into the bear's (tiger, wolf) ear and kills him [L315.1]. Cf. Type 277A.

Literature/Variants: Schwarzbaum 1979, 160, 162, No. 15; EM 5 (1987) 401–404 (I. Tomkowiak); Adrados 1999ff. III, Nos. M. 374, not-H. 273.
Finnish: Rausmaa 1982ff. V, No. 173; Finnish-Swedish: Hackman 1917f. I, No. 43; Estonian: Kippar 1986, No. 228, cf. No. 281B; Latvian: Arājs / Medne 1977; Karelian: Kecskeméti / Paunonen 1974; Bulgarian: BFP; Indian: Bødker 1957a, No. 849; Korean: Choi 1979; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Indonesian: Vries 1925f. II, 404 No. 115; West-Indian: Flowers 1953; East African: Arewa 1966, No. 348, Klipple 1992; Somalian, Congolese, South African: Klipple 1992.

229 ***Animals Fear a Bird's Body Part*** (previously ***The Hawk Frightened at the Snipe's Bill***). A hawk is afraid of a snipe's bill, but is reassured by the snipe [J2616].

Other animals fear the rooster (a fox fears a bell) because they believe that it has fire on its head. One animal tells them that it is harmless. Cf. Type 112**.

Remarks: Variants with rooster originate in East Africa.
Literature/Variants: Cf. Kirchhof / Oesterley 1869 VII, No. 100.
Finnish: Rausmaa 1982ff. V, No. 174; Spanish: Espinosa 1988, No. 231; East African: Arewa 1966, No. 1571.

230 ***The Rearing of the Large-headed and Large-eyed Bird.*** An eagle (hawk) fosters an owl. When he learns how long the owl can live, he kills it [K1985].

Literature/Variants:
Finnish: Rausmaa 1982ff. V, Nos. 175, 176; Lithuanian: Kerbelytė 1999ff. I; Spanish: cf. Río Cabrera / Pérez Bautista 1998, Nos. 54, 55; Greek: Megas 1978; Russian, Byelorussian, Ukrainian: SUS.

230* ***The Race of the Rooster, the Birch-Cock and the Birch-Hen.*** The animals decide whichever wins a race may live in town (on the farm). The rooster deceives the others and wins [A2250.1]. Cf. Type 200D*.

Literature/Variants:
Finnish: Rausmaa 1982ff. V, Nos. 177, 178; Finnish-Swedish: Hackman 1917f. I, No. 44; Estonian: Kippar 1986; Swedish: Liungman 1961; Norwegian: Hodne 1984.

230B* See Type 231*.

231 ***The Heron and the Fish*** (previously ***The Heron [Crane] Transports the Fish***). A heron (crane) tells the fish that their lake is drying up. It promises to transport them one by one to another lake, but eats them

instead. A crab sees through the deception, seizes the heron by the throat, and kills it [J657.3, K815.14].

Remarks: Documented in the Indian *Jātaka* (No. 38).
Literature/Variants: Schwarzbaum 1979, 33, 41 not. 52; Dicke / Grubmüller 1987, No. 572; EM 8 (1996) 329–331 (B. Steinbauer); cf. Marzolph / Van Leeuwen 2004, No. 239.
Estonian: Kippar 1986; French: Cifarelli 1993, No. 182; Spanish: Goldberg 1998, No. K815.14; Catalan: Karlinger / Pögl 1989, No. 18; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Ukrainian: SUS; Turkish: Giese 1925, No. 44; Indian: Bødker 1957a, No. 446, Thompson / Roberts 1960; Burmese: MacDonald 1982, No. K815.14; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Cambodian: Gaudes 1987, No. 20; Indonesian: Vries 1925f. II, No. 102; Japanese: Inada / Ozawa 1977ff.; Guatemalan: Karlinger / Pögl 1983, No. 63.

231* *Animals Eat Each Other.* (Including the previous Type 230B*.) This miscellaneous type consists of various tales in which smaller animals are eaten by bigger ones.

Sometimes the last one in the food chain (fox, lion, bear) is shot by a hunter or bursts. Cf. Type 20A.

Literature/Variants: Marzolph 1992 II, No. 111; EM: Tiere fressen einander (in prep.).
Latvian: Arājs / Medne 1977, Nos. 231*, 230B*; Frisian: Kooi 1984a; Greek: Megas 1978, No. 230B*; Mexican: Wheeler 1943, No. 194; Puerto Rican: Hansen 1957, No. **231.

231** *The Falcon and the Doves* (previously *The Eagle Wants to Tear the Dove to Pieces*). Doves beg a falcon to help them (they elect him king) but he eats them and their young [K815.8].

Remarks: Aesopic fable (Perry 1965, 520 No. 486).
Literature/Variants: Pedersen / Holbek 1961f. II, No. 55; cf. Tubach 1969, No. 3778; Schwarzbaum 1979, 254–257; Dicke / Grubmüller 1987, No. 555; Adrados 1999ff. III, Nos. M. 322, not-H. 172, cf. No. M. 126.
Latvian: Arājs / Medne 1977; French: Cifarelli 1993, No. 150; Spanish: Goldberg 1998, No. K815.8; Catalan: Neugaard 1993, No. K815.8; Dutch: Schippers 1995, No. 85; Hungarian: MNK I.

232 *The Birch-Cock and the Birds of Passage.* A heathcock prefers to remain at home in spite of the hard winter than to go to foreign lands [J215.3].

Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 179; German: Jahn 1889, No. 586; Slovene: Vrtec 26 (1896) 76; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Ukrainian: SUS; Jewish: Haboucha 1992; Yakut: Ėrgis 1967, No. 34, cf. No. 37.

232C* ***Which Bird is Father?*** A very small bird goes to God with his adult son, and asks God to guess which of them is the father and which the son. God: "There is a spot on the father's nose". The father quickly rubs his nose and God knows the answer [Cf. J1141.1].

Remarks: Estonian variants have human actors.
Literature/Variants:
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963, O'Sullivan 1966, No. 1.

232D* ***A Crow Drops Pebbles into a Water Jug*** (previously ***Crow Drops Pebbles into Water Jug so as to be Able to Drink***). A thirsty crow drops pebbles into a tall jug of water. The water level rises so that the crow is able to drink from the jug [J101].

Remarks: Documented by Plutarch, *Moralia* (No. 967A), also Aesopic fable (Perry 1965, 493f. No. 390).
Literature/Variants: Pedersen / Holbek 1961f. II, No. 173; Schwarzbaum 1979, 443f.; Dicke / Grubmüller 1987, No. 360; Adrados 1999ff. III, Nos. M. 130, not-H. 143.
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Irish: Ó Súilleabháin / Christiansen 1963; French: Cifarelli 1993, No. 165; Spanish: Goldberg 1998, No. J101; Catalan: Neugaard 1993, No. J101; Dutch: Schippers 1995, No. 315; German: Rehermann 1977, 349, Tomkowiak 1993, 221; Hungarian: MNK I; Ukrainian: SUS; Georgian: Kurdovanidze 2000; Indian: Jason 1989; US-American: Burrison 1989, 196; Egyptian: El-Shamy 2004.

233A ***The Birds Escape by Shamming Death.*** Birds caught in a fowler's net (cage) follow the advice of an old bird and pretend to be dead. After the fowler throws them out onto the ground, they fly away [K522.4]. Cf. Types 1, 33, and 239.

Literature/Variants: Schwarzbaum 1979, 366f.; Dicke / Grubmüller 1987, No. 453; Marzolph 1992 I, 99f.; cf. Adrados 1999ff. III, No. S. 302; EM: Vögel und Netz (in prep.).
Tadzhik: cf. STF, No. 153; Mongolian: Jülg 1868, 106ff., Mostaert 1947, 276ff.; Afghan: Lebedev 1986, 191; Indian: Bødker 1957a, Nos. 500–502, 508, Thompson / Roberts 1960, Jason 1989; Sri Lankan: Thompson / Roberts 1960; Indonesian: Vries 1925f. II, No. 130.

233B ***The Birds Fly Off with the Net.*** Birds caught in a fowler's net fly off with the net [K581.4.1]. They fly to a mouse (rat) who gnaws the net and sets them free. Cf. Types 75, 75A.

Literature/Variants: Dicke / Grubmüller 1987, No. 556; EM: Vögel und Netz (in prep.).
French: Cifarelli 1993, No. 429; German: Bechstein / Uther 1997 I, No. 56; Slovene: Vrtec 1 (1871) 9f.; Kurdish: Hadank 1930, 314f.; Uzbek: Afzalov et al. 1963 I, 9ff.; Tadzhik: STF, No. 386; Indian: Bødker 1957a, No. 735, cf. Nos. 700, 1056, Thompson /

Roberts 1960, Jason 1989; Chinese: Ting 1978; Cambodian: Sacher 1979, 80f., Gaudes 1987, No. 21; Algerian: El-Shamy 2004.

233C *The Swallow and the Hemp-Seeds.* Birds ignore the advice of a swallow (owl, tortoise) to eat hempseeds (mistletoe) as fast as they are sowed. Ridiculed, the swallow builds his nest among the dwellings of men. Later the other birds are caught in nets made from the hemp [J621.1].

Sometimes used to explain why the swallow lives close to humans.

Remarks: Aesopic fable (Perry 1965, 428 No. 39).
Literature/Variants: Dähnhardt 1907ff. IV, 274f.; Pedersen / Holbek 1961f. II, No. 53; Schwarzbaum 1964, 193; Tubach 1969, No. 4686; Schwarzbaum 1979, 95–101; Dicke / Grubmüller 1987, Nos. 131, 522; Adrados 1999ff. III, Nos. H. 39, M. 61; EM: Vögel und Netz (in prep.).
French: Cifarelli 1993, Nos. 107, 234; Spanish: Goldberg 1998, No. J621.1; Catalan: Neugaard 1993, No. J621.1; Dutch: Schippers 1995, No. 403; Hungarian: MNK I; Czech: Dvořák 1978, No. 4686; Greek: cf. Megas, No. **245; US-American: MacDonald 1981, No. J621.1; Cameroon: Tessmann 1921, 27ff.

233D *The Birds and the Fowler.* Birds see the watery eyes of a hunter and think he weeps out of pity for them. One clever bird tells them that it is not so [J869.1].

Remarks: Aesopic fable (Perry 1965, 531f. No. 576).
Literature/Variants: Chauvin 1892ff. II, 151 No. 13; Poliziano / Wesselski 1929, No. 409; Pedersen / Holbek 1961f. II, No. 100; Tubach 1969, Nos. 1773, 3606; Schwarzbaum 1979, 98f.; Dicke / Grubmüller 1987, No. 568.
French: Cifarelli 1993, No. 199; Spanish: Goldberg 1998, No. J869.1.

234 *The Nightingale and the Blindworm.* Both have one eye. The nightingale (crow, dove, fox, tick) borrows the blindworm's eye and then refuses to return it. Since then, she has two eyes and the blindworm has none. The latter lives in a tree where the nightingale has her nest and in revenge bores holes in the nightingale's eggs [A2241.5]. Cf. Types 235, 244.

Remarks: Documented in 1612 in a Polish variant. Also appears in 1812 in the first edition of the *Kinder- und Hausmärchen* of J. and W. Grimm (No. 6), taken from a French source.
Literature/Variants: Köhler / Bolte 1898ff. I, 72–76; Dähnhardt 1907ff. III, 136–140; BP I, 57f.; EM 2 (1979) 474–476 (J. T. Bratcher).
Finnish: Rausmaa 1982ff. V, Nos. 180, 181; Estonian: Kippar 1986; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; German: Neumann 1971, No. 47, Tomkowiak 1993, 243; Polish: Krzyżanowski 1962f. I; Chinese: Ting 1978; Korean: Choi 1979, No. 6; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Puerto Rican: cf. Hansen 1957, No. 234**A; Malagasy: Haring 1982, Nos. 1.6.234, 2.1. 234A, 2.1.234B.

234A* ***The Birds Brew Beer.*** Birds brew beer in a river with one grain or one ear of grain. They rejoice that the beer is excellent.

Remarks: For variants with human actors see Type 1260A.
Literature/Variants:
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Hungarian: MNK I.

235 ***The Jay Borrows the Cuckoo's Skin.*** But he does not return it [A2313.1, A2241].

Literature/Variants: Dähnhardt 1907ff. III, 131–140; Smith 1927; Schmidt 1999; EM: Tiere borgen voneinander (in prep.).
Finnish: Rausmaa 1982ff. V, No. 182; Lithuanian: Kerbelytė 1999ff. III, 36 No. 1.1.2.11; Irish: Ó Súilleabháin / Christiansen 1963; Portuguese: Coelho 1965, 70ff.; Chinese: Ting 1978; Indonesian: Vries 1925f. II, No. 172; Japanese: Inada / Ozawa 1977ff.; African American: Baer 1980, 158f.; South American Indian: Wilbert / Simoneau 1992, No. A2241; Malagasy: Haring 1982, No. 2.1.235; Namibian: cf. Schmidt 1989 II, No. 606.

235A* See Type 2021.

235C* ***A Bird Has New Clothes Made.*** It flies away without paying [K233.1].

Literature/Variants:
Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Uzbek: Afzalov et al. 1963 I, 57f.; Palestinian: Muhawi / Kanaana 1989, No. 11; Iranian: Marzolph 1984; Indian: Bødker 1957a, No. 7; Mexican: TFSP 12 (1935) 19f.; Venezuelan: Camarena / Chevalier 1995ff. I.

236 ***The Magpie Teaches the Dove to Build a Nest*** (previously ***The Thrush Teaches the Doves (etc.) to Build Small Nests***). A dove (magpie, sparrow) asks a magpie (thrush, swallow, crow) to show her how to build a nest. As soon as the magpie starts, the dove says "I know", and persists in building her nest as before, so that the eggs nearly drop out [A2271.1].

In some variants the dove promises to give her cow to the magpie and then regrets losing the cow. (Imitation of bird sounds.)

Literature/Variants: Dähnhardt 1907ff. III, 191–202; EM 9 (1999) 1370–1373 (A. Schmitt).
Finnish: Rausmaa 1982ff. V, No. 183; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. III, 40 No. 1.2.1.26; Swedish: Liungman 1961; Danish: Kristensen 1896, 54 No. 26; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 123, 126f.; French: Seignolle 1946, No. 55; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; German: Hubrich-Messow 2000, Berger 2001; Hungarian: MNK I; Bulgarian: BFP; Polish: Krzyżanowski 1962f. I; Palestinian: El-Shamy 2004; North American Indian: Bierhorst 1995, No. 218.

236* ***Miscellaneous Tales with Imitation of Bird Sounds.*** Cf. Types 106, 204.

Some variants explain the sounds made by bittern [A1965.2] and hoopoe [A1952]. Two herdsmen send their cows to the wrong pasture. The hoopoe and the bittern tell them that one pasture is too rich, and another pasture too poor. (Imitation of bird sounds.)

Literature/Variants: Dähnhardt 1907ff. III, 392–398; BP III, 285f.
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Swedish: Djurklou 1883, 78f., 188f.; French: Meyrac 1890, 412f.; Frisian: Kooi 1984a, No. 1322B*, Kooi / Schuster 1993, No. 60; German: Bechstein / Uther 1997 II, No. 23, Kooi / Schuster 1994, No. 254, cf. No. 253, Grimm KHM / Uther 1996 III, No. 173, Hubrich-Messow 2000, 215; Hungarian: MNK I; Bulgarian: BFP, Nos. 236*, *236A*–236C*; Polish: Krzyżanowski 1962f. I, No. 233.

237 ***The Talking Parrot*** (previously ***Magpie Tells why Sow is Muddy***). A parrot (in early variants a magpie) gives wrong orders or makes inappropriate remarks and is punished by its master (thrown in the mud, loses the feathers on its head or is chased and hides under the stove). There the parrot meets an animal (sow, cat) or bald person and says, "You too must have had a quarrel with your master". [J2211.2].

Remarks: Documented in the 16th century.
Literature/Variants: Pauli / Bolte 1924 I, Nos. 6, 665; EM 3 (1981) 1367–1371 (H. Lixfeld).
Danish: Kristensen 1900, 152, No. 299; English: Briggs 1970f. A II, 225f.; French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I; Portuguese: Fontes 1975, No. 2, Cardigos (forthcoming); Dutch: Sinninghe 1943, Nos. 218*, 237, Meder / Bakker 2001, No. 255, Kooi 2003, Nos. 108a, 108b; Frisian: Kooi 1984a, No. 237, cf. Nos. 237*, 237A*–237G*; Walloon: Märchen der europäischen Völker 1968 VIII, 6f.; German: ZfVk. 13 (1903) 94, Neumann 1968b, No. 175, Kooi / Schuster 1994, Nos. 251f.; Austrian: cf. Haiding 1969, No. 41; Greek: Orso 1979, Nos. 298, 299; Iranian: Marzolph 1984, No. *237; Australian: Adams / Newell 1999 I, 183f., cf. I, 57ff., 107, III, 164f.; English-Canadian: Fauset 1931, No. 32; US-American: Baughman 1966; Spanish-American: Robe 1973, No. 237, cf. Nos. 237*A–237*J; African American: Dorson 1967, Nos. 34a, 34b; Mexican: Robe 1973, No. 237, cf. Nos. 237*A–237*J; Cuban: Hansen 1957, No. **237C; Puerto Rican: Hansen 1957, No. **237B; Mayan: Peñalosa 1992, No. 237*; Argentine: Hansen 1957, No. **237B.

238 ***The Dove and the Frog Boast to Each Other*** (previously ***The Keen Sight of the Dove and the Keen Hearing of the Frog***). A dove (falcon, crow) claims to have keen sight, and a frog (bee) believes it hears everything. They demonstrate their abilities to each other [K85, K86].

Literature/Variants: Schwarzbaum 1979, 236; EM: Taube und Frosch streiten (in prep.).

Finnish: Rausmaa 1982ff. V, No. 184; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Sardinian: Rapallo 1982f.; Ukrainian: SUS; Japanese: Inada/Ozawa 1977ff.

239 ***The Crow Helps the Deer Escape from the Snare.*** A deer helps a jackal, but when the deer is caught in a snare the jackal refuses to help him. On the advice of a crow the deer feigns death. When the hunter releases him, he bounds away [K642.1]. Cf. Types 1, 33, 105*, and 233A.

Literature/Variants: Cf. Dicke/Grubmüller 1987, No. 424.
Greek: cf. Megas 1978, No. *239A; Ukrainian: cf. SUS, Nos. 239*, 239**; Indian: Bødker 1957a, Nos. 503, 504, Thompson/Roberts 1960; Burmese: Kasevič/Osipov 1976, No. 9; Sri Lankan: Thompson/Roberts 1960; Chinese: Ting 1978.

240 ***The Dove Trades Her Eggs*** (previously ***The Dove's Egg-substitution***). (Including the previous Type 240*.) A magpie (crow, hen) persuades a dove to exchange eggs (in English variants to exchange nests): the dove gets the two eggs of the magpie for her seven. Since then the dove lays only two eggs and mourns the loss of the other eggs [A2247.4]. (Imitation of bird sounds.)

In some variants a dove and a hen have a race for the eggs. The hen deceives the dove and wins. Cf. Type 230*.

Literature/Variants: Dähnhardt 1907ff. III, 127–129; EM 3 (1981) 1169f. (M. Belgrader).
Finnish: Rausmaa 1982ff. V, Nos. 185–188; Estonian: Kippar 1986, Nos. 240, 240*; Latvian: Arājs/Medne 1977, No. 240*; Swedish: Liungman 1961; English: Briggs 1970f. A I, 121.

240* See Type 240.

240A* ***The Bee Falls into the Water.*** A dove saves a bee (ant) from drowning. When a hunter wants to shoot the dove, the bee stings the hunter [B362, B457.1, B481.1]. Cf. Type 75.

Remarks: Aesopic fable (Perry 1965, 468 No. 235).
Literature/Variants: Chauvin 1892ff. III, 62 No. 27; Pedersen/Holbek 1961f. II, No. 147; Dicke/Grubmüller 1987, No. 37; cf. Adrados 1999ff. III, No. H. 176.
Finnish: Rausmaa 1982ff. V, No. 189; Estonian: Kippar 1986; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; French: Cifarelli 1993, No. 215; Dutch: Schippers 1995, No. 250; Frisian: Kooi 1984a; German: Tomkowiak 1993, 203; Italian: Cirese/Serafini 1975; Hungarian: MNK I; Bulgarian: BFP; Greek: Megas 1978; Jewish: Jason 1975, Noy 1976; Indian: Jason 1989; Chinese: Eberhard 1937, No. 16; Egyptian: El-Shamy 2004; Sudanese: Klipple 1992, 60; Malagasy: Haring 1982, No. 1.2.75.

241 ***The Officious Bird and the Monkey.*** A bird, sitting in its nest during a cold rain, asks a shivering monkey why it doesn't build a house since it has hands like a man. The enraged monkey destroys the bird's nest [B275.4, L462, Q295].

Remarks: Documented in the *Hitopadeśa* (III,1).
Literature/Variants:
Ossetian: Bjazyrov 1958, Nos. 28, 29; Indian: Bødker 1957a, No. 1020, Thompson / Roberts 1960, Jason 1989; Sri Lankan: Thompson / Roberts 1960.

242 ***The Crow's Oath*** (previously ***The Frog Enticed out of his Hole***). A crow (another bird) entices a frog (toad) out of his hole and swears not to eat him. The crow breaks his oath [K815].

Remarks: In Finland, also used as proverbial phrase.
Literature/Variants: Schwarzbaum 1979, 26, 524 not. 6; EM 5 (1987) 404–406 (P.-L. Rausmaa).
Finnish: Rausmaa 1982ff. V, Nos. 190, 191; Estonian: Aarne 1918; Lappish: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; English: Briggs 1970f. A I, 110; French: Dardy 1891, No. 3; Flemish: Meyer 1968, Lox 1999a, No. 4; German: Hubrich-Messow 2000; Polish: Krzyżanowski 1962f. I; Indonesian: Vries 1925f. II, No. 96.

243 See Type 1422.

243A ***The Rooster Who Crows about Mistress's Adultery Killed.*** The first rooster crows about the adultery committed by the mistress. He is killed. The second rooster crows about the first rooster being killed for telling the truth. He is also slaughtered. The third rooster is discreet and is allowed to live [J551.1]. Cf. Type 51A.

Remarks: Documented in the Middle Ages by Étienne de Bourbon (No. 465) and *Gesta Romanorum* (No. 68).
Literature/Variants: Pauli / Bolte 1924 I, No. 9; Taylor 1957, 28f.; Tubach 1969, No. 1134; EM 3 (1981) 1065–1068 (R. Wehse); Dicke / Grubmüller 1987, No. 245; Adrados 1999ff. III, No. S. 201.
Spanish: Camarena / Chevalier 1995ff. I, Lorenzo Vélez 1997, No. 1; Portuguese: Pires de Lima 1948, 539, Cardigos (forthcoming); Dutch: Schippers 1995, No. 299; Frisian: Kooi 1984a; Czech: Dvořák 1978, No. 1143; Turkish: Eberhard / Boratav 1953, No. 52 (1–3); Indian: Lüders 1921, No. 58.

243* ***The Crow Marries.*** A crow marries because her bridegroom told her that he owns all grainfields. As the grain is being harvested in the autumn, the wife calls out, "Iaak, they are stealing the grain". [J953.7]. Cf. Type 224.

Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 192; Estonian: Kippar 1986; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977.

244 *The Raven in Borrowed Feathers.* (Including the previous Type 224*.) A raven puts on swan (peacock) feathers. Other birds take them from him and leave him disgraced in the cold [J951.2, cf. J1062.1].

Sometimes a crow borrows feathers from other birds for his wedding day. (Previously Type 224*.)

Remarks: Aesopic fable (Perry 1965, 441 No. 101). Popular as a proverbial phrase.
Literature/Variants: Fuchs 1886; Austin 1911; Smith 1927; Pedersen / Holbek 1961f. II, No. 68; Schwarzbaum 1964, 193; Tubach 1969, No. 1360; Schwarzbaum 1979, 178–188; Dicke / Grubmüller 1987, No. 470; Rumpf 1990, 107f.; Adrados 1999ff. III, Nos. H. 103, M. 180, not-H. 77; EM: Tiere borgen voneinander (in prep.).
Estonian: Kippar 1986; Livonian: Loorits 1926, No. 249; Latvian: Arājs / Medne 1977, Nos. 224*, 244; Lithuanian: Kerbelytė 1999ff. I; French: Cifarelli 1993, No. 224; Spanish: Goldberg 1998, No. J951.2; Catalan: Neugaard 1993, No. J951.2; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 74, Cardigos (forthcoming); Dutch: Schippers 1995, No. 93; German: Zincgref / Weidner IV (1655) 485f., Kobolt, Scherz und Ernst (1747) 572f., Vademecum III (1786) No. 140 (EM archive), Tomkowiak 1993, 266f.; Hungarian: MNK I, Dömötör 1992, No. 435; Czech: Dvořák 1978, No. 1360; Slovene: Kosi 1894, 123; Bulgarian: BFP; Greek: Megas 1978; Ukrainian: SUS; Jewish: Noy 1976; Burmese: Htin Aung 1954, 54f.; Chinese: Ting 1978, Nos. 224*, 244; Mexican: Robe 1973; Puerto Rican: Hansen 1957, No. *244**A; West Indies: Flowers 1953, No. 244*; Sudanese: Klipple 1992.

244** See Type 1927.

244*** See Type 244C*.

244A* *The Crane and the Heron* (previously *Crane's Courtship of Heron*). A crane (stork) proposes to a heron. She refuses him. After some thought she goes to the crane, but he sends her away. Then he changes his mind and goes to the heron again, but is refused, etc.

Literature/Variants:
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian: Kecskeméti / Paunonen 1974; German: Nimtz-Wendlandt 1961, No. 37; Greek: Megas 1978; Russian, Byelorussian, Ukrainian: SUS; Chinese: Ting 1978.

244B* *The Two Starving Sparrows.* Two sparrows are starving. One flies away to look for food and finds some cherries. He eats his fill and flies back with some for his companion, but finds he is already dead.

Literature/Variants:
Latvian: Arājs / Medne 1977; Spanish: Camarena / Chevalier 1995ff. I; Bulgarian: BFP.

244C* *The Raven Drowns His Young Who Promise to Aid Him When He Becomes Old.* (Including the previous Type 244***.) He saves only

the one who admits that he will not carry the old bird because he will have to carry his own young [J267.1].

Literature/Variants: Schwarzbaum 1979, xxxix not. 10; EM 11,1 (2003) 132–135 (P. Kippar).
Finnish: Rausmaa 1982ff. V, No. 193; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian: Kecskeméti / Paunonen 1974; Rumanian: Gaster 1915, 294f.; Bulgarian: BFP; Ukrainian: SUS; Jewish: Jason 1975, Noy 1976.

245 ***The Tame Bird and the Wild Bird.*** A tame bird advises the wild bird to look about him. The wild bird is shot [L451.1]. Cf. Type 112.

Literature/Variants:
Finnish: Rausmaa 1982ff. V, Nos. 194, 195; Estonian: Kippar 1986; Lithuanian: Kerbelytė 1999ff. I; French: Cifarelli 1993, No. 19; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, Nos. 12, 14, Cardigos (forthcoming); Chinese: Ting 1978; Egyptian: El-Shamy 2004.

245* See Type 68*.

246 ***Two Birds*** (previously ***The Hunter Bends the Bow***). When a hunter bends his bow, one bird (fish, deer) flies away. The other one remains and is shot [J641.1].

Remarks: Documented in the Arabian version of *Kalila and Dimna* and in the 13th century by the Persian-speaking Ğalāloddin Rumi, *Masnavi-ye maʿnavi* (IV, 2202).
Literature/Variants: Chauvin 1892ff. II, 88 No. 26, III, 59 No. 21; Dicke / Grubmüller 1987, Nos. 140, 279; cf. Marzolph / Van Leeuwen 2004, No. 239.
Finnish: Rausmaa 1982ff. V, No. 196; French: Cifarelli 1993, Nos. 140, 415; Puerto Rican: Hansen 1957, No. 246**A.

247 ***Each Mother Likes Her Own Children Best*** (previously ***Each Likes his Own Children Best***). This tale exists chiefly in two different forms:

(1) A partridge asks an owl (raven) to take some food to its child at school. The owl wants to know how to recognize the child and the partridge answers that its child is the most beautiful. But the owl considers its own child as most beautiful and gives it the food.

(2) A snipe asks an eagle (hawk, wolf, sportsman) to spare its young, saying that they are easily recognized as the prettiest in the forest. The eagle eats only the ugliest little birds it can find. They are the young snipes [T681].

Remarks: Early variants often feature a female monkey and Jupiter (Aesopic fable [Perry 1965, 486 No. 364]). Popular as a proverbial phrase.
Literature/Variants: Dähnhardt 1907ff. II, 242–250; Pedersen / Holbek 1961f. II, No. 164; Tubach 1969, No. 4873; Schwarzbaum 1979, 275–280; Görög-Karady

1983; Dicke / Grubmüller 1987, Nos. 12, 134; Kvideland 1987, 235; EM 7 (1993) 1258–1264 (C. Schmitt); Adrados 1999ff. III, Nos. M. 431, not-H. 247.
Finnish: Rausmaa 1982ff. V, No. 197; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Danish: Kristensen 1896, No. 93; Icelandic: Kvideland / Eiríksson 1988, No. 4; Irish: Ó Súilleabháin / Christiansen 1963; French: Cifarelli 1993, No. 276; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Neugaard 1993, No. T681.2*; Portuguese: Braga 1987 II, 247f., 248, Cardigos (forthcoming); Dutch: Schippers 1995, No. 4; Italian: Cirese / Serafini 1975; Maltese: Ilg 1906 I, No. 69, Mifsud-Chircop 1978; Hungarian: MNK I; Macedonian: Miliopoulos 1955, 76; Bulgarian: BFP, No. 247, cf. Nos. *247A, *247B; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Jewish: Haboucha 1992; Kurdish: cf. Džalila et al. 1989, No. 187; Iranian: Marzolph 1994, 290ff.; Indian: Thompson / Roberts 1960; Polynesian: Wilbert / Simoneau 1992, No. T681; Mexican: Robe 1973; Brazilian: Alcoforado / Albán 2001, No. 14.

248 *The Dog and the Sparrow.* A man inadvertently runs over a dog, the friend of a sparrow. The sparrow takes vengeance and annoys the man. He tries to kill it but, in so doing, he kills his horse or destroys his cargo. The man catches the bird and devours it alive. When the bird looks out from his backside or his mouth, his wife tries to kill it. Instead, she hurts or kills her husband [cf. F912; N261, cf. L315.7]. Cf. Types 223, 1586, and 2042.

Combinations: 56B, 61, and 715.
Remarks: Documented in the early 19th century.
Literature/Variants: Chauvin 1892ff. II, 204 No. 58; BP I, 515–519; Legros 1962, 95; Schwarzbaum 1964, 193; Schwarzbaum 1979, 527; Röhrich 1990, 14–16; EM 6 (1990) 1354–1358 (V. I. Sanarov).
Finnish: Rausmaa 1982ff. V, No. 198; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Scottish: Bruford / MacDonald 1994, No. 29; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III; Spanish: Espinosa 1946f., No. 61; Dutch: Kooi 2003, No. 106; Flemish: Meyer 1968; German: Findeisen 1925, No. 28, Neumann 1971, No. 51, Grimm KHM / Uther 1996 I, No. 58; Italian: Cirese / Serafini 1975, De Simone 1994, No. 42b; Hungarian: MNK I; Czech: Sirovátka 1969, No. 37; Slovakian: Polívka 1923ff. V, cf. 132f., 141ff., Gašparíková 1991f. I, No. 140; Croatian: Vujkov 1953, 232ff.; Macedonian: Tošev 1954, 152ff.; Rumanian: Schullerus 1928; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Ossetian: Britaev / Kaloev 1959, 13f.; Bashkir: Kralina 1961, No. 40; Kurdish: cf. Džalila et al. 1989, No. 158; Siberian: Kontelov 1956, 28ff.; Kazakh: Sidel'nikov 1952, 173f.; Kara-Kalpak: Volkov 1959, 62ff.; Tuva: cf. Taube 1978, No. 46; Dominican, Puerto Rican: Hansen 1957.

248A *The Elephant and the Lark.* An elephant tramples a lark's nest. The lark's friends take revenge. The frog croaks and causes the elephant to fall into a dry pool, the crow pecks out the elephant's eyes, and the bees sting the elephant to death.

Remarks: Documented in the Indian *Jātaka* (cf. No. 357).
Literature/Variants: Schwarzbaum 1979, 529 not. 4.
Jewish: Jason 1965; Turkmen: Stebleva 1969, No. 5; Tadzhik: STF, No. 83; Indian: Bødker 1957a, No. 32, Thompson / Roberts 1960; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978.

248A* See Type 223.

250 ***Swimming Match of the Fish.*** The fish have a race, and the smaller one wins. The perch hangs on to the tail of the salmon and is the winner [K11.2]. Cf. Types 221A, 275B.

Literature/Variants: Dähnhardt 1907ff. IV, 91–93, 192; BP III, 354f.; Dekker et al. 1997, 155–158; EM: Wettschwimmen der Fische (in prep.).
Finnish: Rausmaa 1982ff. V, Nos. 199–201; Finnish-Swedish: Hackman 1917f. I, Nos. 45, 46(8); Latvian: Arājs / Medne 1977; Lappish: Poestion 1886, No. 4, Qvigstad 1927ff. III, 51; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Frisian: Kooi 1984a; Flemish: Mont / Cock 1927, No. 33; Tadzhik: cf. STF, Nos. 15, 53; West Indies: Flowers 1953.

250A ***The Flounder's Crooked Mouth.*** The fish have a race to elect their king. This tale exists chiefly in two different forms:

(1) The flounder cries out in jealousy because the herring is winning [A2252.4].

(2) The flounder makes a discourteous remark to God [A2231.1.2]. It is punished by having its mouth made crooked. Cf. Type 221.

Literature/Variants: Dähnhardt 1907ff. II, 252f., III, 24f., IV, 192–197; BP III, 284f.; EM 4 (1984) 1373f. (H. Lixfeld); Dekker et al. 1997, 189–191; Uther 2001.
Finnish: Aarne 1912a, No. 117; Estonian: Kippar 1986; Livonian: Loorits 1926; Lithuanian: Basanavičius / Aleksynas 1993f., Nos. 1, 28, 200; Norwegian: Hodne 1984, 182 No. 117; Irish: Ó Súilleabháin / Christiansen 1963; Dutch: Kooi 2003, No. 103; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 211; German: Tomkowiak 1993, 243, Grimm KHM / Uther 1996 III, No. 172, Hubrich-Messow 2000, Berger 2001; Yakut: Ėrgis 1967, No. 63; Chinese: Ting 1978; Brazilian: Cascudo 1955a, 375ff.

253 ***The Fish in the Net.*** (Including the previous Type 253*.) The little fish slip through the mesh; the big ones are caught [L331].

Remarks: Aesopic fable (Perry 1965, 479 No. 282).
Literature/Variants: Schwarzbaum 1979, 166 not. 6.
Finnish: Rausmaa 1982ff. V, No. 203; Lithuanian: Kerbelytė 1999ff. I; Lappish: Bartens 2003, No. 17; Rumanian: cf. Schullerus 1928, No. 254*; Ukrainian: SUS.

253* See Type 253.

275 ***The Race between Two Animals*** (previously ***The Race of the Fox and the Crayfish***). See Types 275A–275C, 275C*. Cf. Types 103C*, 221, 221A, 221B, 250, 1072, and 1074.

275A ***The Race between Hare and Tortoise*** (previously ***Hare and Tortoise Race: Sleeping Hare***). In a race between a fast animal (hare) and a slow animal (tortoise, toad), the fast animal sleeps on the road because it thinks it has plenty of time. The slow animal is able to pass it and wins the race by its endurance [K11.3].

Remarks: Aesopic fable (Perry 1965, 465 No. 226). Sometimes combined with etiological legends.
Literature/Variants: Dähnhardt 1907ff. IV, 46–48, 96f.; Dähnhardt 1908, 10–46; BP III, 339–343; Takehara 1978; Schwarzbaum 1979, 236f.; Dicke / Grubmüller 1987, No. 256; Dekker et al. 1997, 155–158; Adrados 1999ff. III, No. H. 254; Ghosh 1999; EM: Wettlauf der Tiere (in prep.).
Estonian: Kippar 1986, No. 205; Swedish: Liungman 1961, Nos. 275, 1074; Norwegian: Hodne 1984; French: Cifarelli 1993, No. 295; Spanish: RE 6 (1966) 467f., Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003, Nos. 275A, cf. 275C*; Frisian: Kooi 1984a; Flemish: Meyer 1968, Lox 1999a, No. 2; German: Tomkowiak 1993, 217, cf. Uther 1990a, No. 66; Ladinian: Decurtins 1896ff. II, No. 96; Italian: Cirese / Serafini 1975; Hungarian: Dömötör 1992, No. 429; Macedonian: Piličkova 1992, 75 No. 8; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I, No. 275; Turkish: Spies 1967, No. 8; Chinese: Ting 1978; Laotian: Lindell et al. 1977ff. III, 122f.; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; African American: Dance 1978, No. 438; Mayan: Peñalosa 1992; West Indies: Flowers 1953, 494; Egyptian: El-Shamy 2004; Nigerian: Walker / Walker 1961, 45f.

275B ***The Race of the Fox and the Crayfish.*** The crayfish (crab, frog, toad, tick, chameleon) hangs on to the fox's tail and wins [K11.2].

In some Asian variants the animals have a jumping contest. The smaller animal hangs on to the bigger and wins. Cf. Types 221A, 250.

Combinations: 9, 9A.
Remarks: Documented in a German manuscript in the 13th century.
Literature/Variants: Dähnhardt 1907ff. IV, 72–91; Dähnhardt 1908, 10–46; BP III, 339–341, 350–354; Anderson 1927ff. II, No. 42; Schwarzbaum 1968, 364; Takehara 1978; Schwarzbaum 1979, 45 No. 12, 236, 238 not. 12; Dicke / Grubmüller 1987, No. 197; Dekker et al. 1997, 155–158; EM: Wettlauf der Tiere (in prep.).
Finnish: Rausmaa 1982ff. V, No. 204; Estonian: Kippar 1986, No. 275; Livonian: Loorits 1926, No. 275A; Latvian: Arājs / Medne 1977, No. 275; Lithuanian: Kerbelytė 1999ff. I, No. 275; Lappish, Wotian: Kecskeméti / Paunonen 1974, No. 275; Syrjanian: Rédei 1978, No. 220; Swedish: Liungman 1961, Nos. 275, 1074; Norwegian: Hodne 1984, No. 275; Irish: Ó Súilleabháin / Christiansen 1963, No. 275; French: Delarue / Tenèze 1964ff. III, No. 275, Cifarelli 1993, No. 295; Spanish: RE 6 (1966) 468f., Camarena / Chevalier 1995ff. I, No. 275, González Sanz 1996, No. 275; Basque: Camarena / Chevalier 1995ff. I, No. 275; Catalan: Oriol / Pujol 2003, No. 275; Frisian: Kooi 1984a, No. 275; Flemish: Meyere 1925ff., No. 396, Lox 1999a, No. 2; Walloon: Laport 1932, No. 275A; German: Tomkowiak 1993, 212f., Hubrich-Messow 2000, Nos. 275, 275A, Berger 2001, No. 275; Italian: Cirese / Serafini 1975, No. 275; Czech: Sirovátka 1969, No. 40; Slovakian: Gašparíková 1991f. II, No. 459; Slovene: Matičetov 1973, 175f.; Macedonian: Vražinovski 1977, No. 54; Bulgarian: BFP, No. 275; Greek: Megas 1978, No. 275; Polish: Krzyżanowski

1962f. I, No. 275; Sorbian: Nedo 1956, 102 No. 19; Russian, Byelorussian, Ukrainian: SUS, No. 275; Turkish: Eberhard / Boratav 1953, No. 4 (3); Yakut: Doerfer 1983, No. 57; Kazakh: Sidel'nikov 1958ff. I, 195f.; Kara-Kalpak: Reichl 1985, 16ff.; Tadzhik: STF, Nos. 15, 53; Mongolian: Lőrincz 1979, No. 275; Aramaic: Lidzbarski 1896, No. 9; Chinese: Ting 1978, No. 275; Korean: Choi 1979, No. 35; Cambodian: Gaudes 1987, Nos. 15, 19; Malaysian: Hambruch 1922, No. 5; Indonesian: Kratz 1973, No. 43; Japanese: Ikeda 1971, Nos. 275, 275B, cf. No. 275C; US-American: Thompson 1919, 441; African American: Baer 1980, 155; Mexican: Robe 1973, No. 275; Puerto Rican: Hansen 1957, No. 275*A; South American Indian: Koch-Grünberg / Huppertz 1956, 170ff.; Mayan: Peñalosa 1992, No. 275; Chilean: Pino Saavedra 1987, Nos. 17, 20; Argentine: cf. Hansen 1957, No. **67B; West-Indian: Flowers 1953, No. 275; Guinean: Klipple 1992, No. 275; Benin: Wekenon Tokponto 2003, 138ff.; East African: Arewa 1966, No. 1180, Klipple 1992, No. 275; Sudanese, Angolan: Klipple 1992, No. 275; South African: Coetzee et al. 1967, No. 285; Malagasy: Haring 1982, Nos. 2.3.275, 7.275, Klipple 1992, No. 275.

275C *The Race between Hare and Hedgehog.* (Including the previous Type 275A*.) The slower animal outwits the faster. The hedgehog (tortoise, mussel, snail) asks a relative (his wife) to wait at the other end of the race course or several relatives are placed along the course. The hare (fox, jackal) runs from one end to the other until he is completely exhausted [K11.1]. Cf. Type 1074.

Remarks: Published 1840 in northern Germany. Localized in Buxtehude and widely disseminated through L. Bechstein (Bechstein / Uther 1997 I, No. 60). Sometimes combined with etiological legends.
Literature/Variants: Dähnhardt 1907ff. IV, 48–72; Dähnhardt 1908, 10–46; BP III, 339–341, 343–350; Perry 1965, 465 No. 226; Takehara 1978; Schwarzbaum 1979, 237; Dicke / Grubmüller 1987, No. 256; Schindler 1993, 26–29; Dekker et al. 1997, 155–158; Ghosh 1999; EM: Wettlauf der Tiere (in prep.).
Finnish: Rausmaa 1982ff. V, No. 205; Finnish-Swedish: Hackman 1917f. I, No. 23; Estonian: Kippar 1986, No. 275A*; Latvian: Arājs / Medne 1977, No. 275A*; Lithuanian: Kerbelytė 1999ff. I, No. 275A*; Swedish: Liungman 1961, Nos. 275, 1074; English: Briggs 1970f. A I, 108f.; French: Cifarelli 1993, No. 295; Spanish: Camarena / Chevalier 1995 ff. I, No. 275D; Portuguese: Soromenho / Soromenho 1984f. I, Nos. 38, 93, 94, 96, Cardigos (forthcoming), No. 275D; Dutch: Kooi 2003, No. 105; Frisian: Kooi 1984a, No. 275A*; Flemish: Meyer 1968, No. 1074; German: Ranke 1966, No. 10, Tomkowiak 1993, 217, Grimm KHM / Uther 1996 III, No. 187, Hubrich-Messow 2000, Nos. 275, 275A; Italian: Cirese / Serafini 1975, No. 275A*; Maltese: Mifsud-Chircop 1978, No. 1074; Hungarian: MNK I, No. 275A*; Slovene: Flere 1931, 152ff.; Greek: Megas 1978, No. 275A*; Polish: Krzyżanowski 1962f. I, No. 275; Byelorussian, Ukrainian: SUS, No. 275A*; Turkish: Spies 1967, No. 38; Gypsy: MNK X 1, No. 275A*; Ossetian: Bjazyrov 1958, No. 31; Buryat: Lőrincz 1979, No. 275E*; Tuva: Taube 1978, No. 7; Iraqi: Nowak 1969, No. 19; Iranian: Lorimer / Lorimer 1919, No. 46; Burmese: Htin Aung 1954, 3f., Esche 1976, 436ff.; Cambodian: Sacher 1979, 91ff.; Malaysian: Hambruch 1922, Nos. 6, 18; Micronesian: Mitchell 1973, No. 11; North American Indian: Bierhorst 1995, No. 193; African American: Baer 1980, 44f.; Mayan: Laughlin 1977, 44ff., 340f., 377f.; Cuban, Puerto Rican: Hansen 1957, No. 275*A; South American Indian: Koch-

Grünberg / Huppertz 1956, 170ff., Hissink / Hahn 1961, Nos. 278, 279; Ecuadorian: Carvalho-Neto 1966, No. 43; Peruvian, Argentine: Hansen 1957, No. 275*A; Egyptian, Algerian, Moroccan: El-Shamy 2004; East African: Kohl-Larsen 1976, 35ff.; South African: Coetzee et al. 1967, No. 1074, Schmidt 1989 II, No. 480; Malagasy: Haring 1982, No. 2.3.1074.

275A* See Type 275C.

275C* ***The Race of Frog and Snail.*** The snail wins the race because the frog cannot pass a gate on the road and has to wait. The snail crawls over it.

Literature/Variants: Dekker et al. 1997, 155–158.
Spanish: González Sanz 1996; Catalan: cf. Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, No. 22, Cardigos (forthcoming); Dutch: Sinninghe 1943, No. 275*, Cox-Leick / Cox 1977, No. 65; Walloon: Laport 1932, No. *275D; Italian: Cirese / Serafini 1975.

276 ***The Crab Walks Backward: Learned from His Parents.*** The father (mother) of a crab wants to oblige its child to walk straight. The child answers that the parent should walk straight first [J1063.1, U121.1].

Remarks: Aesopic fable (Perry 1965, 482 No. 322). Also known through Greek and Latin proverbs.
Literature/Variants: Pedersen / Holbek 1961f. II, No. 156; Tubach 1969, No. 1311; Schwarzbaum 1979, L not. 107; Röhrich 1991ff. II, 885f.; Almqvist 1982f.; Dicke / Grubmüller 1987, No. 364; EM 8 (1996) 373f. (J. van der Kooi); Adrados 1999ff. III, Nos. H. 211, M. 80.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; French: Cifarelli 1993, No. 183; Spanish: Chevalier 1983, No. 26, Goldberg 1998, No. J1063.1; Catalan: Neugaard 1993, No. J1063.1; Dutch: Schippers 1995, No. 186; German: Zincgref / Weidner III (1653) 219a, (1655) V, 58b, Gerlach, Eutrapeliarum I (1656) No. 634, II, No. 594, Vademecum II (1786) No. 380 (EM archive), Tomkowiak 1993, 222; Hungarian: MNK I; Czech: Dvořák 1978, No. 1311; Bulgarian: BFP; Polish: Krzyżanowski 1962f. I, No. 275A; Japanese: Inada / Ozawa 1977ff.; Mayan: Peñalosa 1992; Central African: Lambrecht 1967, No. 1040.

276** See Type 282C*.

277 ***The King of the Frogs.*** When the frogs (ants) ask God (Jupiter) for a king, he throws a log into the water. They are unhappy. God sends a crane (stork, snake) to be the king and it eats up the frogs. They regret that they were not satisfied with their first king [J643.1]. Cf. Type 231**.

Remarks: Aesopic fable (Perry 1965, 429 No. 44).
Literature/Variants: Dähnhardt 1907ff. IV, 271f.; Jacobsen 1952; Pedersen / Holbek 1961f. II, No. 54; Tubach 1969, Nos. 292, 2221; Schütze 1973, 81–87; Schwarzbaum

1979, 141–152, 523; Dicke / Grubmüller 1987, No. 162; EM 5 (1987) 408–410 (R. W. Brednich); Adrados 1999ff. III, Nos. H. 44, M. 375, S. 260; cf. Marzolph / Van Leeuwen 2004, No. 243.
Finnish: Rausmaa 1982ff. V, No. 206; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Irish: Ó Súilleabháin / Christiansen 1963, No. 277*; French: Cifarelli 1993, No. 228; Spanish: Chevalier 1983, No. 27, Goldberg 1998, No. J643.1; Dutch: Schippers 1995, No. 171; Flemish: Meyere 1925ff. V, No. 320; German: Rehermann 1977, 134f., 272 No. 27, Tomkowiak 1993, 210; Hungarian: MNK I, Dömötör 1992, No. 374; Czech: Dvořák 1978, No. 2221; Jewish: Noy 1976; Malagasy: Haring 1982, No. 2.4.277.

277A *The Frog Tries in Vain to be as Big as the Ox.* He puffs himself up until he bursts [J955.1]. Cf. Type 228.

Remarks: Aesopic fable (Perry 1965, 488 No. 376).
Literature/Variants: Pedersen / Holbek 1961f. II, No. 73; Tubach 1969, No. 2219; Schwarzbaum 1979, 162 not. 15; Hall 1979; Dicke / Grubmüller 1987, No. 168; EM 5 (1987) 401–404 (I. Tomkowiak); Adrados 1999ff. III, Nos. M. 374, not-H. 273, not-H. 308.
Finnish: Rausmaa 1982ff. V, No. 206; Finnish-Swedish: Hackman 1917f. I, No. 43; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian: Kecskeméti / Paunonen 1974; French: Cifarelli 1993, No. 221; Spanish: Chevalier 1983, No. 28, Goldberg 1998, No. J955.1; Catalan: Neugaard 1993, No. J955.1; Portuguese: Martinez 1955, No. J955.1; Dutch: Schippers 1995, No. 175; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 53, Tomkowiak 1993, 211; Italian: Cirese / Serafini 1975; Hungarian: MNK I, Dömötör 1992, No. 373; Czech: Dvořák 1978, No. 2219; Slovene: Kosi 1894, 107f.; Serbian: Čajkanović 1929, No. 17; Bulgarian: BFP; Greek: Megas 1978; Ukrainian: SUS; Ossetian: Christensen 1921, No. 2; Siberian: Radloff 1866ff. I, 215f.; Indian: Bødker 1957a, No. 848; Chinese: Ting 1978, No. 277A, cf. No. 277*; Filipino: Wrigglesworth 1993, No. 46; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; French-American: Ancelet 1994, No. 14; African American: Dorson 1967, No. 212; Mexican: Robe 1973; Mayan: Peñalosa 1992; East African: Klipple 1992, 380; Ethiopian: Müller 1992, No. 38.

278 *The Frog and the Mouse Tied Together* (previously ***Rat and Frog Tie Paws Together to Cross Marsh***). A frog (toad) ties its feet to those of a mouse in order to cross a lake (marsh). On the way, the frog almost drowns the mouse. A falcon carries them off and eats them both [J681.1]. Cf. Types 78, 78A.

Remarks: Aesopic fable (Perry 1965, 490f. No. 384).
Literature/Variants: Chauvin 1892ff. II, 123 No. 117; Clark 1912; Pedersen / Holbek 1961f. II, Nos. 29, 35; Tubach 1969, No. 3425; Schwarzbaum 1979, iv, 6–9; Pope 1979; Dicke / Grubmüller 1987, No. 167; Adrados 1999ff. III, Nos. H. 302, M. 312; EM: Tiere aneinandergebunden (in prep.).
Finnish: Rausmaa 1982ff. V, No. 207; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; French: Cifarelli 1993, No. 221; Spanish: Goldberg 1998, No. J681.1; Catalan: Neugaard 1993, No. J681.1; Portuguese: Martinez 1955, No. J681.1; Dutch: Schippers 1995, No. 173; German: Moser-Rath 1964, No. 224, Neumann

1971, No. 54, Tomkowiak 1993, 210; Hungarian: MNK I; Czech: Dvořák 1978, No. 3425; Bulgarian: BFP; Greek: Megas 1978; Ukrainian: SUS; Tadzhik: STF, Nos. 229, 280; Afghan: Lebedev 1986, 212ff.; Indian: Bødker 1957a, No. 1004, Jason 1989; Indonesian: Vries 1925f. I, No. 48; Moroccan: El-Shamy 2004.

278A ***The Frog Persists in Living in Puddle on Road.*** A frog disregards the advice of another frog to move with him to a lake. He is run over [J652.1, cf. J1064.1].

Remarks: Aesopic fable (Perry 1965, 433f. No. 69).
Literature/Variants: Dicke / Grubmüller 1987, No. 169; EM 5 (1987) 407 (I. Tomkowiak).
French: cf. Cifarelli 1993, No. 227; Spanish: Camarena / Chevalier 1995ff. I, Goldberg 1998, No. J1064; Portuguese: Cardigos (forthcoming); Swiss: EM 7 (1993) 869; Greek: Megas 1978; Georgian: cf. Kurdovanidze 2000, No. 232; Indian: Bødker 1957a, No. 1025; Japanese: Ikeda 1971; Costa Rican: Robe 1973; Mayan: Peñalosa 1992.

278A* ***Frogs Decide Not to Jump into the Well.*** When their spring dries up, the frogs consider jumping into a well. They decide that the well may also dry up and they would be unable to get out [J752.1].

Remarks: Aesopic fable (Perry 1965, 429 No. 43).
Literature/Variants: Dicke / Grubmüller 1987, No. 161.
Latvian: Arājs / Medne 1977; French: Cifarelli 1993, No. 226; Italian: Cirese / Serafini 1975.

278C* See 150A*.

279* ***The Snake Trying to Surround the Crab Refuses to Straighten Himself Out.*** A snake and a crab want to live together, but the snake surrounds the crab too closely. The crab objects and kills it. Then the snake straightens itself out and the crab thinks, they can be friends [J1053].

Remarks: Aesopic fable (Perry 1965, 458f. No. 196).
Literature/Variants: Megas 1960; Schwarzbaum 1979, 35 not. 3; Dicke / Grubmüller 1987, No. 365; Adrados 1999ff. III, Nos. H. 211, M. 80.
French: Cifarelli 1993, No. 469; Greek: Megas 1978.

280 ***The Ant Carries a Load as Large as Himself.*** An ant and a raven (bear) have a contest to see if they can each carry a load as large as themselves up into a tree. The ant wins [A2251.1].

Often combined with an etiological explanation (why the raven lays its eggs in March, why the bear eats ants).

Literature/Variants: Dähnhardt 1907ff. III, 143f.
Finnish: Rausmaa 1982ff. V, Nos. 208, 209; Estonian: Kippar 1986; Lithuanian:

Aleksynas 1974, No. 21; Polish: Krzyżanowski 1962f. I; Byelorussian, Ukrainian: SUS.

280A *The Ant and the Cricket* (previously *The Ant and the Lazy Cricket*). During the summer, an ant collects food for the winter while a cricket (grasshopper) sings. In the winter, the cricket asks for food from the ant, but it refuses to help and advises the cricket to dance [J711.1].

Remarks: Aesopic fable (Perry 1965, 443 No. 112).
Literature/Variants: Chauvin 1892ff. III, 58 No. 19; Seemann 1923, 103–122; Pauli / Bolte 1924 II, No. 845; Wesselski 1936b, 180–182; Anhegger 1949; Pedersen / Holbek 1961f. II, No. 110; Schwarzbaum 1968, 463; Périvier 1969; Schwarzbaum 1979, 101–106; Dicke / Grubmüller 1987, No. 35, cf. No. 60; Kruse 1990; EM 6 (1990) 161f. (S. Vida); Adrados 1999ff. III, Nos. H. 114, M. 463.
Finnish: Rausmaa 1982ff. V, No. 210; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kohl-Larsen 1975, 180f.; Karelian: Kecskeméti / Paunonen 1974; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963, No. 249; French: Cifarelli 1993, No. 214, cf. No. 43; Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996, Goldberg 1998, No. J711.1; Basque: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, Nos. 4, 5, Cardigos (forthcoming); Dutch: Tinneveld 1976, No. 208, Schippers 1995, Nos. 187, 372; Flemish: Meyer 1968; German: Rehermann 1977, 135, 269 No. 20, Tomkowiak 1993, 202f.; Italian: Cirese / Serafini 1975; Hungarian: MNK I, Dömötör 1992, No. 431; Czech: Dvořák 1978, No. 261*; Slovene: Matičetov 1973, No. 47; Serbian: Karadžić 1959, No. 153; Croatian: Bošković-Stulli 1959, No. 4; Rumanian: Stroescu 1969 II, No. 5080; Bulgarian: BFP; Greek: Megas 1978; Ukrainian: SUS; Jewish: Jason 1975, Noy 1976; Ossetian: Christensen 1921, No. 11; Tadzhik: STF, No. 240; Georgian: Kurdovanidze 2000; Cambodian: Nevermann 1956, 160; New Zealand: Kirtley 1971, No. J711.1; North American Indian: Thompson 1919, 451; French-American: Ancelet 1994, No. 15; Spanish-American: Robe 1973; Mayan: Peñalosa 1992; Moroccan: El-Shamy 2004; Guinean: Klipple 1992, No. 249; East African: Klipple 1992; Congolese: Klipple 1992, No. 249.

281 *Miscellaneous Tales of Gnats* (previously *The Gnats and the Horse*). (Including the previous Type 281A*.) This type exists chiefly in four different forms:

(1) Gnats want to kill a horse. When it rolls over, they think they have thrown him [J953.6].

(2) Some gnats apologize for landing on bull's horns. But the bull did not feel their weight [J953.10].

(3) Gnats defeat a lion but are killed in a spider web [L478].

(4) A man cannot chase a buffalo away from a mud hole. A gnat succeeds [L315.6]. (Previously Type 281A*.)

Remarks: The second and the third forms are Aesopic fables (Perry 1965, 448 No. 137, 473 No. 255).

Literature/Variants: Schwarzbaum 1964, 194; Schwarzbaum 1979, 314 not. 9, 371–375; Dicke / Grubmüller, Nos. 154, 157; Marzolph 1992 II, No. 53.
Finnish: Rausmaa 1982ff. V, No. 211; Estonian: Kippar 1986, Nos. 281, 281C; Latvian: Arājs / Medne 1977; French: Cifarelli 1993, Nos. 91, 485; Goldberg 1998, No. J953.10.1.1*; Rumanian: Schullerus 1928, No. 212*; Greek: Megas 1978, No. 281A*; Russian, Byelorussian, Ukrainian: SUS, No. 281A*; Jewish: Noy 1976; Georgian: cf. Kurdovanidze 2000, No. 281A*; Iraqi: Jason 1988a, No. 281A*; Indian: Bødker 1957a, Nos. 859, 861; Chinese: Ting 1978, No. 281A*; Indonesian: Vries 1925f. II, 405 No. 136.

281A* See Type 281.

282A* *The Flea and the Fly.* (Including the pevious Type 293F*.) The two insects (often an insect and an illness, or two illnesses like fever or gout, also with spider and mucus or mucus and excrement) meet and complain about their lives. The flea is unhappy in the country (with poor people) and the fly in the city (with rich people), so they switch places and are content [J612.1].

Remarks: Aesopic fable (Perry 1965, 535 No. 587). Documented by Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 59).
Literature/Variants: ZfVk. 15 (1905) 105; Wesselski 1909, No. 75; Tubach 1969, No. 2080; Schwarzbaum 1979, 527f.; EM 4 (1984) 1281–1284 (H.-J. Uther); Dicke / Grubmüller 1987, No. 137.
Estonian: Kippar 1986, Nos. 282A*, 293F*; Latvian: Arājs / Medne 1977, No. 293F*; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); French: Cifarelli 1993, No. 220; Portuguese: Soromenho / Soromenho 1984f. I, No. 1, Cardigos (forthcoming), No. 293F*; Frisian: Kooi 1984a, No. 283C*; Flemish: Meyer 1968, No. 286; German: Wossidlo / Henßen 1957, No. 23, Moser-Rath 1964, No. 205, Benzel 1965, No. 122; Hungarian: MNK I, Nos. 287A*, 287B*, 293F*; Czech: cf. Dvořák 1978, No. 2088*, Jech 1984, No. 8; Slovakian: Gašparíková 1981a, 212f.; Rumanian: Schullerus 1928, No. 287*; Bulgarian: BFP, Nos. 282A*, *282A**; Greek: Megas 1978; Polish: Krzyżanowski 1962f. I, No. 299; Russian, Byelorussian, Ukrainian: SUS; Ossetian: Benzel 1963, 31ff.; Mordvinian: Paasonen / Ravila 1938ff. IV, 835f.

282B* *Conversation of Fly and Flea.* A flea and a fly talk about their lives. The flea is hunchbacked because he crawls under rags all night long on the sleeping man. The fly has swollen eyes because he laughs so much over man's unsuccessful efforts to catch him [A2332.1.2].

Literature/Variants: Dähnhardt 1907ff. III, 19.
Estonian: Kippar 1986; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Dutch: Burger 1993, 146; Hungarian: MNK I; Rumanian: Schullerus 1928, No. 288*; Bulgarian: BFP; Russian, Ukrainian: SUS.

282C* *The Louse Invites the Flea.* (Including the previous Type 276**.) A louse invites a flea to spend the night. The flea bites a sleeping person and jumps away. The sleeper searches his bed, finds the louse,

and kills it [J2137.1]. Sometimes the flea and the bedbugs are killed too. Cf. Types 282A*, 282B*, 283.

Remarks: Indian and Arabian origin, e.g. *Hitopadeśa* (III, No. 4b) and *Kalila and Dimna*. Documented in Europe by John of Capua, *Directorium humanae vitae* (II,12) in the 13th century.

Literature/Variants: Chauvin 1892ff. II, 89 No. 27, 197, No. 29; Schwarzbaum 1964, 194; Kooi 1979a, 76f.; Dicke / Grubmüller 1987, No. 371; EM 8 (1996) 793–795 (H.-J. Uther); cf. Marzolph / Van Leeuwen 2004, No. 52.

Finnish: Rausmaa 1982ff. V, No. 212; Estonian: Kippar 1986; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925, No. 276**; French: Cifarelli 1993, No. 419; Spanish: Goldberg 1998, No. J2137.1; Hungarian: MNK I; Czech: Dvořák 1978, No. 2088*; Mongolian: Lőrincz 1979, No. 282D*; Syrian: El-Shamy 2004, Nos. 276**, 282C*; Indian: Bødker 1957a, No. 895, Thompson / Balys 1958, No. J2137.1; Chinese: Ting 1978; Egyptian: El-Shamy 2004, No. 276**.

282D* ***The Louse and the Flea Spend Night in Woman's Backside and Vagina.*** The next morning they tell each other what happened to them. The woman had sexual intercourse.

Literature/Variants: Legman 1968f. I, 584f., II, 320; Gaignebet 1974, 174–176.

Estonian: Kippar 1986, No. 276B; Norwegian: Hodne 1984, 346f.; French: Hoffmann 1973; Dutch: Meder / Bakker 2001, No. 123; Frisian: Kooi 1984a; Flemish: Loots 1985, 41ff.; German: Heckscher / Simon 1980ff. II,1, 289f.; Greek: Nicolaïdès 1906, No. 25, Orso 1979, No. 277; Russian: Hoffmann 1973; Ukrainian: SUS, No. 113C**; Mayan: Laughlin 1977, 76.

283 ***The Spider and the Fly*** (previously ***Spider Invites Fly to Rest on her Curtain***). (Including the previous Type 283A*.) This tale exists chiefly in two different forms:

(1) A spider invites a fly (wasp) to rest on her "curtain". But it is really her web and she eats the fly [K815.2].

(2) A spider catches many flies and releases one of them so that it can tell the others that the spider is harmless. But when more insects come to the spider's web, the spider eats them.

Literature/Variants: Tubach 1969, Nos. 4569, 4571; Schwarzbaum 1979, 529f.

Spanish: Goldberg 1998, No. K815.2; German: Nimtz-Wendlandt 1961, No. 41; Greek: Megas 1978; Russian: Afanas'ev / Barag et al. 1984f. I, No. 85.

283A* See Type 283.

283B* ***The House of the Fly.*** Fly, mouse, hare, fox, and wolf gather in a mitten (skull). A bear sits down on the mitten and crushes all of them.

Literature/Variants:

Finnish: Rausmaa 1982ff. V, 228; Estonian: Kippar 1986; Latvian: Arājs / Medne

1977; Lithuanian: Kerbelytė 1999ff. I; Slovene: Möderndorfer 1946, 306ff.; Russian, Byelorussian, Ukrainian: SUS.

283D* ***The Spider Laughs at the Silkworm*** for working so slowly. The silkworm replies that his work is valuable, whereas that of the spider is worthless. Cf. Type 137.

Literature/Variants: Schwarzbaum 1979, 529; Dicke / Grubmüller 1987, No. 540; cf. Adrados 1999ff. III, No. S. 330.
Latvian: Arājs / Medne 1977; Dutch: Schippers 1995, No. 370; German: Abraham a. St. Clara, Huy und Pfuy (1707) 134, Kobolt, Scherz und Ernst (1747) 75ff. (EM archive), Tomkowiak 1993, 229.

283H* ***The Dungbeetle Keeps Destroying Eagle's Eggs.*** Finally, the eagle flies up into the sky and lays the eggs on Zeus's lap. The dungbeetle causes Zeus to shake his apron and break the eggs [L315.7].

Remarks: Aesopic fable (Perry 1965, 422 No. 3).
Literature/Variants: Pedersen / Holbek 1961f. II, No. 138; Baker 1969; Thiel 1971; Dicke / Grubmüller 1987, No. 4.
Spanish: Goldberg 1998, No. L315.7; Catalan: Neugaard 1993, No. L315.7.

285 ***The Child and the Snake.*** A child shares its milk with a snake. When the mother sees this, she fears for her child and kills the snake. Soon the child becomes ill and dies [B391.1, B765.6].

Combinations: 285A, 672.
Remarks: Documented in 1519 / 20 by Gottschalk Hollen, *Sermonum opus* (I,51F).
Literature/Variants: BP II, 459–461; Waugh 1960; EM 7 (1993) 1240–1243 (W. Scherf); Schmidt 1999.
Finnish: Rausmaa 1982ff. V, Nos. 213–215; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming), No. 1.2.1.16; Swedish: Liungman 1961; English: Baughman 1966; Frisian: Kooi 1984a; German: Merkelbach-Pinck 1943 II, 305, Tomkowiak 1993, 244, Linhart 1995, 305ff., 580, Grimm KHM / Uther 1996 II, No. 105, Hubrich-Messow 2000, Berger 2001; Swiss: Kuoni 1903, No. 47, Jegerlehner 1913, 268 No. 19, Büchli / Brunold-Bigler 1989ff. I, 195, 486, 757, 777f, 785f.; Austrian: Depiny 1932, 56 nos. 28, 29, Haiding 1965, Nos. 64, 123; Italian: Cirese / Serafini 1975; Hungarian: MNK I; Czech: Tille 1929ff. II 2, 385f.; Slovakian: Gašparíková 1991f. II, Nos. 392, 437; Slovene: Krek 1885, 82f.; Croatian: Treimer 1945, 56f.; Sorbian: Nedo 1956, No. 20; Jewish: Jason 1975; Gypsy: MNK X 1; Dagestan: Chalilov 1965, No. 55; Sri Lankan: Thompson / Roberts 1960; US-American: Baughman 1966; African American: Dorson 1967, No. 145a–c; West-Indian: Flowers 1953; Namibian, South African: Schmidt 1989 II, No. 1780.

285A ***The Man and the Wounded Snake*** (previously ***The Dead Child and the Snake's Tail***). (Including the previous Type 285D.) A snake is fed milk and brings luck (money [B103.0.4.1]) to a man (household). Someone kills (injures) the snake (its young) by mistake (from

greed) and thereafter the snake brings bad luck [B335.1]. Cf. Type 156B*.

Often the man tries to conciliate the snake (bird). It refuses because the pain it suffered cannot be forgiven [J15, W185.6]. Cf. Type 159B.

Remarks: Aesopic fable (Perry 1965, 429f. No. 51). Second part documented in the Indian *Pañcatantra* (III,5).
Literature/Variants: Chauvin 1892ff. II, 94 No. 43, 102 No. 62, 192 No. 8, III, 66 No. 22; BP II, 461f.; Waugh 1960; Pedersen / Holbek 1961f. II, No. 63; Tubach 1969, No. 4251; Schwarzbaum 1979, 123–137; EM 4 (1984) 982–991 (C. Lindahl); Stohlmann 1985, 139–142; Dicke / Grubmüller 1987, No. 410; Marzolph 1992 II, No. 418; cf. Scherf 1995 II, 1398–1401; Adrados 1999ff. III, Nos. H. 51, M. 426.
French: Cifarelli 1993, Nos. 257, 470; Spanish: Goldberg 1998, Nos. J15, W185.6; Catalan: Neugaard 1995, No. B335.1; Dutch: Schippers 1995, No. 238; German: Uther 1990a, No. 44; Italian: Cirese / Serafini 1975; Hungarian: MNK I, No. 285D, Bihari 1980, No. M I.1; Czech: Klímová 1966, No. 1, Dvořák 1978, No. 4251; Serbian: Karadžić 1937, 281 No. 16, Eschker 1992, No. 66; Macedonian: Eschker 1972, No. 19; Bulgarian: BFP, No. 285D; Albanian: Dozon 1881, No. 17; Greek: Megas 1978, No. 285D; Polish: Coleman 1965, 65; Ukrainian: SUS, Nos. 285, 285A; Turkish: Eberhard / Boratav 1953, No. 49; Jewish: Noy 1963a, No. 37, Haboucha 1992, No. 285*D; Gypsy: MNK X 1; Dagestan: Chalilov 1965, No. 85; Turkmen: Stebleva 1969, No. 18; Tadzhik: STF, No. 106; Syrian: Nowak 1969, No. 203, El-Shamy 2004, No. 285D; Lebanese: El-Shamy 2004, No. 285D; Aramaic: Lidzbarski 1896, No. 6; Iranian: Marzolph 1984, No. 285D; Indian: Bødker 1957a, Nos. 220–222, 226; Egyptian: Fadel 1979, No. 16, El-Shamy 2004, No. 285D.

285B *Falling Nut Saves Man from Snake.* A farmer sleeps under a tree and a snake is about to crawl into his mouth. A nut drops from the tree and wakens the farmer, who kills the snake and eats the nut [N652]. Cf. Type 285B*.

Literature/Variants:
Italian: Cirese / Serafini 1975; Spanish: Camarena / Chevalier 1995ff. I; Algerian: Basset 1887, No. 18, El-Shamy 2004.

285D See Type 285A.

285E *The Snake Tries to Bite on a File.* A snake (weasel) bites a sharp metal file and injures its mouth, but the animal thinks that the file shed the blood [J552.3].

Remarks: Aesopic fable (Perry 1965, 431 No. 59, 439 No. 93).
Literature/Variants: Pedersen / Holbek 1961f. II, No. 85; Dicke / Grubmüller 1987, Nos. 436, 589; Powell 1990.
French: Cifarelli 1993, No. 472; Spanish: Goldberg 1998, No. J552.3; Catalan: Neugaard 1993, No. J552.3; Portuguese: Martinez 1955, No. J552.3.

285A* ***The Adder Poisons the Children's Food*** because their mother has thrown away her eggs. The mother puts the eggs back. The adder upsets the pot with the poisoned food.

Literature/Variants: Schwarzbaum 1979, 131, 527.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Bulgarian: BFP; Polish: Krzyżanowski 1962f. I, No. 168; Ukrainian: SUS; Jewish: Jason 1965, Noy 1976, Jason 1988a; Georgian: Kurdovanidze 2000; Lebanese, Egyptian: El-Shamy 2004.

285B* ***The Snake Stays in the Man's Stomach*** (previously ***Snake Enticed out of Man's Stomach***). A man (woman) sleeps under a tree with his mouth open. A snake crawls unnoticed into his body, and he feels sick.

In some variants the snake leaves the body with its young. Sometimes the snake is enticed out of the body with milk (water) [B784.2.1.1, cf. B784.2.1.]. Cf. Type 285B.

Remarks: Indian origin.
Literature/Variants: Schwarzbaum 1968, 457; Schechter 1988, 19–24; Scherf 1995 II, 1389–1391; Schmidt 1999.
Finnish: Jauhiainen 1998, No. Q601; Estonian: Kippar 1986; Scottish: Bruford / MacDonald 1994, No. 85; Irish: Ó Súilleabháin / Christiansen 1963, Baughman 1966, O'Sullivan 1966, No. 7; English: Baughman 1966; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. II, No. 329, Cardigos (forthcoming); Dutch: Burger 1993, 146; Frisian: Poortinga 1976, 131, Kooi 1994, No. 152; German: Hubrich-Messow 2000, No. 285,2–4, Berger 2001, Nos. 285B*, 285B**; Italian: Cirese / Serafini 1975; Polish: Krzyżanowski 1962f. I, No. 286; US-American: Baughman 1966; Spanish-American: TFSP 5 (1926) 62; Iraqi, Persian Gulf, Qatar: El-Shamy 2004; Australian: Seal 1995, 60ff.; Egyptian, Algerian: El-Shamy 2004, Lacoste / Mouliéras 1965 I, No. 11; Moroccan: El-Shamy 2004; Sudanese: El-Shamy 2004; Namibian: Schmidt 1989.

288B* ***The Over-Hasty Toad (Beetle).*** A toad has spent years ascending some steps. On the last step it falls and curses its haste [X1862]. Cf. Types 288B**, 2039.

Remarks: Exemplification of a proverbial phrase (Festina lente; haste makes waste).
Literature/Variants: EM 3 (1981) 1182f. (E. Moser-Rath).
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Spanish: Camarena / Chevalier 1995ff. I, González Sanz 1996; Portuguese: Oliveira 1900ff. II, No. 329, Vasconcellos / Soromenho et al. 1963f. I, Nos. 88, 92, Cardigos (forthcoming); German: Tomkowiak 1993, 288f., Grimm KHM / Uther 1996 III, No. 184, cf. No. 164; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Bulgarian: BFP; Ukrainian: SUS; Argentine: Chertudi 1960f. I, No. 32; West Indies: Flowers 1953, 585; Ethiopian: Müller 1992, No. 60.

288B** *Festina Lente (Haste Makes Waste).* A man asks the way to the next town and is advised not to hurry. When he hurries all the same, a wheel breaks or his horse is injured [L148.1]. Cf. Type 2039.

Remarks: Popular as a proverbial phrase.
Literature/Variants: Pauli / Bolte 1924 I, No. 255; cf. Tubach 1969, No. 877; EM 3 (1981) 1182f. (E. Moser-Rath).
Catalan: Neugaard 1993, No. L148.1; German: Selk 1949, No. 109, Debus 1951, 260ff., Henßen 1957, No. 108.

288C* *The Deliberate Turtle.* A turtle is sent by animals to ask God for rain. After two months, the animals go in search of him. When they speak ill of him, he raises his head from under a rock and rebukes them.

Literature/Variants:
Spanish: Camarena / Chevalier 1995ff. I, Río Cabrera / Pérez Bautista 1998, Nos. 64, 65; Ukrainian: SUS; Puerto Rican: Hansen 1957, No. *288**D.

289 *A Bat, a Diver, and a Thornbush Shipwrecked.* A bat, a thornbush and a diving bird want to be business partners. The bat lends money, the thornbush puts on clothes, and the diving bird brings leather. All are shipwrecked, but survive. Since then the diving bird has been looking in the water for his leather. The thornbush has been looking for its clothes and holds tightly to everyone who passes by. The bat appears only at night to escape its creditors [A2275.5.3, cf. A2471.4, A2491.1].

Remarks: Aesopic fable (Perry 1965, 453 No. 171) explaining the characteristics of animals and objects.
Literature/Variants: Dähnhardt 1907ff. IV, 273f.; Schwarzbaum 1964, 194; Schwarzbaum 1979, 148 not. 18, 228f.; Dicke / Grubmüller 1987, Nos. 145, 146; Adrados 1999ff. III, No. H.181.
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1978, No. 13; French: Cifarelli 1993, No. 106; Dutch: Schippers 1995, No. 409; German: Tomkowiak 1993, 208; Hungarian: MNK I; Slovene: Matičetov 1973, 46ff.; Abkhaz: Bgažba 1959, 177 No. 33; US-American: MacDonald 1982, No. A2275.5.3; Spanish-American: TFSP 12 (1935) 19f.; South American Indian: Wilbert / Simoneau 1992, No. A2491.1

291 *Deceptive Tug-of-War.* A small animal (rabbit, tortoise) challenges two large animals (elephant, hippopotamus, whale) to a tug-of-war and arranges it so that they unwittingly pull against each other (one end of the rope is tied to a tree) [K22].

Literature/Variants: Schmidt 1999.
Indian: Bødker 1957a, Nos. 404, 405; English-Canadian: Fauset 1931, No. 43; African American: Harris 1955, 83ff.; Mexican: Robe 1973; South American Indian: Karlinger / Freitas 1977, No. 28; Mayan: Peñalosa 1992; Peruvian: Hansen

1957, No. **284; Brazilian: Romero / Cascudo 1954, 357ff.; West Indies: Flowers 1953; Nigerian: Schild 1975, No. 53; Central African: Lambrecht 1967, No. 1550.

292 ***The Donkey Tries to Get a Cricket's Voice.*** A donkey asks a cricket what it eats to get such a voice. The answer is "dew". The donkey eats only dew and starves to death [J512.8].

Remarks: Aesopic fable (Perry 1965, 456 No. 184).
Literature/Variants: Schwarzbaum 1964, 194.
Hungarian: MNK I; Greek: Megas 1978.

293 ***The Debate of the Belly and the Members.*** The members accuse the belly of being lazy and gluttonous. They refuse to carry the food but, in so doing, they harm themselves because they all depend on each other [J461.1].

There are variants of this type with different opponents, e.g. house and stone (Serbian) or head and tail of a snake (Babrius / Perry 1965, No. 134).

Remarks: Aesopic fable (Perry 1965, 446f. No. 130), originated in ancient Babylonia.
Literature/Variants: Cf. Chauvin 1892ff. VI, 151 No. 313; Pauli / Bolte 1924 I, No. 399; Nestle 1927; Gombel 1934; Pedersen / Holbek 1961f. II, No. 89; Hale 1968; Schwarzbaum 1968, 356f.; Tubach 1969, No. 570; Hale 1971; Hudde 1974; Schwarzbaum 1979, x, xliv not. 53; Peil 1985; Dicke / Grubmüller 1987, No. 408; EM 8 (1996) 1418–1422 (D. Peil); Adrados 1999ff. III, Nos. H. 132, M. 336.
Estonian: Kippar 1986; Lithuanian: Scheu / Kurschat 1913, 318f.; Faeroese: Nyman 1984; French: Cifarelli 1993, No. 359; Spanish: Goldberg 1998, No. J461.1, *J2135.1.1; Neugaard 1993, Nos. J461.1, *J2135.1.1; Portuguese: Martinez 1955, No. J2135.1.1*; Dutch: Schippers 1995, No. 67; German: Rehermann 1977, 153, 331 No. 32, Tomkowiak 1993, 225; Italian: Cirese / Serafini 1975; Hungarian: MNK I, Dömötör 1992, No. 391; Czech: Dvořák 1978, No. 570; Slovene: Kosi 1894, 9f.; Serbian: Čajkanović 1929, No. 22; Russian: SUS, No. 299**; Jewish: Jason 1965, 1975; Georgian: Kurdovanidze 2000, No. 299*; Palestinian: cf. El-Shamy 2004; Chinese: Ting 1978, Nos. 293, 293A, 293B; Malaysian: Hambruch 1922, No. 35; Indonesian: Vries 1925f. II, 405 No. 139; Japanese: Inada / Ozawa 1977ff.; Spanish-American: TFSP 22 (1949) 108; Egyptian: El-Shamy 2004; Ghanaese: Dorson 1972, 411f.; Ethiopian: Müller 1992, No. 108; Malagasy: Haring 1982, No. 1.2.293.

293B* ***The Mushroom Reviles the Young Oak*** for clinging to it. After three days the mushroom collapses. The oak keeps on growing.

Literature/Variants:
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Danner 1961, 179f., Kerbelytė 1999ff. IV (forthcoming); Lappish: Szabó 1967, No. 32; Bulgarian: cf. BFP, No. *297B*; Byelorussian, Ukrainian: cf. SUS, No. 297B*.

293C* ***The Flies in the Country and in Town*** (previously ***Man and his Associates***). At a meeting town flies (flies from Prussia) say that,

when they fall into the food, they are lifted out with a silver spoon and licked off. The country flies (flies from Lithuania) say that they are thrown away with the contents of the spoon, and always have enough to eat.

Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 216; Lithuanian: Cappeller 1924, No. 5, Basanavičius / Aleksynas 1993f. II, No. 87, Kerbelytė 1999ff. IV (forthcoming); Mordvinian: Kecskeméti / Paunonen 1974; Syrian, Egyptian: El-Shamy 2004.

293D* *The Hops and the Turnips Quarrel.* Hops (bean) and turnip (onion) insult each other. Later they are reconciled and compliment each other. Cf. Type 239E*.

Literature/Variants:
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Norwegian: Hodne 1984; Spanish, Basque: Camarena / Chevalier 1995ff. I; Bulgarian: BFP; Ukrainian: SUS.

293E* *The Grains Talk with One Another.* The barley (corn) would like to go where gold can be found. The wheat answers that it itself is gold.

In some variants the grains insult and praise each other. Cf. Type 293D*.

Literature/Variants:
Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Spanish, Basque: Camarena / Chevalier 1995ff. I; Portuguese: Cardigos (forthcoming); Bulgarian: BFP; Greek: Megas 1978; Russian: SUS.

293F* See 282A*.

293G* *The Hedgehog, the Shilling, and the Gentleman.* A hedgehog finds a shilling which a young gentleman takes away from him. The hedgehog shouts at the man, "Because you have nothing, you took it away from me". The gentleman throws back the shilling. Then the hedgehog shouts, "You gave it back to me because you are afraid".

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Russian: SUS.

294 *The Months and the Seasons.* This miscellaneous type consists of various tales with etiological explanations and symbolic actions, e.g.:

(1) The months invite and threaten each other.

(2) Also variants about the question of which month is the best. The best answer, which is every month has its good characteristics, brings luck to the person who gives it. Cf. Type 480.

Literature/Variants: Scherf 1995 I, 499f., II, 881f.; cf. EM 9 (1999) 772–775 (K. Pöge-Alder).
Estonian: Kippar 1986, Nos. 294, 294A; Latvian: Arājs / Medne 1977; French: Fabre / Lacroix 1973f. II, No. 73; Spanish: Camarena / Chevalier 1995ff. I, Río Cabrera / Pérez Bautista 1998, No. 69; Basque: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, No. 495, Cardigos (forthcoming); Dutch: Sinninghe 1943, 48 No. 9c, ge*; Corsican: Ortoli 1883, 3ff., Massignon 1963, No. 56; Maltese: Mifsud-Chircop 1978; Hungarian: Géczi 1989, No. 55; Rumanian: Bîrlea 1966 III, 458f.; Bulgarian: BFP, Nos. 294, *294A, *294B, *294B*; Greek: Hüllen 1967, 28ff.; Russian, Ukrainian: SUS.

295 *The Bean (Mouse), the Straw, and the Coal.* (Including the previous Type 2034A.) A piece of coal and a straw escape from the fire in a stove. A bean escapes from a pot on top of the fire. They go on a journey. When they have to cross a river, the straw serves as a bridge. The coal burns the straw in two and both fall into the water and drown. The bean laughs at them until it bursts. Someone sews the bean together, and that is why beans have a black stripe [F1025.1, A2741.1, A2793.1, Z41.4.1]. Cf. Types 130, 210.

Combinations: 2034.
Remarks: Documented in the 16th century, e.g. Burkhard Waldis, *Esopus* (III,97).
Literature/Variants: Dähnhardt 1907, 129–133; BP I, 135–137, cf. II, 107; Wesselski 1931,110–114; Dicke / Grubmüller 1987, No. 66; Dekker et al. 1997, 69–74; Schmidt 1999; EM: Strohhalm, Kohle und Bohne (forthcoming).
Finnish: Rausmaa 1982ff. V, No. 217; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Livonian, Syrjanian: Kecskeméti / Paunonen 1974; Danish: Kristensen 1896, No. 27; Faeroese: Nyman 1984; French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. I; Catalan: Oriol / Pujol 2003; Dutch: Sinninghe 1943, No. 295, cf. No. 2041*; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 210; Flemish: Meyer 1968, Lox 1999a, No. 9; German: Tomkowiak 1993, 204f., Kooi / Schuster 1994, No. 258, Grimm KHM / Uther 1996 I, No. 18, Hubrich-Messow 2000; Swiss: Sutermeister 1869, No. 6, Jegerlehner 1913, 142 No. 163; Ladinian: Decurtins 1896ff. II, No. 50, XIV, 40; Hungarian: MNK I, MNK IX, No. 2034A, Dömötör 2001, 287; Slovakian: Polívka 1923ff. V, 149; Slovene: Brezovnik 1894, 62, Slovenski gospodar 63 (1929) 9; Greek: Megas 1978; Sorbian: Nedo 1956, No. 21; Russian, Ukrainian: SUS; Gypsy: MNK X 1; Chemis / Mari: Kecskeméti / Paunonen 1974; Mordvinian: cf. Paasonen / Ravila 1938ff. III, 306; Nenets: Puškareva 1983, 71; Tuva: cf. Taube 1978, No. 47; Tadzhik: STF, No. 262; Georgian: Kurdovanidze 2000; Indian: Thompson / Roberts 1960; Chinese: Eberhard / Eberhard 1976, No. 15; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; West Indies: Flowers 1953; Cameroon: Kosack 2001, 466; Namibian / South African: Schmidt 1989 II, No. 1000.

296 *The Clay Pot and the Brass Pot in the River.* Two pots are floating in a river. The clay pot is afraid it will bump into the metal one and break [J425.1].

Remarks: Aesopic fable (Perry 1965, 488 No. 378).
Literature/Variants: Pedersen / Holbek 1961f. II, No. 162; EM 1 (1977) 720;

Schwarzbaum 1979, 200–204; Dicke / Grubmüller 1987, No. 559; EM: Töpfe, Irdene und eherne T. (in prep.).
French: Cifarelli 1993, No. 418; Spanish: Goldberg 1998, No. J425.1; Catalan: Neugaard 1993, No. 425.1; Portuguese: Martinez 1955, No. J425.1; German: Sobel 1958, No. 11; Czech: Dvořák 1978, No. 3866*.

297B ***The War of the Mushrooms.*** A mushroom summons all the mushrooms to war. All refuse except one kind of mushroom.

Literature/Variants:
Russian, Ukrainian: SUS; Chinese: Ting 1978.

298 ***The Contest of Wind and Sun.*** Both try to make a traveler take off his coat. When the wind blows violently, the traveler pulls his coat closer around him. The sun succeeds by its warmth [L351].

Remarks: Aesopic fable (Perry 1965, 429 No. 46).
Literature/Variants: Schwarzbaum 1964, 194; Schwarzbaum 1979, 290–295; Dicke / Grubmüller 1987, No. 532; Adrados 1999ff. III, No. M. 63; EM: Streit zwischen Sonne und Wind (forthcoming).
Finnish: Rausmaa 1982ff. V, 229; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Cifarelli 1993, No. 480; Spanish: Chevalier 1983, No. 30, Río Cabrera / Pérez Bautista 1998, No. 70; Catalan: Oriol / Pujol 2003; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 76, Tomkowiak 1993, 228f.; Italian: Cirese / Serafini 1975; Hungarian: MNK I, Dömötör 2001, 291; Czech: Dvořák 1978, No. 4672*; Slovene: Kosi 1894, 62; Bulgarian: BFP, Nos. 298, *298F*; Polish: Krzyżanowski 1962f. I; Byelorussian: Barag 1966, 481 No. 94; Jewish: Haboucha 1992; Ossetian: Bjazyrov 1958, No. 33; Uzbek: Afzalov et al. 1963 II, 168; Indian: cf. Bødker 1957a, No. 301, Jason 1989; Indonesian: Vries 1925f. II, 403 No. 95, 405 No. 140; North American Indian: Bierhorst 1995, 79.

298A ***The Frostgod and His Son.*** Two frosts agree to make a gentleman in his fur coat and a farmer shiver. The gentleman suffers greatly from the frost. The other frost creeps into the farmer's old fur coat. The farmer takes it off in order to hew wood, and its fur is frozen hard. The farmer beats it, and so the frost also gets a thrashing. Cf. Type 71.

Literature/Variants: Schwarzbaum 1979, 294; EM 5 (1987) 433–437 (U. Masing).
Finnish: Rausmaa 1982ff. V, Nos. 218, 219; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian: Kecskeméti / Paunonen 1974; Polish: Krzyżanowski 1962f. I, No. 278; Russian, Byelorussian, Ukrainian: SUS; Cheremis / Mari: Kecskeméti / Paunonen 1974.

298A* ***The Man Greets the Wind.*** (Including the previous Types 298B*, and 1097*.) This tale exists chiefly in three different forms:
(1) Sun, frost (moon) and wind meet a farmer who greets one of them. They cannot decide who is being addressed and ask the farm-

er. He answers that he intended to address the wind because it protects him from severe heat and cold.

(2) Cold and wind compete for supremacy and ask a farmer's opinion. The farmer favors the wind. The cold wants to take revenge for this answer, but the wind helps the farmer so that he does not loose his harvest. (Previously Type 298B*.) Cf. Type 846*.

(3) Cold and wind quarrel about their strength. The wind overcomes the frost. (Previously Type 1097*.) Cf. Type 71.

Literature/Variants: Schwarzbaum 1979, 293–295; EM 6 (1990) 276–279 (L. G. Barag).
Finnish: Rausmaa 1982ff. III, No. 25, p. 156, V, No. 220; Finnish-Swedish: Hackman 1917f. II, No. 210; Estonian: Kippar 1986; Latvian: Arājs / Medne 1977, Nos. 298A*, 298B*; Lithuanian: Kerbelytė 1999ff. I; Lydian: Kecskeméti / Paunonen 1974; French: RTP 1 (1887) 327; Dutch: cf. Schippers 1995, No. 72; Hungarian: MNK I; Rumanian: Bîrlea 1966 III, 506, Schott / Schott 1971, No. 40; Bulgarian: BFP; Kashubian: Seefried-Gulgowski 1911, 172; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, No. 298B*, Noy 1976, No. 298B*.

298B* See Type 298A*.

298C* ***The Reeds Bend before Wind (Flood).*** A reed and an oak argue which is the stronger. The reed wins because it saves itself by bending in the wind, while the oak is uprooted [J832].

In some variants a thornbush tells a beautiful pine tree that in the future when the pine tree is cut down, it will be happy to change places with the thornbush.

Remarks: The first part is an Aesopic fable (Perry 1965, 434 No. 70).
Literature/Variants: Grawi 1911; Pauli / Bolte 1924 I, No. 174; Paepre 1951; Pedersen / Holbek 1961f. II, No. 113; Schwarzbaum 1964, 194; EM 1 (1977) 1386–1389 (H. Stein); Schwarzbaum 1979, 163–169; Dicke / Grubmüller 1987, No. 81; Adrados 1999ff. III, Nos. H. 239, M. 373.
Latvian: Arājs / Medne 1977; French: Cifarelli 1993, No. 458; Spanish: Goldberg 1998, No. J832; Catalan: Neugaard 1993, No. J832; Portuguese: Martinez 1955, No. J832; Dutch: Schippers 1995, No. 64; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 145, Tomkowiak 1993, 205; Hungarian: MNK I; Czech: Dvořák 1978, No. 511*; Jewish: Neuman 1954, No. J832; Indian: Thompson / Balys 1958, No. J832; Chinese: Ting 1978, Nos. 298C*, $298C_1$.

299 ***The Mountain Gives Birth to a Mouse.*** A mountain goes into labor but gives birth only to a mouse [U114].

Remarks: Aesopic fable (Perry 1965, 522 No. 520). Popular as a proverbial phrase.
Literature/Variants: Schwarzbaum 1979, 530–533; EM 2 (1979) 141; Dicke / Grubmüller 1987, No. 56; Röhrich 1991f. I, 174f.
French: Cifarelli 1993, Nos. 81, 190; Spanish: Goldberg 1998, No. U114.

TALES OF MAGIC

SUPERNATURAL ADVERSARIES 300–399

300 *The Dragon-Slayer.* A youth acquires (e.g. by exchange) three wonderful dogs [B421, B312.2]. He comes to a town where people are mourning and learns that once a year a (seven-headed) dragon [B11.2.3.1] demands a virgin as a sacrifice [B11.10, S262]. In the current year, the king's daughter has been chosen to be sacrificed, and the king offers her as a prize to her rescuer [T68.1]. The youth goes to the appointed place. While waiting to fight with the dragon, he falls into a magic sleep [D1975], during which the princess twists a ring (ribbons) into his hair; only one of her falling tears can awaken him [D1978. 2].

Together with his dogs, the youth overcomes the dragon [B11.11, B524.1.1, R111.1.3]. He strikes off the dragon's heads and cuts out the tongues (keeps the teeth) [H105.1]. The youth promises the princess to come back in one year (three years) and goes off.

An impostor (e.g. the coachman) takes the dragon's heads, forces the princess to name him as her rescuer [K1933], and claims her as his reward [K1932]. The princess asks her father to delay the wedding. Just as the princess is about to marry the impostor, the dragon-slayer returns. He sends his dogs to get some food from the king's table and is summoned to the wedding party [H151.2]. There the dragon-slayer proves he was the rescuer by showing the dragon's tongues (teeth) [H83, H105.1]. The impostor is condemned to death, and the dragon-slayer marries the princess. Cf. Types 301, 303, 314, 315, 502, 530, 554.

Combinations: This type is usually combined with episodes of one or more other types, esp. 301, 302, 303, 304, 314, 314A, 315, 326, 554, 567, 590, and also 327, 327A, 400, 425C, 465, 502, 505, 511A, 516, 516B, 530, 531, 550, 650A, 935, 1115, 1640, and 1910.

Literature/Variants: Köhler/Bolte 1898ff. I, 57; BP I, 528–556, II, 22; Basset 1924ff. II, 333 No. 80; Ranke 1934b, 113–130; Christiansen 1959, 240, 242; Levy 1968; Schwarzbaum 1968, 90; Schwarzbaum 1980, 282; EM 3 (1981) 787–820 (L. Röhrich); Scherf 1995 I, 57–62, 177–182, 201–204, 261–265, 413–417, 751–755, 765–768, II, 1142–1145; Dekker et al. 1997, 105–110; Röth 1998; Schmidt 1999; Hansen 2002, 119–130; Marzolph/Van Leeuwen 2004, No. 379.

Finnish: Rausmaa 1982ff. I, Nos. 1, 91; Finnish-Swedish: Hackman 1917f. I, Nos. 48a, 53(3), 103(12); Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Livonian, Wepsian, Wotian, Lydian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. III, No. 83, Grundtvig 1876ff. I, No. 8, Holbek 1990, No. 4; Faeroese: Nyman 1984; Scottish: Aitken/Michaelis-Jena 1965, Nos. 2, 10, Briggs 1970f. A I, 144ff., 569ff.; Irish: Ó Súilleabháin/Christiansen 1963, Baughman 1966; English: Baughman

1966, Briggs 1970f. A I, 329ff., 331ff., 474ff., B II, 442, Bruford / MacDonald 1994, No. 16; French: Delarue 1957; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, Nos. 53, 57, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 1a; Flemish: Meyer 1968; Walloon: Legros 1962; German: Ranke 1955ff. I, Grimm KHM / Uther 1996 I, No. 60, Bechstein / Uther 1997 I, No. 49, Berger 2001; Austrian: Haiding 1953, Nos. 59, 70; Ladinian: Decurtins 1896ff. II, Nos. 1, 11, 24, 29, X, 635 No. 18; Italian: Aprile 2000 I; Corsican: Ortoli 1883, No. 18, Massignon 1963, Nos. 10, 26, 47, 85; Sardinian: Aprile 2000 I; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1929ff. I, 110f., 321ff.; Slovakian: Gašparíková 1991f. I, Nos. 18, 81, 97, 103, 214, 216, 220, 234, 256, 261, 267, 292, 299, 311, 330, 333, II, Nos. 378, 381, 407, 408, 410, 412, 437, 486, 525, 570; Slovene: Drekonja 1932, 44f.; Serbian: Đjorđjevič / Miloševič-Đjorđjevič 1988, No. 236, Eschker 1992, No. 27; Rumanian: Schullerus 1928, Bîrlea 1966 I, 159ff., III, 381f.; Bulgarian: BFP, Koceva 2002; Greek: Angelopoulos / Brouskou 1999; Sorbian: Nedo 1956, No. 22; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS, Nos. 300_1, 300_2; Turkish: Eberhard / Boratav 1953, Nos. 72 V, 72 (10–12), 213 III 2 (var. r), 215 III 2 (var. 6), 215 IV 1 (var. r), 220, 284 (7–8); Jewish: Noy 1965, No. 15, Jason 1965, 1975, 1988a; Gypsy: Baughman 1966, Briggs 1970f. A I, 280ff., 333, 382ff., MNK X 1; Ossetian: Bjazyrov 1958, No. 38; Adygea: Alieva 1986; Cheremis / Mari, Chuvash, Tatar, Mordvinian: Kecskeméti / Paunonen 1974; Yakut: cf. Ėrgis 1967, Nos. 214, 268, 271; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian, Lebanese, Palestinian, Jordanian, Iraqi, Qatar,Yemenite: El-Shamy 2004; Afghan: Grjunberg / Steblin-Kamenskov 1976, cf. Nos. 1, 10; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989, Blackburn 2001, Nos. 55, 96; Burmese: Kasevič / Osipov 1976, Nos. 15, 32, 170; Chinese: Ting 1978, Bäcker 1988, No. 7; Korean: cf. Choi 1979, Nos. 117, 143, 385; Indonesian: Vries 1925f. II, 405 No. 141; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; English-Canadian: Halpert / Widdowson 1996 I, No. 2; French-Canadian: Barbeau / Lanctot 1923, No. 115, Lemieux 1974ff. IV, No. 16, V, No. 11, VI, Nos. 11, 20, 27, VIII, No. 11, XI, No. 10, XII, No. 3, XIV, No. 35, XV, No. 31, XVI, No. 4; North American Indian: Thompson 1919, 323ff.; US-American: Baughman 1966; Spanish-American: TFSP 31 (1962) 135ff., Robe 1973, Camarena / Chevalier 1995II; Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Brazilian: Alcoforado / Albán 2001, No. 20; Chilean: Hansen 1957; Mayan: Peñalosa 1992; Colombian: Hansen 1957; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 86; North African, Egyptian, Tunisian, Algerian, Moroccan: El-Shamy 2004; East African: Arewa 1966, No. 4073 (1, 2), Klipple 1992, 116ff.; Sudanese: El-Shamy 2004; Congolese, West African, Malagasy: Klipple 1992, 116ff.; Namibian: Schmidt 1989 II, No. 1010, cf. Klipple 1992, 116ff.

300A *The Fight on the Bridge.* (Including the previous Type 300A*.) After having eaten a (three) fish, the daughter of a tsar, her maid, and a she-dog (cow, mare, cat) give birth to sons at the same time [T511.5.1]. (Cf. Type 303.) The three sons together go out for adventure [F601].

While his brothers are sleeping, the animal son [B631] (often a fool) fights against a three-headed dragon [B11.2.3.2] on a bridge. In the following two nights he defeats six- [B11.2.3.3], twelve- [B11.2.

3.5] or multi-headed [B11.2.3, B11.11] dragons (is able to defeat the third one only with the help of his horse [B401]). (In the form of a fly [D185.3], cat [D142] or the like,) the animal son overhears the conversations of the dragon-wives (dragon-daughters) [N451], defeats their enchantments, and thus saves his brothers. The dragon's mother pursues the three brothers and devours two of them [B11.10. 3]. The animal son hides in a magic forge. He outwits the dragon's mother, who spits out the brothers she had devoured. Together with the smiths, the animal son kills the dragon's mother, and the smiths forge her to a horse. Cf. Type 705A.

In some cases, a magical old man (father of the slain dragons) defeats the animal son in a contest (horse race) and takes away his horse. The old man sends out a hero in order to win a bride (often a transition to Type 513A).

In addition to this regular form, there exist two versions without the introductory part of the magic conception:

(1) The dragon-slayer wins back the celestial lights which the dragon had stolen and gives them to men. (Previously Type 300A*.) Cf. Type 328A*.

(2) The animal son defeats the strongest dragon and wins his horse for the tsar.

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 303, 513A, 531, and also 301, 302, 321, 408, 519, 550, 554, 571, and 650A.

Remarks: Esp. popular among the eastern Slavs.

Literature/Variants: Köhler / Bolte 1898ff. I, 467f.; Ranke 1934b, 113–130; Barag 1981; EM 3 (1981) 825–834 (L. G. Barag); Scherf 1995 I, 177–182, 614f., 726–729, II, 1162–1167, 1463–1465; Röth 1998.

Finnish: Rausmaa 1982ff. I, Nos. 2, 76; Estonian: Kallas 1900, No. 5; Livonian: Loorits 1926, No. 300B; Latvian: Arājs / Medne 1977, No. 300A, cf. No. 300A*; Lithuanian: Kerbelytė 1999ff. I; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Syrjanian: Belinovič / Plesovskij 1958, 25ff.; German: Lemke 1884ff. II, 147ff., Plenzat 1922, 58ff.; Hungarian: MNK II; Czech: Tille 1929ff. I, 283ff.; Slovakian: Gašparíková 1991f. I, Nos. 105, 230, 256, 290, II, Nos. 379, 544; Rumanian: Schullerus 1928, No. 300A*, Bîrlea 1966 I, 209ff., III, 384ff.; Polish: Krzyżanowski 1962f. I, No. 303; Russian, Ukrainian: SUS, Nos. 300A*, 300A**; Byelorussian: SUS, No. 300A*; Gypsy: cf. Ámi 1996, No. 2, Mode 1983ff. III, No. 189, MNK X 1, Nos. 300A, 300A*; Abkhaz: cf. Šakryl 1975, Nos. 26, 46; Ossetian: Bjazyrov 1958, No. 11; Cheremis / Mari: Sabitov 1989; Mordvinian: Kecskeméti / Paunonen 1974; Vogul / Mansi: Kannisto / Liimola 1951ff. III, No. 18; Uighur: Alieva 1986; Siberian: Vasilenko 1955, No. 5; Georgian: Kurdovanidze 2000.

300A* See Type 300A.

301 ***The Three Stolen Princesses.*** (Including the previous Types 301A and 301B.) This type combines various introductory episodes with a common main part:

Introductory episodes:

(1) A king banishes his three daughters to the underworld (they are abducted by monsters [H1385.1]). Three brothers (a supernatural hero with his extraordinary companions) go to find the daughters.

(2) A monster (dragon, snake, etc.) steals golden apples from the king's garden. Three brothers (princes) lie in wait. Only the youngest is able to wound the monster. The brothers follow his bloody tracks [F102.1, N773].

(3) A child of magic birth (son of a bear or horse [B631], born from tears) grows into a youth gifted with exceptional strength [T615]. He takes to the road for adventure (luck), and allies himself with two companions with extraordinary powers [F601]. When they prepare their food, twice a little man (dwarf, devil, giant) spoils it (eats the food and beats up the cook) [F451.5.2]. Only the hero is able to catch and punish the little man, who then shows the companions the entrance to the underworld.

Main part:

The companions (brothers) come to a well (pit, cave) [F92] and lower the hero (youngest brother) into it [F96]. The hero overcomes monsters (dragons, devils) and rescues (the three) princesses (with the princesses' help, using a weapon, only by his strength, by magic means) [R111.2.1]. (The princesses give him presents.) His treacherous companions pull the princesses up but leave the hero below [K1931.2] (cut off the rope [K963], overturn the basket). They force the maidens to name them as their rescuers [K1933].

The hero returns to the upper world with the help of a spirit, which gives him the ability to fly (a bird to whom he has to feed his own flesh [B322.1]; he ascends on a climbing plant which he himself planted, etc.). The princesses delay their wedding (for a year). On the wedding day, the hero comes to the castle and is imprisoned. But the truth comes to light (the hero is recognized by the princesses when he shows the presents [H80]), and the impostors are punished (banished, killed) [Q262]. The hero marries the youngest princess [L161] and becomes king. Cf. Type 300.

In some variants, the hero has to go to much deeper regions of the underworld before he is able to come back to the upper world, because he mistakenly mounted a black animal (ram, sheep, goat, horse, lion, snake) instead of a white one. Finally the white animal carries him up again.

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 302, 313, 400, 550, 650A, and also 300A, 303, 304, 312D, 314, 327B, 400, 402, 506, 513A, 516, 530, 1060, 1088, 1115, and 1910.

Literature/Variants: Chauvin 1892ff. VII, 64ff. No. 348; Köhler/Bolte 1898ff. I, 292–296, 326, 543–546; BP II, 297–318, III, 274; Sydow 1915; Polívka 1916; Szövérffy 1956; Boratav 1968; Kiss 1968; Lőrincz 1969; Fabre 1969; Ting 1970; Ting 1971; EM 1 (1977) 1232–1235 (D. Ward); Chircop 1979; Alexiadēs 1982; Alexiadēs

1983; Holbek 1987, 510–514; Scherf 1995 I, 113–116, 177–182, 237–278, 530–534, II, 844–847, 1192–1195, 1244–1247; Toporov 1995; Dekker et al. 1997, 289–292; Röth 1998; Schmidt 1999; Hansen 2002, 352–357; EM 10 (2002) 1363–1369 (W. Puchner); Marzolph / Van Leeuwen 2004, No. 417.
Finnish: Rausmaa 1982ff. I, Nos. 3, 4, Jauhiainen 1998, No. M66; Finnish-Swedish: Hackman 1917f. I, Nos. 48a(3), 50a, 50b; Estonian: Aarne 1918, Nos. 301A, 301B; Latvian: Arājs / Medne 1977, Nos. 301A, 301B; Lithuanian: Kerbelytė 1999ff. I, Nos. 301A, 301B; Livonian: Loorits 1926, No. 301B, cf. No. 300B, Kecskeméti / Paunonen 1974, Nos. 301, 301A; Lappish: Qvigstad 1925, Nos. 301, 301B, Kecskeméti / Paunonen 1974, No. 301A; Wepsian, Karelian: Kecskeméti / Paunonen 1974, Nos. 301, 301A, 301B; Wotian: Kecskeméti / Paunonen 1974; Syrjanian: Kecskeméti / Paunonen 1974, Nos. 301A, 301B; Swedish: Liungman 1961, No. 301AB; Norwegian: Hodne 1984; Danish: Kamp 1879f. III, No. 3, Kristensen 1881ff. III, Nos. 2, 19, 58, IV, No. 31, Kristensen 1896f. I, No. 11; Faeroese: Nyman 1984, No. 301A; Icelandic: Sveinsson 1929, Nos. 301, 301B; Scottish: Campbell 1890ff. I, No. 16, III, No. 57; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 301A, 301B; English: Baughman 1966, No. 301A, Briggs 1970f. A I, 391ff.; French: Delarue 1957, Nos. 301, 301A, 301B; Spanish: Camarena / Chevalier 1995ff. II, Nos. 301A, 301B, González Sanz 1996, No. 301B; Basque: Camarena / Chevalier 1995ff. II, Nos. 301A, 301B; Catalan: Oriol / Pujol 2003, No. 301A, 301B; Portuguese: Soromenho / Soromenho 1984f. I, Nos. 154, 300, 306, Cardigos (forthcoming), Nos. 301, 301A, 301B; Dutch: Sinninghe 1943, Kooi 2003, Nos. 1, 110, 111; Frisian: Kooi 1984a, No. 301A, Kooi / Meerburg 1990, No. 4; Flemish: Meyer 1968, Nos. 301, 301A, 301B; Walloon: Laport 1932; German: Meyer 1932, Nos. 301A, 301B, Ranke 1955ff. I, Grimm KHM / Uther 1996 II, No. 91, III, No. 166, Bechstein / Uther 1997 II, No. 13, Berger 2001; Austrian: Haiding 1953, Nos. 10, 24, 38, Haiding 1977a, No. 1; Ladinian: Kindl 1992, No. 1; Italian: Cirese / Serafini 1975, Nos. 301A, 301B, De Simone 1994, Nos. 10, 46, Aprile 2000 I; Corsican: Massignon 1963, Nos. 7, 41, 71, 100; Sardinian: Aprile 2000 I; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II, Nos. 301, 301A, 301B, cf. No. *301A; Czech: Tille 1929ff. II 1, 387ff.; Slovakian: Gašparíková 1991f. I, Nos. 103, II, Nos. 475, 486; Slovene: Gabršček 1910, 374ff., Bolhar 1974, 56ff., 134ff.; Serbian: cf. Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 17, 18, 23, 24, Eschker 1992, Nos. 11, 27; Croatian: Plohl Herdvigov 1868, No. 12, Bošković-Stulli 1963, No. 14; Bosnian: Krauss / Burr et al. 2002, No. 21; Rumanian: Schullerus 1928, No. 301A, Bîrlea 1966 I, 209ff., 240ff., III, 384ff., 387f.; Bulgarian: BFP, Nos. 301, 301A, 301B, Koceva 2002, Nos. 301, 301A, 301B; Greek: Angelopoulos / Brouskou 1999, Nos. 301A, 301B; Sorbian: Nedo 1956, No. 23; Polish: Krzyżanowski 1962f. I, Nos. 301, 301A; Russian: SUS, No. 301AB, Nikiforov / Propp 1961, 82ff., Pomeranzewa 1964, No. 24; Byelorussian, Ukrainian: SUS, No. 301AB; Turkish: Eberhard / Boratav 1953, Nos. 72, 146 V (p. 160, b), 72 III (1); Jewish: Jason 1965, 1975, 1988a; Gypsy: MNK X 1, Nos. 301, 301A, 301B; Ossetian: Bjazyrov 1958, Nos. 39–45, 52, 88, 95, 99; Adygea: Alieva 1986, No. 301AB; Cheremis / Mari: Kecskeméti / Paunonen 1974, Nos. 301, 301A, Sabitov 1989, Nos. 301A, 301B; Chuvash: Mészáros 1912; Tatar, Votyak, Vogul / Mansi: Kecskeméti / Paunonen 1974, Nos. 301, 301A; Mordvinian: Kecskeméti / Paunonen 1974, No. 301A; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, Nos. 92–94, 96, 97, 105, 126, 127, 182, 194, 225; Kalmyk, Mongolian: Lőrincz 1979, Nos. 301, 301B; Buryat: Lőrincz 1979, No. 301B; Georgian: Kurdovanidze 2000, Nos. 301, 301A, 301B; Syrian: Nowak 1969, Nos. 175, 195, El-Shamy 2004, Nos. 301, 301A, 301B; Lebanese: Nowak 1969, No. 179; Palestinian: Nowak 1969, No. 136, El-Shamy 2004, Nos. 301, 301A; Jordanian, Iraqi, Persian Gulf, Oman, Kuwaiti, Yemenite: El-

Shamy 2004; Iranian: Marzolph 1984; Afghan: Grjunberg / Steblin-Kamenskov 1976, Nos. 3, 8, 10, 12; Indian: Thompson / Roberts 1960, Nos. 301A, 301B, Jason 1989, Blackburn 2001, No. 46; Sri Lankan: Thompson / Roberts 1960, Nos. 301, 301B; Chinese: Riftin et al. 1977, Nos. 7, 8, Ting 1978, Nos. 301, 301A, 301B, Bäcker 1988, No. 25; Korean: Choi 1979, No. 284; Japanese: Ikeda 1971, Nos. 301A, 301B, Inada / Ozawa 1977ff., No. 301, 301B; English-Canadian: Halpert / Widdowson 1996 I, No. 3; French-Canadian: Lemieux 1974ff. III, Nos. 16, 24, 31, IV, Nos. 6, 29, VI, Nos. 34, 47, VII, No. 4, XI, No. 21, XII, No. 2, XIII, No. 14, XIV, No. 31, XV, No. 9, XVII, No. 6, XXI, No. 22; North American Indian: Thompson 1919, 409ff.; US-American: Flowers 1953, Baughman 1966, No. 301A; French-American: Ancelet 1994, No. 26; Spanish-American: TFSP 12 (1935) 77–79, Robe 1973, Nos. 301, 301A, 301B, Camarena / Chevalier 1995II, Nos. 301, 301B; Mexican: Robe 1973, Nos. 301, 301A, 301B; Guatemalan, Costa Rican: Hansen 1957, No. 301A; Panamanian: Hansen 1957, No. 301B; Puerto Rican: Flowers 1953, Hansen 1957, No. 301A; Mayan: Peñalosa 1992, Nos. 301, 301A; Chilean: Hansen 1957, Nos. 301A, 301B, Pino Saavedra 1960ff. I, Nos. 2–4; Argentine: Chertudi 1960f. I, No. 35; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 116, El-Shamy 2004; Libyan: Nowak 1969, No. 179; Tunisian: Nowak 1969, Nos. 116, 136, El-Shamy 2004, Nos. 301, 301A; Algerian: Nowak 1969, Nos. 175, 195, El-Shamy 2004, Nos. 301, 301A, 301B; Moroccan: Nowak 1969, Nos. 179, 300, El-Shamy 2004, Nos. 301, 301A; Sudanese: Nowak 1969, No. 195, El-Shamy 2004, Nos. 301, 301A; Namibian: Schmidt 1989 II, No. 1012; Malagasy: Haring 1982, No. 4.301.

301A See Type 301.

301B See Type 301.

301D* ***The Princess's Ring*** (previously ***Dragons Ravish Princesses***). When she goes for a walk, a princess (daughter of a tsar) disappears. Her father promises her to whoever finds and rescues her [T68.1]. A soldier takes a ship and goes out to search for the princess. On a lonely island he meets a dragon (giant, devil), makes him drunk with wine, cuts off his head and takes away his keys [B11.11]. He finds the princess and takes her to the ship.

Just when they are about to sail, the princess asks for a ring she forgot, and the soldier goes back to get it. Meanwhile the ship sails away and the treacherous captain forces the princess to name him as her rescuer [K1933].

The soldier takes service with robbers (devils, magician) and finds magic objects in a forbidden room of their house [C611] (castle) (gets them as payment). With the help of these objects he gets back home. On her wedding day with the captain, the princess recognizes the soldier by her ring [H94], tells her father the truth, and marries the soldier [L161]. Cf. Types 301, 505.

Literature/Variants: Scherf 1995 II, 1244–1247.
Lithuanian: Kerbelytė 1999ff. I; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS; Cheremis / Mari: cf. Sabitov 1989, No. 301A*; Armenian: cf. Gullakjan 1990, No. 301A*.

302 ***The Ogre's (Devil's) Heart in the Egg.*** (Including the previous Types 302A*, 302B*, and 425P.) Because he helped some animals to divide a meal in a fair manner, a youth is rewarded with the ability to transform himself into their shapes (they promise their help because he spared or nourished them) [B393, B500, D1834]; cf. Type 554.

He goes to rescue a princess who has been abducted by an ogre (giant, dragon, devil) (to rescue his wife who has been abducted by a supernatural enemy, cf. Type 400) [R11.1]. As an eagle, the youth comes to the ogre's castle, as an ant into the princess's chamber [D152.2, D182.2]. He learns from the princess that the ogre cannot be defeated because his heart (power of life, soul) is hidden outside of his body [E710]. The princess elicits the hiding place from the ogre [K975.2]: His heart lies – enclosed in various animals – in an egg (little box) [E711.1, E713]; cf. Type 590.

The youth follows the princess's instructions, finds the ogre's soul, and destroys it (the grateful animals do so for him [B571.1]). The ogre dies [K956], and the youth marries the princess [L161]. Cf. Type 665.

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 301, 303, 303A, 304, 313, 316, 400, 425, 516, 518, 552, 552A, 554, and 665, and also 302B, 314, 461, 465, 513, and 550.

Literature/Variants: Chauvin 1892ff. VII, 64ff. No. 348; Köhler/Bolte 1898ff. I, 158–161; BP II, 190–199, III, 424–443; Sydow 1915, 123ff., 135ff.; Christiansen 1959, 241, 242; Horálek 1967a; Schwarzbaum 1979, 387, 388 not. 5; Tuczay 1982; Nazirov 1989; EM 6 (1990) 929–933 (C. Tuczay); Scherf 1995 I, 146–150, 167–170, 218–220, 480–483, 759–761, II, 1240–1243, 1301–1304, 1325–1328, 1364–1368, 1406–1409, 1421–1423; Dekker et al. 1997, 304–308; Röth 1998; Schmidt 1999.

Finnish: Rausmaa 1982ff. I, Nos. 5, 52; Finnish-Swedish: Hackman 1917f. I, Nos. 51, 74(11); Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Livonian, Wepsian, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Skattegraveren 1 (1884) 98–106, 12 (1889) 87–96, Kristensen 1896f. I, No. 4; Icelandic: Sveinsson 1929, No. 302, cf. No. 302I*; Scottish: Briggs 1970f. A I, 573f.; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue 1957; Spanish: Camarena/Chevalier 1995ff. II, Nos. 302, 425P, González Sanz 1996; Basque: Camarena/Chevalier 1995ff. II; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900ff. I, Nos. 131, 181, 191, Oliveira 1900ff. II, Nos. 223, 244, 289, 313, 372, 379, Cardigos (forthcoming), Nos. 302, 425P; Frisian: Kooi 1984a; Flemish: Meyer 1968, Nos. 302; German: Ranke 1955ff. I, Kooi/Schuster 1994, No. 18, Grimm KHM/Uther 1996 III, No. 197, Bechstein/Uther 1997 I, No. 17; Austrian: Haiding 1953, Nos. 30, 38; Ladinian: Decurtins 1896ff. II, No. 95, X, No. 6; Italian: Aprile 2000 I, Nos. 302, 425P; Corsican: Massignon 1963, Nos. 7, 73; Sardinian: Aprile 2000 I, No. 425P; Maltese: Mifsud-Chircop 1978, Nos. 302, 425P; Hungarian: MNK II, No. 302A*, cf. No. 302IIa; Czech: Tille 1921, 114ff., 1929ff. II 1, 119ff.; Slovakian: Gašparíková 1991f. I, Nos. 83, 95, 214, 230, 256, 266, II, Nos. 377, 379; Slovene: Gabršček 1910, 339ff.; Serbian: Čajkanović 1927, No. 13; Croatian: Vujkov 1953, 167ff.; Rumanian: Schullerus 1928, Bîrlea 1966 I, 314ff., III, 393ff.; Bulgarian: BFP, Nos. 302, 302A*, Koceva 2002, Nos. 301D*, 302A*; Greek: Angelo-

poulos / Brouskou 1999, Nos. 302, 302A*; Sorbian: Nedo 1956, No. 24; Polish: Krzyżanowski 1962f. I; Russian: SUS; Byelorussian, Ukrainian: SUS, Nos. 302_1, 302_2; Turkish: Eberhard / Boratav 1953, Nos. 66 (9), 163 (5–7), 213 (6–9), 214 V, 215 IV 3–4, 216 (13), 217 (5–6), 256 V; Jewish: Jason 1965, 1988a, Haboucha 1992; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, Nos. 45, 105; Adygea: Alieva 1986; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Mordvinian: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, No. 229; Georgian: Kurdovanidze 2000; Syrian: Nowak 1969, No. 135, El-Shamy 2004; Lebanese: Nowak 1969, No. 247, El-Shamy 2004; Palestinian: Nowak 1969, No. 110, El-Shamy 2004; Iraqi, Kuwaiti: El-Shamy 2004; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989, Blackburn 2001, Nos. 49, 96; Burmese: Kasevič / Osipov 1976, No. 71, cf. No. 168; Chinese: Ting 1978, Bäcker 1988, Nos. 25, 26; Korean: Choi 1979, No. 467; Indonesian: Vries 1925f. II, 405 No. 142; Japanese: Ikeda 1971; English-Canadian: Halpert / Widdowson 1996 II, No. 2; French-Canadian: Barbeau 1916, No. 2; North American Indian: Thompson 1919, 409ff.; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973, Camarena / Chevalier 1995II; Mayan: Peñalosa 1992; Dominican, Puerto Rican: Hansen 1957; Panamanian: Robe 1973; Chilean, Argentine: Hansen 1957; Brazilian: Alcoforado / Albán 2001, No. 15; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, Nos. 72–74; Egyptian: Nowak 1969, Nos. 82, 177, El-Shamy 2004; Algerian, Moroccan: Nowak 1969, No. 115, El-Shamy 2004; West African: Klipple 1992; Sudanese: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1014.

302A See Type 462.

302B ***Life Dependent on a Sword*** (previously ***Hero with Life Dependent on His Sword***). (Including the previous Type 516B.) A childless couple magically conceive a son [T510]. An old man (his father, God) gives the son a sword (knife) which he should always carry with him (should not lay it on the ground, not pull out from its sheath). Or: The youngest of three brothers inherits a horse, clothes, and a sabre from his father, and goes out for adventure, accompanied by some companions (blood-brothers) with magic powers [F601].

With the aid of his sword he defeats the king's army and kills a dragon(s). His companions marry the rescued women. The youth himself marries a woman of extraordinary beauty. When the king catches a sight of her picture [T11.2] or of a curl (ring, slipper) which she lost in the sea (river), he falls in love with her and sends out an old woman (witch) to capture her.

By a trick the old woman enters the youth's house, learns the secret of the sword [E711.10], and throws it into the sea. Deprived of his strength, the youth dies, and his wife is taken to the king. Through a life token, the youth's friends discover what has happened, recover the sword, restore it to its original condition, and resuscitate the youth. The youth creeps into the king's castle, hides in the room of his wife, kills the king (the old woman), and becomes king himself. Cf. Type 318.

Combinations: 302, 303, and 516.
Remarks: The Egyptian *Two Brothers Tale*, documented in the 13th century B.C.E, includes elements from three different tale-types, Types 302B, 318, and 870C*.
Literature/Variants: Ranke 1934b, 113–130; EM 2 (1979) 925–940 (K. Horálek); EM 3 (1981) 1353–1356 (P. N. Boratav); Hollis 1990; Scherf 1995 I, 132–138, II, 1192–1195, 1244–1247; Röth 1998, No. 516B*.
Lithuanian: Kerbelytė 1999ff. I, No. 516B; Swedish: Liungman 1961, No. GS367; Macedonian: Eschker 1972, No. 37; Bulgarian: BFP, Nos. 302B, 516B, Koceva 2002; Greek: Megas / Puchner 1998, Nos. 302B, 516B; Turkish: cf. Eberhard / Boratav 1953, No. 77 V, Walker / Uysal 1966, 34ff.; Jewish: Noy 1963a, No. 13, Baharav / Noy 1965, No. 39, Jason 1965, No. 516B, Jason 1975, No. 516B; Adygea: Alieva 1986, No. 516B; Kurdish: Džalila et al. 1989, No. 3; Armenian: Gullakjan 1990, Nos. 302B, 516B; Kazakh: Sidel'nikov 1952, 213ff., 233ff.; Uzbek: Afzalov et al. 1963 I, 161ff., 203ff., 222ff., II, 437ff.; Kalmyk: Jülg 1866, No. 1; Mongolian: Jülg 1868, No. 23; Tuva: Taube 1978, No. 38; Georgian: Kurdovanidze 2000, No. 516B; Iraqi: Campbell 1952, 58ff., El-Shamy 2004, No. 516B; Oman, Kuwaiti, Qatar, Yemenite: El-Shamy 2004, No. 516B; Iranian: Marzolph 1984, No. 516B; Pakistani: Thompson / Roberts 1960, Nos. 302B, 516B; Indian: Thompson / Roberts 1960, Nos. 302B, 516B, Jason 1989, No. 516B; Burmese: Kasevič / Osipov 1976, Nos. 14, 15, 167; Sri Lankan: Thompson / Roberts 1960, No. 516B; Nepalese: Heunemann 1980, 53ff., cf. Unbescheid 1987, No. 21; Chinese: Ting 1978, Nos. 302B, 516B; Japanese: Ikeda 1971, No. 516B, Inada / Ozawa 1977ff., No. 516B; Egyptian, Algerian: El-Shamy 2004, No. 516B; Moroccan: cf. Nowak 1969, Nos. 104, 144, El-Shamy 2004, No. 516B; Somalian: Reinisch 1900, 259ff.; Tanzanian: El-Shamy 2004, No. 516B.

302A* See Type 302.

302B* See Type 302.

302C* ***The Magic Horse.*** (Including the previous Type 422*.) At the wish of the dead king, his youngest son permits his three sisters to marry the first suitors who come for them. Visiting his brothers-in-law, he learns that they are the masters of the three kingdoms of animals.

The prince wins a wife who forbids him to enter a certain room [C611]. He disregards her prohibition and revives a dragon (demon) who is impaled on a wall (contained in a hoop). The dragon frees himself and abducts the prince's wife. The prince searches for her and three times tries to flee with her. Riding on his magic horse, the dragon overtakes the two but does not kill the prince, because he promised to spare his life three times; the fourth time, he cuts him up.

Signals of distress tell the brothers-in-law that the prince is in danger, and they come and resuscitate him. He goes back to the dragon, asks his wife to find out where the magic horse came from, and learns that a certain witch owns one.

On his way to the witch, the prince wins the gratitude of three animals which help him to tend the witch's three horses (daughters)

that live in the earth, the clouds, and the sea. In payment, the prince chooses a scabby foal which turns into a magic horse (with extra legs), and he and his wife flee on his back. The magic horse is the brother of the dragon's horse, and it compels the latter to throw off its rider, the dragon. The dragon is killed, and the prince returns home together with his wife. Cf. Type 552.

Combinations: 317, 552, 554, and 556F*.
Literature/Variants: Horálek 1967a; EM 1 (1977) 1381–1383; Scherf 1995 I, 597–601, 731–736, II, 853–856; Röth 1998, 17f.
Finnish: cf. Löwis of Menar 1922, No. 31; Estonian: Viidalepp 1980, No. 72; Lithuanian: Kerbelytė 1978, No. 65; German: Jahn 1889, No. 3; Hungarian: Ortutay 1957, No. 8, cf. Kovács 1986, No. 8; Czech: Jech 1984, No. 22; Slovakian: Gašparíková 1991f. I, No. 255, cf. No. 247, II, No. 408, cf. No. 448; Bosnian: Schütz 1960, No. 4; Rumanian: cf. Karlinger/Bîrlea 1969, No. 11; Polish: Krzyżanowski 1962f. I, No. 422; Russian: Levin 1984, No. 11; Byelorussian: Barag 1966, No. 27; Gypsy: Aichele/Block 1962, No. 8, Csenki/Vekerdi 1980, No. 1; Ossetian: Bjazyrov 1958, No. 70.

303 *The Twins Or Blood-Brothers.* (Including the previous Types 553 and 581.) After having eaten a magic fish (apple, water) [T511.5.1, T511.1.1, T512], a woman gives birth to twins. (Cf. Type 705A.) Grateful animals accompany the grown-up brothers, or animals give them one or more of their young ones because the brothers did not kill them. (The brothers are given unusual animals; they win them or bring them up; in some variants, the animals are born at the same time as the brothers [T589.7.1].)

Together with his animals, one of the brothers sets out. When the brothers separate, they agree upon a life token that gives a warning when one of them is in mortal danger and needs help: Water will become cloudy, a plant or a tree dry up, a knife stuck in a tree will grow rusty, etc. [E761]. The first brother frees a princess (three princesses) from a dragon (trolls), unmasks an impostor ("Red Knight") who pretended to be the princess's rescuer, and marries the princess [R111.1.3, K1932, H83, L161]. Cf. Type 300.

Against a warning, the hero follows a light [G451] (is tempted by an animal). He falls into the power of a witch and is turned to stone [D231]. His twin brother is warned by the life token and sets forth in quest of him. The princess mistakes him for her husband, as the two brothers are very much alike [K1311.1]. At night the brother puts a naked sword in the bed between himself and his sister-in-law [T351]. Then he finds the witch, makes her remove the spell from his brother, and kills her. The first brother learns that the second has slept with his wife and kills him out of jealousy [N342.3]. Later on, when he asks his wife why she had put the sword in the bed, he realizes that his brother was innocent. The brother is resuscitated by magic means [B512] (water of life).

In some variants, a youth saves the life of a raven (crane, eagle). As a reward he obtains magic objects. The youth defeats a sea monster, delivers three princesses, and marries the youngest of them. (Previously Type 553.)

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 302, 314, and also 304, 313, 315, 318, 327B, 513A, 550, 554, 705A, 1000, 1003, 1006, 1051, 1052, 1072, 1088, and 1120; frequently introduced by Type 567.

Literature/Variants: Chauvin 1892ff. VII, 64ff. No. 348; Köhler / Bolte 1898ff. I, 175–181, 303–305; BP I, 528–556, II, 204f.; HDM 1 (1930–33) 338–340 (A. Taylor); Sydow 1930; Ranke 1934b, 113–130; Christiansen 1959, 241f.; Schwarzbaum 1968, 90; Horálek 1969a; Horálek 1972; EM 2 (1979) 912–919 (K. Ranke); Rubow 1984; Brockington 1995; Scherf 1995 I, 83–85, 517f., 658–660, 671–674, II, 1364–1368, 1454–1461; Dekker et al. 1997, 380–384; Röth 1998; Schmidt 1999; Gobrecht 2002; Hansen 2002, 246–251, 450–453; EM 11,1 (2003) 131f. (H.-J. Uther).

Finnish: Rausmaa 1982ff. I, Nos. 6, 91; Finnish-Swedish: Hackman 1917f. I, No. 49(10); Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Livonian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984, Nos. 303, 553; Danish: Grundtvig 1876ff. I, No. 8, Kristensen 1881ff. II, No. 16, III, Nos. 21, 37, IV, No. 30, Kristensen 1890, No. 99; Faeroese: Nyman 1984; Scottish: Baughman 1966, Briggs 1970f. A I, 135, 216f., 351ff., 463ff., Bruford / MacDonald 1994, No. 16; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 303, 553; French: Delarue 1957, Delarue / Tenèze 1964ff. II (app.), No. 553; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 57, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer / Sinninghe 1976; Walloon: Laport 1932; German: Ranke 1955ff. I, No. 303, II, No. 581, Grimm KHM / Uther 1996 I, No. 60, II, No. 85; Austrian: Haiding 1953, Nos. 32, 54; Ladinian: Decurtins 1896ff. II, Nos. 22, 40, XIV, 78; Italian: Aprile 2000 I; Sardinian: Aprile 2000 I; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1921, 22ff., Tille 1929ff. I, 335ff., II 2, 243ff.; Slovakian: Gašparíková 1991f. II, Nos. 376, 412, 486, 529, 556; Slovene: Gabršček 1910, 374ff.; Bosnian: Krauss / Burr et al. 2002, No. 22; Rumanian: Schullerus 1928, Bîrlea 1966 I, 258ff., III, 388f.; Bulgarian: BFP, Koceva 2002; Greek: Angelopoulos / Brouskou 1999; Polish: Krzyżanowski 1962f. I; Russian: SUS, Nos. 303, 553; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 108 IV (var. f), 220; Jewish: Gaster 1924, No. 373, Noy 1963a, No. 13; Gypsy: Briggs 1970f. A I, 234f., 520f., MNK X 1; Ossetian: Bjazyrov 1958, Nos. 46–48, 59, 101; Adygea: Alieva 1986, Nos. 303, 303–I; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Chuvash, Mordvinian: Kecskeméti / Paunonen 1974; Vogul / Mansi: Kecskeméti / Paunonen 1974, Nos. 303, 553; Armenian: Gullakjan 1990; Yakut: cf. Ėrgis 1967, Nos. 186–191, 193, 196, cf. Nos. 108–110, 122, 169, 220; Turkmen: Reichl 1982, 63ff.; Tadzhik: Grjunberg / Steblin-Kamenskov 1976, No. 25; Georgian: Kurdovanidze 2000; Syrian: Nowak 1969, No. 142, El-Shamy 2004; Palestinian: El-Shamy 2004; Jordanian: Nowak 1969, No. 130; Iraqi: Nowak 1969, No. 142; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960; Chinese: cf. Grjunberg / Steblin-Kamenskov 1976, No. 27, Riftin et al. 1977, Ting 1978; Indonesian: Vries 1925f. II, 405 No. 143; Japanese: Ikeda 1971; French Canadian: Lemieux 1974ff. III, No. 10, X, No. 19, XV, No. 31, XVIII, No. 26; North American Indian:

Thompson 1919, 323ff.; US-American: Baughman 1966; French-American: Ancelet 1994, No. 19 (not.); Spanish-American, Mexican: Robe 1973, Camarena / Chevalier 1995II; Dominican, Puerto Rican, Argentine: Hansen 1957; Brazilian: Alcoforado / Albán 2001, No. 16; Chilean: Hansen 1957, Pino Saavedra 1960ff. II, No. 84, III, Nos. 160, 245; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, Nos. 88, 88a; Egyptian, Libyan, Algerian, Moroccan: El-Shamy 2004; East African: Arewa 1966, No. 4141; Namibian: Schmidt 1989 II, No. 1016; Malagasy: Haring 1982, No. 7.303.

303A *Brothers Seek Sisters as Wives* (previously ***Six Brothers Seek Seven Sisters as Wives***). A number of brothers (usually six, twelve or one hundred) set out to find a number of sisters as wives for themselves and their youngest brother who remained home [T69.1]. On the way an old man (giant, troll) transforms the brothers and their brides into stone and takes the youngest bride for himself [D231, R11.1].

The youngest brother goes to look for his lost brothers and comes to the old man's house. Here he finds the youngest bride who tells him that the heart (life) of the old man is enclosed in a bird [E715.1]. With the help of grateful animals which he had fed on his way, the youngest brother catches the bird and kills it, thus killing the old man (he rescues his brothers and the brides by performing different tasks). Brothers and brides are restored to life [R155.1]. Cf. Type 302.

In some variants, the brothers marry the daughters of a witch. During the night in bed the brothers exchange their places with those of their wives. The witch kills her own daughters. Cf. Type 1119.

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 302, 314, 327B, 328, 513A, 531, 550, and 1119.
Literature/Variants: Chauvin 1892ff. VI, 171f. No. 329; BP III, 431–443; EM 2 (1979) 887–902 (U. Masing); Scherf 1995 II, 1301–1304, 1325–1328; Röth 1998.
Finnish-Swedish: Allardt / Perklén 1896, No. 129; Estonian: Aarne 1918; Norwegian: Stroebe 1915 II, No. 23; Danish: Skattegraveren 6 (1886) No. 837, 9 (1889) No. 548, Kristensen 1890, No. 97, Sadolin 1941, 40ff.; French: Tenèze / Hüllen 1961, No. 27; German: Peuckert 1932, No. 50, Neumann 1971, No. 59, Bechstein / Uther 1997 I, No. 17; Hungarian: MNK II; Slovakian: Gašparíková 1991f. I, Nos. 215, 317, 333, II, Nos. 485, 544; Slovene: Bolhar 1974, 89ff.; Serbian: Čajkanović 1927, No. 20; Croatian: Bošković-Stulli 1963, No. 38; Bosnian: Šuljić 1968, 7ff.; Rumanian: Schullerus 1928, No. 303I*, Bîrlea 1966 I, 340ff., 355ff., III, 395ff., 397ff.; Greek: Megas / Puchner 1998; Byelorussian: Ramanaŭ 1962, No. 38; Turkish: Eberhard / Boratav 1953, No. 96 (1); Jewish: cf. Noy 1963a, No. 22, Jason 1965; Gypsy: MNK X 1; Ossetian: Munkácsi 1927, No. 3, cf. Britaev / Kaloev 1959, 159ff.; Dagestan: Kapieva 1951, 79ff.; Kurdish: Družinina 1959, 84ff.; Kazakh: Potanin 1917, No. 13, Sidel'nikov 1958ff. I, 3ff.; Uzbek: Afzalov et al. 1963 I, 320ff., 375ff.; Tadzhik: Sandelholztruhe 1960, 229ff.; Mongolian: Heissig 1963, No. 45; Tuva: Taube 1978, No. 37; Georgian: cf. Dolidze 1960, 104ff., 139ff.; Syrian, Palestinian, Persian Gulf: El-Shamy 2004; Egyptian: El-Shamy 1980, No. 1, Lebedev 1990, No. 26, El-Shamy 2004; Algerian, Sudanese: El-Shamy 2004.

304 ***The Dangerous Night-Watch*** (previously ***The Hunter***). Together with his brothers (companions), a youth (youngest of three brothers, hunter, prince, soldier, etc.) has various hunting adventures, or he defeats dragons (wild animals, monsters) during one (three) night-watch(es) in the forest (at his father's grave). While the youth fights, his fire (light) goes out (the youth loses his way, is tempted away by a bird). He (stops time and) meets giants (robbers, supernatural beings) whom he impresses by shooting tricks [F666.1] or by his extraordinary physical strength.

The giants go to plunder a castle (town) or to carry off a princess, and take the youth with them. The youth shoots a watchdog (rooster), enters the castle first, calls the giants and, as they enter, he cuts off their heads one at a time [K912]. Often he cuts off their tongues (heads, other parts of the body) which he takes away as trophies [H83]. Cf. Type 300.

In the castle, the youth comes to a room where a princess lies sleeping [N711.2]. He looks at her (falls in love, kisses her, rapes her) and, before leaving, takes a souvenir (jewelry, handkerchief, shoes, etc.) which later becomes a token [H81.1, H81.1.1, T475.2]; cf. Types 301, 301D*. Then he returns with a burning log (lets time resume) and kindles the fire again.

An impostor pretends that he had killed the giants and claims the (pregnant) princess for his wife. The princess refuses to marry him. She sets up (is made to live in) an inn [Q481] where guests need not pay anything if they tell a tale (life-history, news). (Accompanied by his brothers and mother,) the youth stops at this inn, proves his identity by means of his tale and the tokens, and marries the princess [H11.1.1, H81, L161]. The impostor is punished.

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 302, 303, and 552.
Remarks: Documented in the early 19th century.
Literature/Variants: BP II, 503–506; Polívka 1916; EM 7 (1993) 411–420 (C. Shojaei Kawan); Scherf 1995 I, 409–413, 607–609, II, 1175–1178; Röth 1998; Schmidt 1999. Finnish: Rausmaa 1982ff. I, No. 7; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. II, No. 18, III, No. 27; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue 1957; Spanish: Camarena / Chevalier 1995ff. II; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 316, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. I, Grimm KHM / Uther 1996 II, No. 111; Austrian: Haiding 1953, No. 69; Ladinian: Decurtins 1896ff. II, No. 61, X, No. 10; Hungarian: MNK II; Czech: Tille 1921, 56, Tille 1929ff. II 1, 264ff.; Slovakian: Gašparíková 1991f. I, No. 197, II, Nos. 407, 417; Serbian: Karadžić 1937, No. 51, Đorđevič / Miloševič-Đorđevič 1988, No. 27, cf. No. 153; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Albanian: Mazon 1936, No. 81, Lambertz 1952, 21f.; Greek: Angelopoulos / Brouskou 1999; Polish: Krzyżanowski 1962f. I; Russian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 204 III 1, 213 III 2 (var. h x); Jewish: Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Ossetian: Bjazyrov

1958, No. 49; Adygea: Alieva 1986; Armenian: Gullakjan 1990; Buryat, Mongolian: Lőrincz 1979; Syrian: Nowak 1969, Nos. 81, 135; Burmese: Kasevič/Osipov 1976, No. 161; Korean: cf. Choi 1979, No. 289; French-Canadian: Barbeau 1916, No. 12, Lemieux 1974ff. II, No. 26, XVIII, No. 21; US-American: Baughman 1966; English-Canadian: Halpert/Widdowson 1996 I, Nos. 4–6; French-American: Carrière 1937, Nos. 13, 14; Spanish-American: Camarena/Chevalier 1995II; Egyptian: Nowak 1969, No. 81, cf. No. 177; Algerian: Frobenius 1921ff. II, 90ff., El-Shamy 2004; Moroccan: Laoust 1949, No. 120; East African: Klipple 1992.

305 ***The Dragon's Heart-Blood as Remedy*** [D1500.1.7.3.3]. This tale exists chiefly in four different forms (cf. Types 314, 551, 673):

(1) A king falls ill and learns that he can only be cured by the milk and blood of a dragon's heart. He promises his oldest daughter to whoever is able to get the remedy, and his youngest daughter to whoever assists. A nobleman and a farmer boy set out and, with the help of an old woman, arrive at the dragon's forest. The farmer boy kills the dragon, squeezes milk and blood out of its heart, and hides them. Threatening to kill him, the nobleman takes the dragon's heart, presents it to the king and wins the eldest daughter and the kingdom [K1935]. The farmer boy and the youngest daughter are sent to live in the goose house. Because there were neither milk nor blood in the dragon's heart, the nobleman, the farmer boy, and the old woman are questioned. Truth comes to light, and the kingdom goes to the farmer boy.

(2) During his travels, a workman learns that the sick king can only be cured by a dragon's liver. He sees the dragon's vulnerable spot in a dream. He kills the dragon and boasts of his victory in an inn. The host steals the man's knapsack which, however, contains only a stone. The workman arrives at the king's court prior to the host, cures the king, and wins the princess as his wife. The thievish host is hanged.

(3) A father orders his son to bring him the devil's tongue to cure his illness, but the son cannot find the devil. An old man advises him to knock with a stick on a certain trunk. A horse appears and carries him to the devil. The horse gives the son a piece of his hoof which he can use to call it whenever he is in danger. The son challenges the devil, but, during the fight, the devil thrusts him into the earth up to his waist. With the help of the horse, the son defeats the devil, brings the devil's tongue to his father, and thus cures him.

(4) While hunting, a prince is bewitched and loses his voice. A young woman appears in his dream and tells him about a remedy: a medicine consisting of dragons' eyes, a dragon's heart and other ingredients, which must be prepared in a certain manner. In return the young woman demands that the prince marry her. After the prince agrees, a youth appears and produces the medicine in the prescribed way. The cure is successful, and the prince marries the young woman.

Remarks: The four versions represent oicotypes: Version (1) – Danish, version (2) – Flemish, version (3) – Latvian, version (4) – Serbian.
Literature/Variants: EM 3 (1981) 820–825.
Latvian: Arājs / Medne 1977; Danish: Grundtvig 1854ff. II, 198f.; Flemish: Meyer 1968; Serbian: Karadžić 1937, No. 17; Polish: cf. Krzyżanowski 1962f. I; English-Canadian: Dorson 1952, 93ff.; French-Canadian: Lemieux 1974ff. XXII, No. 10.

306 *The Danced-out Shoes.* (Including the previous Type 306A.) Every day, a princess(es) wears out a pair of shoes. Her father wants to know why and offers the princess (one of the princesses) to whoever discovers the secret [H508.2]. Anyone who fails will lose his head.

A youth (soldier, Gypsy, tailor, shepherd, farmer, etc.) acquires a magic object (e.g. shoes, cap, overcoat, stick) which makes him invisible [D1980]. He refuses a narcotic drink and does not fall asleep [K625.1]. After making himself invisible, the youth accompanies the princess on a magical underground journey [D2131]. In the underworld he watches the princess wear out her shoes by dancing with the devil (dragon, other supernatural beings) [F1015. 1.1]. The next morning the youth tells the king what happened and corroborates his tale by tokens (e.g. twigs, apples, ring, piece of the princess's garment) from the underworld [H80]. He marries the princess [L161] and becomes king. Cf. Type 507.

Mainly in Indian variants, a prince accompanies his wife to the otherworld where she has to dance each night before a divinity. He frees her [F87]. (Previously Type 306A.)

Combinations: 307, 505, 507, and 518.
Literature/Variants: Köhler / Bolte 1898ff. I, 412, 437; BP III, 78–84; Ressel 1981, 144–149; Scherf 1995 I, 667–670, II, 1204–1207, 1332–1335, 1434–1436, 1441–1444; Röth 1998; Schmidt 1999; Anderson 2000, 119–121; Papachristophorou 2002, 174–194; EM: Schuhe: Die zertanzten S. (forthcoming).
Finnish: Rausmaa 1982ff. I, No. 8; Finnish-Swedish: Hackman 1917f. I, No. 105; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. III, No. 3, Holbek 1990, No. 33; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue 1957; Spanish, Basque: Camarena / Chevalier 1995ff. II; Portuguese: Oliveira 1900ff. I, No. 35, Vasconcellos / Soromenho et al. 1963f. I, Nos. 322–324, Cardigos (forthcoming); Flemish: Meyer 1968; German: Ranke 1955ff. I, Grimm KHM / Uther 1996 II, No. 133; Austrian: Haiding 1953, No. 53; Ladinian: Decurtins 1896ff. II, No. 2; Italian: Cirese / Serafini 1975, De Simone 1994, No. 94; Hungarian: MNK II; Czech: Tille 1921, 311ff., Tille 1929ff. II 1, 337ff.; Slovakian: Gašparíková 1991f. I, Nos. 74, 137, 199, 219, 227, 295, II, Nos. 372, 556; Slovene: Kontler / Kompoljski 1923f. II, 44ff.; Serbian: Đjorđevič / Miloševič-Đjorđevič 1988, No. 28, Eschker 1992, No. 10; Croatian: Bošković-Stulli 1963, No. 15; Rumanian: Schullerus 1928, Bîrlea 1966 I, 452ff., III, 403f.; Bulgarian: BFP, Koceva 2002; Greek: Angelopoulos / Brouskou 1999; Polish: Krzyżanowski 1962f. I; Russian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 102 IV

4 C, 183; Jewish: Jason 1965; Gypsy: MNK X 1; Adygea: Alieva 1986; Saudi Arabian: Fadel 1979, No. 37, El-Shamy 2004; Iranian: Marzolph 1984; Pakistani, Indian: Thompson / Roberts 1960, No. 306A; Mexican: Robe 1973; Chilean: Pino Saavedra 1960ff. I, 373ff.; Argentine: Chertudi 1960f., I, No. 37; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, Nos. 95, 96; East African: Klipple 1992, 132f.

306A See Type 306.

307 ***The Princess in the Coffin*** (previously ***The Princess in the Shroud***). (Including the previous Types 307B* and 307C*.) After a hasty wish (curse), a diabolic (black, mute) daughter is born to a childless couple (king and queen) [C758.1, S223]. The daughter demands that when she dies, there should be a night-watch at her coffin in the church (graveyard) (someone should watch over her for three nights in order to save her). The dead girl rises every night from the coffin and swallows the man on guard [E251].

A soldier (boy) learns from an old man what he must do to free the girl from the witchcraft [N825.2]. During the first two nights, he hides from the dead girl. During the third night, when the girl leaves the coffin, the soldier lies down in it, refuses to let her in, and forces her (by means of a rusty sword) to say a Paternoster (sing a hymn at the altar). As she says the prayer, the rooster crows and the girl is disenchanted [D791.1.7]. The guards are revived and the girl marries her rescuer [L162]. (The soldier tears his bride into two parts and shakes out the bad spirit in the form of reptiles.)

Various other magic or religious means can be used to save the princess.

Combinations: 306, 507, and 518.
Remarks: Documented early in the 19th century. Literary treatment, see Gogol', *Vij* (1835).
Literature/Variants: Köhler / Bolte 1898ff. I, 320; BP III, 531–537; Christiansen 1949; cf. Tubach 1969, No. 3477b; Scherf 1995 I, 560–563, II, 906–909, 1337–1339, 1403–1406; Röth 1998; Anderson 2000, 117f.; EM 10 (2002) 1355–1363 (C. Shojaei Kawan).
Finnish: Rausmaa 1982ff. I, No. 9; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. I, No. 13, Kristensen 1881ff. III, No. 50; French: Delarue 1957; Spanish: Camarena / Chevalier 1995ff. II; Portuguese: Oliveira 1900ff. II, Nos. 234, 270, 311, Cardigos (forthcoming); Dutch: Kooi 2003, No. 24; Frisian: Kooi 1984a; Walloon: Laport 1932, No. *307A; German: Ranke 1955ff. I, Berger 2001; Austrian: Haiding 1953, No. 53; Ladinian: Decurtins 1896ff. II, No. 3; Italian: Aprile 2000 I; Corsican: Massignon 1963, No. 101; Sardinian: Aprile 2000 I; Hungarian: MNK II; Czech: Tille 1929ff. II 1, 326ff., Klímová 1966, No. 2; Slovakian: Gašparíková 1991f. I, Nos. 199, 227, 332, cf. No. 30, II, No. 532; Slovene: Drekonza 1932, 49ff.; Croatian: Bošković-Stulli 1975b, No. 36; Rumanian: Schullerus 1928; Greek: Angelopoulos / Brouskou 1999; Sorbian: Nedo 1956, No.

26; Polish: Krzyżanowski 1962f. I, Nos. 307, 307C*; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Adygea: Alieva 1986; Mordvinian: Kecskeméti / Paunonen 1974; Indian: Thompson / Roberts 1960; East African: Klipple 1992, 133f.

307B* See Type 307.

307C* See Type 307.

310 ***The Maiden in the Tower.*** (Petrosinella, Rapunzel.) A (pregnant) woman steals herbs (fruits) from the garden of a witch (sorceress) [G279.2] and is forced to promise her unborn child to the witch [S222.1]. The woman bears a girl, and after a certain time the witch comes for the daughter (often called Petrosinella, Rapunzel, etc. according to the name of the stolen plant) [G204]. The witch locks her up in a tower [R41.2]. Whenever the witch wants to visit her, she enters by climbing on the girl's long (golden) hair as on a ladder [F848.1].

A prince discovers the girl in the tower because of her hair shining in the sun [F555] and falls in love with her. The girl gives the witch a sleeping-draught. The prince climbs up on the girl's hair and they have a love affair. The witch finds out about the nocturnal visits of the prince. She wants to prevent further visits, but accidentally discloses that the lovers could flee by transforming themselves with the help of three oak galls.

The girl overhears the conversation [N455] and explains the magic oak galls to the prince. They flee together and are pursued by the witch. They escape [D642.7] and the witch is killed. The prince marries the girl [L162].

Combinations: 313, 327A, and 402.
Remarks: The oldest version is in Basile, *Pentamerone* (II,1).
Literature/Variants: BP I, 97–99; Lüthi 1960; Meraklis 1963f.; Schwarzbaum 1968, 273; EM 7 (1993) 791–797 (H.-J. Uther); Lauer 1993; Scherf 1995 II, 937–940, 940–942, 969–973, 1378–1380; Dekker et al. 1997, 293; Röth 1998.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue 1957; Spanish: cf. Camarena / Chevalier 1995ff. II, No. 310B; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 58, Cardigos (forthcoming), No. 310, cf. No. 310B; Flemish: Meyer 1968; German: Ranke 1955ff. I, Grimm KHM / Uther 1996 I, No. 12; Italian: Aprile 2000 I; Corsican: Massignon 1963, No. 20; Sardinian: Aprile 2000 I; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Croatian: Bošković-Stulli 1963, No. 17, Bošković-Stulli 1975b, No. 11; Bulgarian: BFP, Koceva 2002; Greek: Angelopoulos / Brouskou 1999; Polish: Krzyżanowski 1962f. I; Turkish: Eberhard / Boratav 1953, No. 200 V, p. 418 No. 12; Jewish: cf. Haboucha 1992, Nos. **310A, **313D; Ossetian: Bjazyrov 1958, Nos. 50, 51; Syrian, Lebanese, Palestinian, Jordanian, Iraqi, Qatar: El-Shamy 2004, No. 310A§; Chinese: Ting 1978; Japanese: Ikeda 1971, cf. No. 408C; English-Canadian: Fauset 1931, No. 3; US-American: Baughman 1966; Cuban, Puerto

Rican: Hansen 1957; Dominican: Hansen 1957, No. 310**A; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 76; Egyptian: El-Shamy 1980, No. 8, El-Shamy 2004, No. 310A§; Libyan, Tunisian, Algerian, Moroccan, Sudanese, Somalian: El-Shamy 2004, No. 310A§.

311 ***Rescue by the Sister.*** Two sisters, one after the other, fall into power of a demonic suitor (cannibal, dragon, magician, devil) and are taken into his (subterranean) castle [R11.1, T721.5]. There the sisters open a forbidden room full of dead bodies, in the course of which the key (a magic egg, apple) becomes bloody, or they refuse to eat human flesh [C611, C227, C913]. The demon kills them for their disobedience [C920].

Using a trick, the third (youngest) sister escapes from the same fate. She finds her sisters and resuscitates them by putting their bones together [R157.1]. She hides them beneath some gold in baskets (bags) and persuades the demon to carry the baskets home without looking into them [G561]. Cf. Type 1132.

The youngest sister pretends to marry the demon and leaves a skull (straw dummy) dressed as a bride to deceive him. Unwittingly the demon carries this sister home in the third basket. Or she smears herself with honey and feathers and escapes as a "strange bird" [K525, K521.1]. Cf. Types 1383, 1681. The demon is burned in his own house or is killed in another way [Q211]. Cf. Type 312.

Combinations: This type is usually combined with episodes of one or more other types, esp. 312, 313, 403, 857, 955, and 956B.

Literature/Variants: BP I, 370–375, 398–412, II, 56; Herzog 1937; Uther 1988a; Scherf 1995 I, 80–83, 141–144, 167–170, 317–321, 480–483, 573f., II, 1050–1052, 1108–1111; EM 8 (1996) 1407–1413 (W. Puchner); Dekker et al. 1997, 63–66; Röth 1998; Anderson 2000, 97–100.

Finnish: Rausmaa 1982ff. I, No. 10; Finnish-Swedish: Hackman 1917f. I, No. 55; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Wepsian, Wotian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: e.g. Kristensen 1881ff. I, No. 37, Kristensen 1884ff. III, No. 7, Kristensen 1896f. I, No. 27; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Scottish: Campbell 1890ff. II, No. 41, Aitken / Michaelis-Jena 1965, No. 20, Briggs 1970f. A I, 446f.; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 175ff.; French: Delarue 1957; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Coelho 1985, No. 26, Cardigos (forthcoming); Flemish: Meyer 1968; German: Ranke 1955ff. I, Grimm KHM / Uther 1996 I, No. 46, cf. No. 66, Berger 2001; Austrian: Haiding 1953, No. 22; Ladinian: Decurtins 1896ff. II, Nos. 23, 28; Italian: Aprile 2000 I; Corsican: Massignon 1963, Nos. 19, 25; Sardinian: Aprile 2000 I, No. 311–312; Hungarian: MNK II; Czech: Tille 1929ff. II 1, 80ff.; Slovene: Bolhar 1974, 52ff.; Serbian: Čajkanović 1929, No. 83; Croatian: Bošković-Stulli 1975b, No. 46, Krauss / Burr et al. 2002, No. 24; Rumanian: Schullerus 1928, No. 365*; Bulgarian: Koceva 2002; Greek: Angelopoulos / Brouskou 1999; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 152 III 2–4,

157; Jewish: Jason 1988a, Haboucha 1992; Gypsy: MNK X 1; Cheremis / Mari: Sabitov 1989; Mordvinian, Vogul / Mansi: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, No. 213; Palestinian: Hanauer 1907, 221ff., El-Shamy 2004, No. 311–312; Jordanian: El-Shamy 2004, No. 311–312; Sri Lankan: Parker 1910ff. I, No. 52; Chinese: Ting 1978; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; French-Canadian: Barbeau 1916, No. 28, Barbeau / Lanctot 1923, No. 99; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Cuban: Hansen 1957; Chilean: Pino Saavedra 1960ff. I, Nos. 45, 70; West Indies: Flowers 1953; Tunisian, Moroccan: El-Shamy 2004, No. 311-312; Malagasy: Haring 1982, Nos. 2.1.311, 3.1.311.

311B* *The Singing Bag.* A Gypsy (old man) puts the niece of an old washerwoman (only daughter of an old couple) into a bag and carries her off. The Gypsy goes begging from door to door and exhibits his "singing bag": He gives the bag a pinch, threatens to beat it with his stick, and orders it to sing. Thereupon the girl in the bag starts singing her tale: I left my rosary on a stone by the river when I was washing. When I wanted to get it, a Gypsy put me in his bag and carried me off. (I am the only daughter of an old couple. An old man carried me off when I was gathering berries in the forest.)

One day the Gypsy arrives at the old washerwoman's house. The woman recognizes her niece, invites the Gypsy into his house, and entertains him until he gets drunk. When he is sleeping, she rescues the girl from the bag and, in her place, puts two cats (horsedung). When the Gypsy exhibits his singing bag the next time, the cats mew. The Gypsy opens the bag and is scratched or bitten [K526].

Literature/Variants: Oriol 2002, 33ff.
Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Braga 1987 I. 89f., Cardigos (forthcoming); Russian: Nikiforov / Propp 1961, No. 84; Jewish: Noy 1965, No. 13; Iraqi: El-Shamy 2004; Cuban: Hansen 1957, No. 311*B; Puerto Rican: Hansen 1957, No. 311*B, cf. No. 311**C; Brazilian: Alcoforado / Albán 2001, No. 17; Egyptian: El-Shamy 2004; Central African: cf. Lambrecht 1967, Nos. 3852 (1), 3852 (2).

312 *Maiden-Killer (Bluebeard)* (previously *The Giant-killer and his Dog*). An odd-looking rich man (e.g. with a blue beard [S62.1]) takes his bride to his splendid castle. She is forbidden to open a certain room, but she disobeys and finds it full of the dead bodies of her predecessors [C611]. The husband wants to kill her for her disobedience [C920], but she is able to delay the punishment (three times) [K551]. She (her sister) calls their brother (three brothers) who kills the husband (sometimes with help from a dog or other animal) and rescues his sister(s) [G551.1, G652]. Cf. Type 311.

Combinations: 311, 313.
Remarks: Documented in the late 17th century by Charles Perrault.

Literature/Variants: BP I, 398–412, II, 56; HDM 1 (1930–33) 266–270 (C. Voretzsch); Heckmann 1930; DVldr 1935ff. II, No. 41; Herzog 1937; Belmont 1973, 51–55, 81; Karlinger 1973a; Suhrbier 1984; Uther 1988a; Kindl 1989; Scherf 1995 I, 94–98; EM 8 (1996) 1407–1413 (W. Puchner); Röth 1998; Schmidt 1999; Anderson 2000, 97–100; Davies 2001.
Finnish-Swedish: Hackman 1917f. I, No. 67b; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925, No. 55*; Livonian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue 1957; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Basque: Webster 1877, 173ff.; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 612, 614, Cardigos (forthcoming); Dutch: Sinninghe 1943, Volkskundig Bulletin 24 (1998) 305; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. I, Grimm KHM / Rölleke 1986 I, No. 66, Bechstein / Uther 1997 I, No. 70; Austrian: Haiding 1953, No. 55; Italian: Pitrè / Schenda et al. 1991, No. 15, Aprile 2000 I; Sardinian: Aprile 2000 I, No. 311–312; Slovakian: cf. Gašparíková 1991f. I, No. 270; Slovene: Kres 3 (1883) 610ff.; Serbian: Panić-Surep 1964, No. 6; Rumanian: cf. Bîrlea 1966 I, 460ff., III, 404ff.; Greek: Angelopoulos / Brouskou 1999; Polish: Krzyżanowski 1962f. I; Sorbian: Nedo 1956, No. 27; Turkish: Eberhard / Boratav 1953, No. 157 III; Jewish: Jason 1965; Ossetian: Bjazyrov 1958, No. 52; Tatar: Kecskeméti / Paunonen 1974; Yakut: Ėrgis 1967, No. 103; Mongolian: Lőrincz 1979; Lebanese, Iraqi, Qatar: El-Shamy 2004; English-Canadian: Fauset 1931, No. 6; French-Canadian: Lemieux 1974ff. VIII, No. 12, IX, No. 24, XXI, No. 14; US-American: Baughman 1966; Spanish-American: TFSP 6 (1927) 55, Camarena / Chevalier 1995 II; African American: Baughman 1966; Dominican, Puerto Rican: Hansen 1957; West Indies: Flowers 1953; Egyptian, Moroccan: El-Shamy 2004; Libyan: Nowak 1969, No. 103; Sierra Leone: Finnegan 1967, 117ff.; East African: Arewa 1966, No. 3890; Sudanese: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1020.

312A ***The Rescued Girl*** (previously ***The Brother Rescues His Sister from the Tiger***). A man gives his daughter in marriage to a tiger (monkey, supernatural being) because he made a rash vow (as a payment for the tiger's help, or because the tiger threatened him). The tiger eats the girl and demands her sister(s), whom he also eats. The youngest sister (brother) kills the tiger (the girl escapes and the tiger is lured back to the village and killed).

Literature/Variants:
French: Delarue 1957; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Jewish: Noy 1963a, No. 17; Lebanese, Palestinian, Jordanian, Iraqi, Persian Gulf, Saudi Arabian, Kuwaiti, Oman, Qatar, Yemenite: El-Shamy 2004; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Blackburn 2001, No. 28; Chinese: Ting 1978; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; North African, Egyptian, Algerian, Moroccan: El-Shamy 2004; Sudanese: cf. Jahn 1970, No. 9, El-Shamy 1999, No. 1, 2, El-Shamy 2004.

312C ***The Rescued Bride*** (previously ***Devil's Bride Rescued by Brother***). (Including the previous Type 452A*.) (A man promises his daughter to the devil.) The girl marries the devil. (Or: A youth curses his sister:

The devil may take her. This happens.) The brother searches for his sister, finds her and rescues her (frequently with the help of his dogs).

Literature/Variants:
Spanish: Camarena / Chevalier 1995ff. II; Catalan: cf. Oriol / Pujol 2003; Portuguese: Coelho 1879, No. 48, Camarena / Chevalier 1995II; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II, No. 452A*; Jewish: Jason 1965, No. *340A, Haboucha 1992, *340A; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Spanish-American: Robe 1973; Mexican: Robe 1973, No. 312C, cf. No. 312*E; Costa Rican: Robe 1973; Cuban: cf. Hansen 1957, Nos. *340**G, *340**H; Dominican: Hansen 1957, Nos. *340*A, *340**C, *340**E, cf. No. *340**F; Puerto Rican: Hansen 1957, Nos. *340*A, *340**B, cf. No. *340**D; Mayan: Peñalosa 1992; Chilean: Pino Saavedra 1960ff. II, Nos. 106, 107.

312D ***Rescue by the Brother*** (previously ***Brother Saves his Sister and Brothers from the Dragon***). (Pea's Son.) A dragon (devil) carries off a girl (three girls) and kills her brothers when they try to rescue her. After a magic conception (often by swallowing a pea [T511.3]), the mother of the siblings gives birth to a strong son [F611.1]. This son kills the dragon, rescues his sister, and resuscitates his brothers. The envious brothers plan to kill the youngest. But because of his strength he is able to free himself and to punish his brothers. Cf. Type 550.

Combinations: 301, 650A.
Remarks: This type first appears in the early 19th century, but combines older motifs.
Literature/Variants: BP III, 429–431; Novikov 1974; EM 4 (1984) 127–130 (Á. Dömötör); Dömötör 1993; Scherf 1995 I, 112–116, 268–271, 653–656, II, 778–781; Röth 1998.
Finnish: Rausmaa 1982ff. I, No. 11; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Syrjanian: Fokos 1917f., No. 2; Danish: Berntsen 1873f. I, No. 13, II, No. 4; Scottish, Irish: Briggs 1970f. A I, 180ff.; German: cf. Kooi / Schuster 1994, No. 3; Hungarian: MNK II; Slovakian: Polívka 1923ff. II, 1ff., 69ff., Kosová-Kolečányi 1988, 68ff., Gašparíková 1984, 76ff.; Slovene: Bolhar 1974, 142ff.; Serbian: Čajkanović 1927, No. 12, Đjorđjevič / Milošević-Đjorđjevič 1988, No. 18; Croatian: Plohl Herdvigov 1868, No. 19, Smičiklas 1910ff. 17, No. 41, Bošković-Stulli 1963, No. 14, Bošković-Stulli 1975b, No. 5; Rumanian: Schullerus 1928, No. 327D*; Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1975; Gypsy: Briggs 1970f. A I, 190, Mode 1983ff. I, No. 7, MNK X 1; Dagestan: Chalilov 1965, No. 62; Ossetian: Britaev / Kaloev 1959, 118ff.; Cheremis / Mari: Beke 1938, No. 35; Votyak: Munkácsi 1952, No. 88; Georgian: Kurdovanidze 2000; Iraqi: El-Shamy 2004; Chinese: Ting 1978; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Egyptian, Algerian, Sudanese: El-Shamy 2004.

313 ***The Magic Flight.*** (Including the previous Types 313A, 313B, 313C, and 313H*.) This type combines various introductory episodes with the two main parts of the "Magic Flight" and the "Forgotten Fiancée".

Introductory episodes:

(1) After a war between birds and quadrupeds [B261, cf. Type 222], a wounded eagle is cared for by a man. The eagle (its relatives) gives the man a box which he must not open before he arrives at home. The man disobeys and a castle appears. An giant helps the man close the box and, in return, is promised the man's unborn son [S222]. Cf. Type 537.

In some variants, a boy is promised to a demon, giant, or devil [S222, S240], or the boy promises himself to the demon. Threatening him with death, the demon (giant, devil) assigns the youth (often three) impossible tasks [G465] (e.g. building a castle in one night [H1104], bailing out a pond with a sieve [H1113], felling a forest using an axe of glass, capturing a magic horse [H1154.8]) which he performs with the help of the demon's daughter [H335.0.1]. Before the youth can marry the daughter, he must identify her in a group of women (her sisters) who look just like her.

(2) A youth watches girls (transformed swans) bathing in a lake and steals the swan dress of one of them [D361.1, D721]. The girl agrees to marry the youth and takes him to her father's house. Cf. Types 400, 465A.

(3) A king suffering from leprosy (scabs) captures a prince and feeds him with sweets for forty days, in the hope that the prince's blood will cure his sickness. The princess falls in love with the foreign youth.

Main parts:

Magic Flight. The daughter of the demon (king) uses her magical power to flee together with the youth. She leaves magic speaking objects (spittle, blood) behind to deceive her father [D1611]. Nevertheless the flight is discovered and the father follows them. In order to escape, the girl transforms herself and her fiancé into various things or persons (e.g. into rose and thornbush, church and priest, lake and duck) [D671], or she throws magic objects (comb, brush, mirror, etc.) which become obstacles in the way of the pursuer [D672]. After the third transformation, the pursuer has to give up (dies). Cf. Type 310.

In some variants of the Magic Flight two children (brother and sister) flee from a witch (demon, dragon, ogre, witch, wolf, bad stepmother). (Previously Type 313H*.)

Forgotten Fiancée [D2003]. The youth goes to visit his home and leaves his bride behind. At home he breaks a taboo: Disobeying the bride's warning, he kisses someone (eats something) and thus forgets his experiences [D2004.2, C234, D2004.3]. When the youth is about to marry another woman, the forgotten fiancée reawakens his memory by performing magic actions (paralyses three lovers in embarrassing positions [D2006.1.1], magically stops the wedding carriage of the new bride [D2006.1.5], brings a couple of birds who

remind the youth of her help [D2006.1.3], or buys a place for three nights in the bridal bed from her husband's new bride, and in the third night successfully reawakens his memory [D1978.4, D2006. 1.4], etc.). The youth marries the true bride.

Combinations: This type is usually combined with episodes of one or more other types, esp. 222B, 300, 301, 302, 303, 303A, 310, 311, 312, 314, 315, 325, 327A, 327B, 329, 400, 402, 408, 425, 450, 480, 502, 511, 518, 531, 537, 552, 563, 707, 884, 1115, and 1119.

Literature/Variants: Chauvin 1892ff. V, 197ff. No. 116; Köhler/Bolte 1898ff. I, 161–175; BP I, 442f., 498–503, II, 77–79, 140–146, 516–527, III, 338f., 406–417; Aarne 1930; Knapp 1933; Christiansen 1959, 242f.; Schwarzbaum 1968, 86, 459; Rausmaa 1973c, 132–134; Manusakas/Puchner 1984; Brix 1992; Goldberg 1992; Scherf 1995 I, 62–66, 261–265, 326–330, 372–374, 375–378, 378–380, 536–540, II, 784–786, 883–885, 946–949, 991–993, 1217–1220, 1234–1237, 1351–1352, 1363–1364; Dekker et al. 1997, 213–218; Röth 1998; EM 9 (1999) 13–19 (W. Puchner); Schmidt 1999, No. 313C; Anderson 2000, 72–78; Hansen 2002, 151–166.

Finnish: Rausmaa 1982ff. I, 478; Finnish-Swedish: Hackman 1917f. I, Nos. 56a, 57a(1), 56c(25), 77; Estonian: Aarne 1918, Nos. 313A, 313B, 313C; Latvian: Arājs/Medne 1977, Nos. 313A, 313B, 313C, 313H*; Lithuanian: Kerbelytė 1999ff. I, Nos. 313A,B,C, 313H*; Livonian, Lappish, Wepsian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961, Nos. 313A, 313C; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. I, No. 3, Holbek 1990, No. 5; Faeroese: Nyman 1984, Nos. 313A, 313C; Icelandic: Sveinsson 1929, No. 313C; Scottish: Campbell 1890ff. I, No. 17, Briggs 1970f. A I, 160, 290ff., 296f., 424ff., 565f., B II, 4, Baughman 1966, No. 313C; Irish: Ó Súilleabháin/Christiansen 1963, Baughman 1966, No. 313C; English: Briggs 1970f. A I, 202f., 579f.; French: Delarue 1957, Nos. 313, 313B; Spanish: Camarena/Chevalier 1995ff. II, Nos. 313A, 313C, González Sanz 1996, No. 313A; Basque: Camarena/Chevalier 1995ff. II, Nos. 313A, 313C; Catalan: Oriol/Pujol 2003, Nos. 313, 313A, 313C; Portuguese: Oliveira 1900ff. I, Nos. 2, 13, 48, Vasconcellos/Soromenho et al. 1963f. I, Nos. 218, 268, Cardigos (forthcoming), Nos. 313A, 313C; Dutch: Volkskunde 1 (1888) 121–137, 14 (1901/02) 119–125, 16 (1904) 244–249, Sinninghe 1943, Kooi 2003, Nos. 5, 6; Frisian: Kooi 1984a, No. 313A; Flemish: Meyer 1968, Nos. 313, 313A, 313C, Meyer/Sinninghe 1976, No. 313C; Walloon: Laport 1932, Nos. 313, *313D; German: Meyer 1932, Nos. 313A, 313C, Ranke 1955ff. I, Grimm KHM/Uther 1996 I, Nos. 51, 56, II, Nos. 79, 113, III, Nos. 181, 186, 193, Berger 2001, Nos. 313, 313A*; Austrian: Haiding 1953, No. 11, Haiding 1977a, No. 9; Ladinian: Decurtins 1896ff. II, No. 40, XI, Nos. 2, 3; Italian: Cirese/Serafini 1975, Nos. 313, 313B, Aprile 2000 I, Nos. 313A, 313C; Corsican: Ortoli 1883, No. 5, Massignon 1963, Nos. 20, 25, 44, 102; Sardinian: Aprile 2000 I, No. 313–408; Maltese: Mifsud-Chircop 1978, Nos. 313A, 313C; Hungarian: MNK II, Nos. 313A, 313C; Czech: Tille 1921, 143ff., Tille 1929ff. I, 219ff., 224ff., 231ff., 239ff., 246ff.; Slovakian: Gašparíková 1991f. I, Nos. 100, 168, 198, 273, II, Nos. 376, 529, 555; Slovene: Bolhar 1974, 147ff.; Serbian: Čajkanović 1927, No. 18, Eschker 1992, Nos. 9, 18, 34; Croatian: Bošković-Stulli 1963, No. 18, Bošković-Stulli 1975b, Nos. 11, 32, Gaál/Neweklowsky 1983, No. 17; Rumanian: Schullerus 1928, No. 313A; Bulgarian: BFP, Nos. 313A, 313C, 313H*, Koceva 2002, No. 313H*; Greek: Angelopoulos/Brouskou 1999; Sorbian: Nedo 1956, Nos. 27, 28; Polish: Krzyżanowski 1962f. I, Nos. 313A, 313C; Russian: Löwis of Menar 1914, Nos. 31, 44, Nikiforov/Propp 1961, 97ff., 150ff., SUS, Nos. 313A, 313H*, Afanas'ev/Barag

et al. 1984f. II, Nos. 219–226; Byelorussian: Barag 1966, 278ff., SUS, Nos. 313A, 313H*; Ukrainian: Popov 1957, 69ff., SUS, Nos. 313A, 313H*; Turkish: Eberhard / Boratav 1953, Nos. 82, 84, 87, 98, 102 III, 104 IV, 105 IV, 152 IV e, 161 III 3–6, 168 (2), 168 III 2, 170, 212 III 4, 212 IV 4, 249, 374 III 3–7; Jewish: Jason 1988a, Haboucha 1992, No. 313, cf. No. **313D; Gypsy: Briggs 1970f. A I, 161, 191ff., 202f., 376f., MNK X 1, Nos. 313, 313A, 313C; Ossetian: Bjazyrov 1958, Nos. 53–56, 69; Adygea: Alieva 1986, Nos. 313A, 313B, 313H*; Cheremis / Mari: Kecskeméti / Paunonen 1974, No. 313, Sabitov 1989, Nos. 313 A, B, C, 313H*; Tatar, Mordvinian, Votyak, Vogul / Mansi: Kecskeméti / Paunonen 1974, No. 313; Kurdish: Džalila et al. 1989, Nos. 4, 9; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, No. 101, 102, 107–109, 112, 126, 127, 213, 215, 235; Uzbek: Keller / Rachimov 2001, Nos. 4, 5; Mongolian: Lőrincz 1979, No. 313A; Georgian: Kurdovanidze 2000, Nos. 313, 313A, B, C, 313H*; Syrian, Palestinian: El-Shamy 2004; Iraqi: Nowak 1969, No. 221; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Eberhard 1937, 80f., Ting 1978, Nos. 313A, 313C, 313H*; Korean: Choi 1979, Nos. 101, 123, 205; Japanese: Ikeda 1971, Inada / Ozawa 1977ff., Nos. 313D*, 313H*; English-Canadian: Halpert / Widdowson 1996 I, Nos. 7–13; French-Canadian: Barbeau / Lanctot 1923, No. 106, Lemieux 1974ff. II, No. 11, III, No. 2; North American Indian: cf. Thompson 1919, 347ff., Robe 1973; US-American: Baughman 1966, Nos. 313, 313A, 313C, Perdue 1987, Nos. 3A–E; French-American: Baughman 1966; Spanish-American: TFSP 7 (1928) 128–130, 12 (1935) 61–66, Baughman 1966, Robe 1973; African American: Baughman 1966, Nos. 313, 313A; Spanish-American: Camarena / Chevalier 1995ff. II, No. 313C; Mexican, Panamanian: Robe 1973; South American Indian: Hissink / Hahn 1961, Nos. 25, 336, 392, 394; Mayan: Peñalosa 1992; Dominican: Hansen 1957, Nos. 313A, 313C; Cuban, Puerto Rican, Venezuelan, Uruguayan: Hansen 1957, No. 313A; Brazilian: Alcoforado / Albán 2001, No. 18; Chilean: Hansen 1957, No. 313C, Pino Saavedra 1960ff. I, Nos. 16–19, 36, 37, II, Nos. 106, 107, III, No. 244; Argentine: Hansen 1957, No. 313C; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, Nos. 52, 52a, 52b; Egyptian: Nowak 1969, Nos. 169, 227, El-Shamy 2004, No. 313, 313H*; Libyan: Nowak 1969, No. 103, El-Shamy 2004; Algerian: El-Shamy 2004, Nos. 313, 313C, 313H*; Moroccan: El-Shamy 2004; Sudanese: Jahn 1970, No. 21, El-Shamy 2004, No. 313, 313H*; Mauritian: Delarue 1957; South African: Schmidt 1989 II, No. 1022; Malagasy: Haring 1982, No. 7.313.

313A–C See Type 313.

313E* ***The Sister's Flight*** (previously ***Girl Flees from Brother who Wants to Marry her***). A brother wants to marry his sister. (Cf. Type 510B.) She flees and arrives in the underworld at the house of a witch. There she meets the witch's daughter who resembles her. Both girls escape from the sorceress by a magic flight, throwing objects behind them. (Cf. Type 313.) The girls change into birds, and the brother is not able to distinguish them. He pretends he is going to kill himself. The sister betrays herself by an involuntary cry. The brother marries the sorceress's daughter.

Literature/Variants:
Finnish: Rausmaa 1982ff. I, No. 14; Estonian: Loorits 1959, No. 137; Latvian:

Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Bulgarian: Koceva 2002; Polish: cf. Krzyżanowski 1962f. I, No. 317; Russian, Byelorussian, Ukrainian: SUS; Adygea: Alieva 1986; Cheremis / Mari: Sabitov 1989; Turkmen: Stebleva 1969, No. 21; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 8; Georgian: Kurdovanidze 2000; Lebanese, Palestinian, Iraqi: El-Shamy 2004; Egyptian, Tunisian, Algerian, Moroccan: El-Shamy 2004; Sudanese: El-Shamy 1999, No. 46, El-Shamy 2004.

313H* See Type 313.

314 *Goldener* (previously ***The Youth Transformed to a Horse***). (Including the previous Type 532.) This type combines various introductory episodes with a common main part. Cf. Types 314A, 502, and 530.

Introductory episodes:

(1) A boy has been promised (often in return for magic conception) to a demon (devil, giant) [S211], or he voluntarily becomes a servant in a demon's house [G462]. The demon orders him to care for two (groups of) animals, to feed the one and to neglect the other. The boy does not follow these instructions and thus makes friends with the abused animal (magic horse) [B316]. Against the prohibition of the demon, he enters a certain chamber [C611]. As a mark of disobedience, his hair turns gold [C912]. The boy and the magic horse escape from the demon by a magic flight [D672].

(2) A boy (usually the son of a ruler) and a magic foal are close friends. The mother (stepmother) wants to kill the boy. The magic foal warns the boy of her secret murderous attempts. At last the mother demands that the boy or the foal be killed. The boy pretends to agree but asks his father to be allowed to ride the foal one last time. During this ride the foal flies away together with the boy [B184.1.6].

(3) In return for his magic conception, a boy is promised to a demon [G461]. On the way to the demon's house, the boy is forewarned (given instructions for how to kill the demon or to flee). In the rooms of the demon's house, the boy finds prisoners or corpses (and his hair turns to gold [C912]). The boy kills the demon and flees.

Main part:

The youth covers his golden hair, pretending to be a scaldhead, and takes service in the king's court as a gardener [K1816.1]. (He says nothing except, "I don't know". [C495.1]; previously Type 532.) But the youngest princess sees him in his true form (as a golden-haired knight who destroys and restores the garden three times) [H75.4]. She falls in love with Goldener [T91.6.4] and chooses him as her husband by throwing a golden apple to him [T55.1]. They marry but the angry king banishes the couple to a shabby lodging [L132, L113.1.0.1].

The king demands the help of his sons-in-law. Goldener has only

a poor kit and is mocked. With the help of his magic horse he achieves various heroic deeds: He obtains the magic remedy (e.g. milk of a bird, water of life) for the king who had grown blind (cf. Type 551), kills a dragon (cf. Type 300), defeats a foreign army three times in disguise. He is wounded and is bandaged by the king. Three times he withdraws and is mocked as a fool. Cf. Type 530.

Goldener's identity is revealed (e.g. by wounds, brands) and his true status is recognized [H55, H56]. The horse asks to be decapitated and becomes a prince (princess, other person).

Combinations: This type is usually combined with episodes of one or more other types, esp. 217, 300–303A, 313, 314A, 315, 321, 325, 327, 327B, 400, 441, 475, 502, 511, 530, 530A, 531, 550, 552A, 551, 554, 590, 613, 725, 1049, 1052, and 1060.
Remarks: Because of its similar structure and content, Type 532 is included here.
Literature/Variants: Köhler / Bolte 1898ff. I, 330–334; BP III, 94–114; Wesselski 1925, No. 52; HDM 2 (1934–40) 648–651 (E. Tegethoff); Verfasserlexikon 3 (1981) 92f. (H. Tervooren); EM 5 (1987) 1372–1383 (G. Dammann); Scherf 1995 I, 251–256, 350–353, II, 1105–1108; Röth 1998, Nos. 314, 532; Schmidt 1999, Nos. 314, 532; EM 10 (2002) 932–936 (C. Goldberg); Marzolph / Van Leeuwen 2004, Nos. 462, 463, 478.
Finnish: Rausmaa 1982ff. I, Nos. 15, 81; Finnish-Swedish: Hackman 1917f. I, Nos. 53(2), 56; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 314, 532; Lithuanian: Kerbelytė 1999ff. I, Nos. 314, 532; Livonian: Kecskeméti / Paunonen 1974, Nos. 314, 532; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 60; Karelian: Kecskeméti / Paunonen 1974, No. 532; Swedish: Liungman 1961; Norwegian: Hodne 1984, No. 314, p. 356; Danish: Grundtvig 1876ff. I, No. 15, Kristensen 1881ff. III, Nos. 30, 36, IV, Nos. 26, 29, 50; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 314, 532; French: Delarue 1957; Spanish: Camarena / Chevalier 1995ff. II, Nos. 314, 532; Basque: Webster 1877, 111ff.; Catalan: Oriol / Pujol 2003, Nos. 314, 532; Portuguese: Oliveira 1900ff. II, No. 341, Braga 1987 I, 104ff., Cardigos (forthcoming); Dutch: Kooi 2003, No. 11; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. I, Grimm KHM / Uther 1996 III, No. 136, cf. Berger 2001; Austrian: Haiding 1953, No. 23; Ladinian: Decurtins 1896ff. II, Nos. 29, 65; Italian: Aprile 2000 I; Corsican: Ortoli 1883, No. 15, Massignon 1963, No. 7; Sardinian: Aprile 2000 I; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II, Nos. 314, 532; Czech: Tille 1929ff. II 2, 261; Slovakian: Gašparíková 1991f. I, Nos. 302, 311, II, Nos. 528, 555; Slovene: Drekonja 1932, 45ff.; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 34; Croatian: Bošković-Stulli 1963, No. 38, Bošković-Stulli 1975b, No. 2; Macedonian: Čepenkov / Penušliski 1989 I, Nos. 49, 50; Rumanian: cf. Bîrlea 1966 I, 380ff., III, 400f.; Bulgarian: BFP, Nos. 314, 532, Koceva 2002, Nos. 314, 532; Greek: Karlinger 1979, Nos. 13, 63, Megas / Puchner 1998, No. 532, Angelopoulos / Brouskou 1999; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS, Nos. 314, 532; Turkish: Eberhard / Boratav 1953, Nos. 98 V, 158, 175 III 6, 257, 258; Jewish: Noy 1963a, No. 42, Jason 1965, Nos. 314, 532, Jason 1975, 1988a; Gypsy: MNK X 1, Nos. 314, 532; Ossetian: Bjazyrov 1958, Nos. 82, 91–93; Adygea: Alieva 1986, Nos. 314, 532; Cheremis / Mari: Kecskeméti / Paunonen 1974, Nos. 314, 532, Sabitov 1989, No. 532; Chuvash, Tatar: Kecskeméti / Paunonen 1974, No. 532; Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Armenian: Gullakjan

1990, No. 532; Yakut: Ėrgis 1967, Nos. 112, 118, 193, 220; Tadzhik: Grjunberg / Steblin-Kamenskov 1976, No. 19; Georgian: Kurdovanidze 2000, Nos. 314, 532; Syrian: El-Shamy 2004, Nos. 314, 532; Lebanese, Plestinian, Jordanian: El-Shamy 2004; Iraqi, Yemenite: Nowak 1969, No. 94, El-Shamy 2004; Persian Gulf: El-Shamy 2004, Nos. 314, 532; Saudi Arabian, Oman, Kuwaiti, Qatar: El-Shamy 2004; Iranian: Marzolph 1984, No. *314; Afghan: Grjunberg / Steblin-Kamenskov 1976, No. 18; Pakistani, Indian: Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, No. 163; Sri Lankan: Thompson / Roberts 1960; Chinese: Riftin et al. 1977. No. 9, Ting 1978; Korean: Choi 1979, No. 101.1; Indonesian: Vries 1925f. II, 405 No. 145; Japanese: Ikeda 1971; French-Canadian: Lemieux 1974ff. IV, No. 18, V, No. 12, VIII, No. 10, XIV, No. 25, XV, No. 44, Delarue / Tenèze 1964ff. II (app.), No. 532; North American Indian: Thompson 1919, 347ff.; Spanish-American: Camarena / Chevalier 1995ff. II, Nos. 314, 532; Mexican, Costa Rican, Panamanian: Robe 1973; Dominican: Hansen 1957, Nos. 314, 532; Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Chilean: Hansen 1957, Pino Saavedra 1960ff. I, Nos. 59, 65, 73; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 55; Egyptian, Algerian: El-Shamy 2004, Nos. 314, 532; Tunisian: El-Shamy 2004, No. 532; Moroccan: El-Shamy 2004; East African: Klipple 1992, 140f.; Sudanese: El-Shamy 2004, Nos. 314, 532; Namibian: Schmidt 1989 II, No. 1024.

314A ***The Shepherd and the Three Giants.*** A poor youth (orphan, fool, youngest of three brothers) sets out with his only heirloom (e.g. rusty sabre) or with magic objects (stick, flute, etc.)which grateful old people gave him [D817]. He becomes the king's shepherd [L113.1.4]. Cf. Types 570, 592.

The youth is allowed to pasture his livestock on the king's land but not on the neighboring territory which belongs to three giants (because no one has ever returned from there). The youth disobeys and, with the help of his magic objects (strength), overcomes the three giants one after the other (sometimes their mother, too) [G500]. In the giants' lodging the youth finds a magic horse [B184.1] and armour of three different metals (magic weapons, immeasurable wealth, helpful spirits, enchanted persons).

The king promises his daughter to whoever rescues her from a (three) dragon(s) (cf. Type 300), wins a tournament (cf. Type 530), or helps him in battle (cf. Type 314). The youth, wearing his shining armour and riding his magic horse, succeeds three times. He withdraws and hides [R222] until the princess recognizes him as the true champion. The youth marries the princess and becomes king [L161].

Combinations: 300, 511, 650A, and 935.
Literature/Variants: BP III, 112–114; EM 6 (1990) 1079–1083 (G. Dammann); Scherf 1995 I, 631–633, 765–768, II, 1067–1071, 1447–1449; Dekker et al. 1997, 162–165; Röth 1998; Schmidt 1999.
Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1927ff. I, Nos. 5, 6, cf. III, No. 40; Swedish: Segerstedt 1884, 81ff.; Danish: Kristensen 1883ff. III, No. 57, Kristensen 1896f. I, No. 9, Holbek 1990, No. 6; Scottish: Aitken / Michaelis-Jena 1965, Nos. 2, 10; Irish: Béaloideas 1 (1928) 290–297, 388–394, 2 (1929) 148–156, 268–

272; English: cf. Briggs / Michaelis-Jena 1970, No. 15; French, Basque: Delarue 1957, No. 317; Catalan: Oriol / Pujol 2003; Dutch: Kooi 2003, No. 2; Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 4; Flemish: Meyer 1968; German: Ranke 1955ff. I, 175ff., Kooi / Schuster 1994, No. 4; Austrian: Haiding 1953, No. 1, Haiding 1969, No. 4, Haiding 1977a, No. 27; Ladinian: Decurtins 1896ff. II, Nos. 42, 86; Italian: Visentini 1879, No. 5, Keller / Rüdiger 1959, No. 38; Hungarian: MNK II; Czech: Jech 1984, No. 21; Slovakian: Gašparíková 1991f. I, Nos. 103, 197, 216, 260, 333, II, Nos. 392, 410, 437, 570; Slovene: Byhan 1958, 71ff.; Macedonian: Tošev 1954, 48ff.; Polish: Piprek 1918, 103ff.; Sorbian: Nedo 1956, No. 55; Ukrainian: Lintur 1972, No. 55; Gypsy: MNK X 1; English-Canadian: Fauset 1931, No. 18; French-Canadian: JAFL 29 (1916) 31–37, 30 (1917) 79–81, Delarue 1957, No. 317; Spanish-American: Rael 1957 I, Nos. 211, 237; Chilean: Pino Saavedra 1960ff. II, Nos. 76–80.

314A* *Animal as Helper in the Flight* (previously ***The Bullock-savior***). (Including the previous Type 314B*.) This tale exists chiefly in two different forms:

(1) A bull (horse, moose, ox, bear, wolf, birds) helps children (another person) to escape from their pursuer (devil, witch, robbers).

(2) The devil (white wolf) wants to abduct (marry) a princess (girl). A goat puts a straw sheaf in the place of the princess, asks the real princess to climb in a cart, covers her with hay, and tells the devil whom he meets on the way that the princess is at home. The devil grabs the sheaf and takes it to hell. The goat brings the girl home. (Previously Type 314B*.)

Combinations: 300, 313, 315, and 327.
Remarks: Version (1) usually does not occur independently, but as an episode in various other tales, particularly Type 315.
Literature/Variants:
Finnish: Rausmaa 1982ff. I, No. 16; Latvian: Arājs / Medne 1977, Nos. 314A*, 314B*; Lithuanian: Kerbelytė 1999ff. I, Nos. 314A*, 314B*; Wepsian: Kecskeméti / Paunonen 1974; Karelian: Kecskeméti / Paunonen 1974, No. 314B*; Sorbian: Veckenstedt 1880, No. 10; Russian: SUS; Byelorussian: SUS, Nos. 314A*, 314B*; Ukrainian: SUS, Nos. 314A*, 314B*, 314A**; Jewish: Noy 1963a, No. 17, Jason 1965; Cheremis / Mari: Sabitov 1989; Mordvinian: Kecskeméti / Paunonen 1974; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Mayan: Peñalosa 1992.

314B* See Type 314A*.

315 *The Faithless Sister.* Brother and sister leave home (are driven out).

The brother kills a number of robbers (devils, giants, dragons) but does not realize that the last one is merely wounded [F615]. The sister helps the wounded robber to recover, and he becomes her lover. In order to get rid of the brother, she pretends to be ill and sends him out to get her the milk (liver) of dangerous animals [K2212.0.2]. The brother spares the animals and they follow him (give him a whistle).

After the first attempt fails, the sister binds her brother with a silk thread, or she sends him to a magic mill where the animals are kept.

When the couple is about to kill the brother, he whistles for the animals. They (break out from the mill and) tear the robber to pieces. The faithless sister is imprisoned (has to repent and to fill a barrel with her tears).

The brother takes to the road, rescues a princess from a dragon [R111.1.1], and marries her [L161]. Cf. Type 300.

The sister is brought to the court. She tries to take revenge on her brother by putting a (poisoned) bone into his bed. The brother dies. The animals lick the bone out of his body and he revives. The sister is punished by death.

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 590, and also 302, 303, 304, 313, 314, 314A*, 318, and 327A.
Remarks: Frequently an introduction to Type 300; structure similar to Type 590.
Literature/Variants: Chauvin 1892ff. V, 168 No. 92; Köhler / Bolte 1898ff. I, 303–305; BP I, 551–553, III, 2; Thompson 1951, 113–117; Matičetov 1956; Schwarzbaum 1968, 90; Scherf 1995 I, 57–62, 261–265, 375–378, 413–417; Röth 1998; Schmidt 1999; EM: Schwester: Die treulose S. (forthcoming).
Finnish: Rausmaa 1982ff. I, No. 17; Finnish-Swedish: Hackman 1917f. I, No. 53; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Wepsian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Danish: Kristensen 1881ff. III, No. 17, Skattegraveren 8 (1887) 6–9; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue 1957; Spanish, Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Custódio / Galhoz 1996f. I, 101ff., Cardigos (forthcoming); Luxembourg: Gredt 1883, No. 912; German: Ranke 1955ff. I, Neumann 1971, No. 67; Ladinian: Decurtins 1896ff. II, No. 1; Italian: Aprile 2000 I; Corsican: Massignon 1963, No. 81; Hungarian: MNK II; Czech: Tille 1921, 17ff., 62ff., Tille 1929ff. I, 320ff., II 1, 252ff.; Slovakian: Gašparíková 1991f. I, Nos. 81, 234, 292, 299; Slovene: Bolhar 1974, 124ff.; Serbian: Čajkanović 1927, Nos. 23, 24, cf. Nos. 22, 54, Eschker 1992, No. 18; Croatian: Gaál / Neweklowsky 1983, No. 26; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Greek: Hahn 1918 I, Nos. 4, 24, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 149, cf. No. 148; Jewish: Noy 1963a, No. 15; Gypsy: MNK X 1; Adygea: Alieva 1986; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Chuvash, Tatar, Mordvinian, Votyak, Vogul / Mansi: Kecskeméti / Paunonen 1974; Yakut: Ėrgis 1967, Nos. 118, 214, 215, 219; Mongolian: Lőrincz 1979; Ossetian: Levin 1978, No. 5; Georgian: Kurdovanidze 2000; Lebanese, Palestinian: Nowak 1969, No. 137, El-Shamy 2004; Jordanian, Iraqi, Persian Gulf, Saudi Arabian, Oman, Kuwaiti, Qatar, Yemenite: El-Shamy 2004; Indian: Thompson / Roberts 1960; Chinese: Ting 1978, Bäcker 1988, No. 23; Korean: Choi 1979, No. 101.1; French-Canadian: Lemieux 1974ff. III, No. 9; Spanish-American: Robe 1973, Camarena / Chevalier 1995ff. II; Dominican, Puerto Rican, Chilean: Hansen 1957; Mayan: Peñalosa 1992; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 137, El-Shamy 2004; Moroccan: Topper 1986, No. 14, El-Shamy 2004; Algerian, Sudanese: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 870.

315A *The Cannibal Sister.* A woman (queen) who has only sons gives birth to a daughter. The girl first devours the animals, then her brothers and parents, and finally the inhabitants of the village (city) [G30, G346]. Only one brother escapes. (Or: At a king's court every night someone devours horses. The elder princes who keep watch fail, but the youngest shoots the monster. He recognizes his baby sister as the cannibal because one of her fingers has been shot off. The youth is driven away [as a liar] or flees [sometimes together with his mother or elder sister].)

The youth marries, gives his wife a life token, leaves his dogs (young lions, panther) behind, and returns home. He finds everything devastated.

His sister devours his horse and threatens to devour him, too. While she is sharpening her teeth, the youth must play an instrument to prove he is still there. A mouse takes his place and he flees [B521].

The youth escapes and climbs three trees in succession which his sister gnaws down [R251]. Warned by the life token, his dogs come to save him and kill the cannibal sister [B524.1.2].

Combinations: 313, 314, 315, and 590.

Literature/Variants: Faragó 1968; Bascom 1992, 155–200; Scherf 1995 II, 883–885, 1067–1071; Röth 1998; EM: Schwester: Die menschenfressende S. (forthcoming). Lappish: Szabó 1967, No. 41; Croatian: Krauss / Burr et al. 2002, No. 135; Rumanian: Schullerus / Brednich et al. 1977, No. 48; Bulgarian: BFP; Albanian: Lambertz 1952, 49ff.; Bulgarian: Koceva 2002; Greek: Angelopoulos / Brouskou 1999; Russian: Afanas'ev / Barag et al. 1984f. I, No. 93, II, No. 287; Turkish: Eberhard / Boratav 1953, Nos. 108 III 3–7, 147, 148, 149, 212 IV 4; Gypsy: Yates 1948, No. 18, Mode 1983ff. I, No. 68, II, No. 84, IV, No. 203; Ossetian: Levin 1978, No. 5; Uighur: Kabirov / Schachmatov 1959, 123ff.; Armenian: Gullakjan 1990; Siberian: cf. Doerfer 1983, No. 87; Kalmyk: Ostroumov 1892, No. 3; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 11; Tuva: Taube 1978, No. 54; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Palestinian: Muhawi / Kanaana 1989, No. 8, El-Shamy 2004; Jordanian, Iraqi, Qatar: El-Shamy 2004; Yemenite: Daum 1983, No. 4, El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Korean: Choi 1979, Nos. 101.1, 101.2; Japanese: Ikeda 1971, 80, Inada / Ozawa 1977ff.; English-Canadian: Halpert / Widdowson 1996 I, No. 14; French-American: Ancelet 1994, No. 19; Egyptian, Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 256, El-Shamy 2004; Sudanese: El-Shamy 2004; Central African Republic: cf. Fuchs 1961, 159ff.

316 *The Nix of the Mill-Pond.* A poor fisherman (miller) (unwittingly) promises his son [S240] to a water nix [F420.1.2], who makes the fisherman wealthy. The parents keep the child away from the water.

When the appointed time comes, the son learns about his father's promise and flees. On the way the youth divides the carcass of an animal among a lion, a falcon, and an ant (other animals) by taking the animals' characteristics into consideration. In return he

receives from the grateful animals the power to transform himself into their shapes. Using this power he wins a princess as his wife.

After winning a battle (while hunting) the youth comes near the water and is seized and pulled down (swallowed) by the water nix [F420.5.2.2]. By offering precious objects (three golden apples), his wife tempts the nix to the surface. In exchange for these objects the water nix exhibits her husband: first up to his head, then up to his waist. When the water nix exhibits the husband's whole body, he changes into a bird and escapes [R152, D642.2].

Combinations: 302, 329, and 665.
Remarks: First documented in the 16th century by Straparola, *Piacevoli notti* (III,4).
Literature/Variants: Köhler/Bolte 1898ff. I, 175–178; BP III, 322–324; Scherf 1995 I, 339–342, II, 889–890, 912–914; Röth 1998; Schmidt 1999; EM 10 (2002) 42–48 (I. Köhler-Zülch).
Finnish-Swedish: Hackman 1917f. I, No. 65; Latvian: Arājs/Medne 1977; Lappish: Qvigstad 1925, Bartens 2003, No. 22; Lydian, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Skattegraveren 6 (1886) 113–121; Scottish: Campbell 1890ff. I, No. 4; Irish: Ó Súilleabháin/Christiansen 1963; French: Tegethoff 1923 II, No. 10, Delarue 1957; Spanish: Camarena/Chevalier 1995ff. II; Catalan: Oriol/Pujol 2003; Dutch: Sinninghe 1943; German: Ranke 1955ff. I, Grimm KHM/Uther 1996 III, No. 181, Bechstein/Uther 1997 I, No. 41; Ladinian: Uffer 1973, 128ff.; Hungarian: MNK II; Bulgarian: BFP, No. *316*; Greek: Angelopoulos/Brouskou 1999; Russian: cf. Afanas'ev/Barag et al. 1984f. II, No. 259; Gypsy: Mode 1983ff. I, No. 68; Cheremis/Mari: Kecskeméti/Paunonen 1974; French-Canadian: Barbeau 1917, No. 52; US-American: Baughman 1966; Spanish-American: Robe 1973, Camarena/Chevalier 1995ff. II; Mexican: Wheeler 1943, Nos. 112, 115; Dominican: Hansen 1957; Puerto Rican: Flowers 1953; Chilean: Pino Saavedra 1967, No. 4; West Indies: Flowers 1953.

317 ***The Tree That Grows up to the Sky*** (previously ***The Stretching Tree***). (Including the previous Type 468.) In a king's yard a tree grows up to the sky [F54.1]. A dragon (giant) living in the tree carries off the princess. The king promises her as a wife to whoever can bring her back. In some variants, the king promises his daughter to whoever brings him healing fruits from the tree.

After noble canditates have failed, a young swineherd succeeds in climbing the tree wearing iron boots [Q502.2]. In the upper world the youth guards the dragon's magic horse which tells him (he asks the princess to find out) where the dragon's power is hidden. The youth kills the dragon, returns to earth together with the princess, and marries her.

In some variants, in the upper world the youth watches over the magic horses of a fairy (Tündér Ilona) who gives him clothes of copper, silver, and gold. The fairy falls in love and marries the youth. The youth enters a forbidden chamber [C611] and frees a dragon which carries off the fairy. Continuation as in Type 302C*.

Combinations: 300, 302, 314, 400, and 551.
Remarks: Documented in the early 19th century.
Literature/Variants: Köhler / Bolte 1898ff. I, 437f.; Solymossy 1930; Dömötör 1964; EM 1 (1977) 1381–1386 (Á. Kovács); Dégh 1978; Kovács 1984; Scherf 1995 I, 597–601, 731–736; Röth 1998, No. 468.
Latvian: Arājs / Medne 1977; French: Delarue 1957; German: Henßen 1959, No. 96; Hungarian: MNK II, Nos. 317, 468; Slovakian: Gašparíková 1991f. I, Nos. 247, 255, II, No. 448; Slovene: Möderndorfer 1946, 152ff., Bolhar 1974, 70ff.; Rumanian: Bîrlea 1966 I, 411ff.; Polish: Bukowska-Grosse / Koschmieder 1967, No. 15; Jewish: Stephani 1998, No. 15; Gypsy: Erdész / Futaky 1996, No. 8, MNK X 1; Cheremis / Mari: Sabitov 1989; Mongolian: Lőrincz 1979, No. 468; French-Canadian: Lemieux 1974ff. II, No. 2, IV, No. 13, XI, No. 10, XII, No. 9, XIII, No. 1.

318 ***The Faithless Wife.*** (Including the previous Type 590A.)

Introduction:

Two brothers live together. The younger works for the elder, who is married. The wife attempts to seduce the younger brother but he refuses her. She complains to her husband that her brother-in-law attacked her [K2111]. The youth flees from his angry brother.

In some variants, this part continues as follows: The fugitive is caught and castrated. After this he lives in a foreign city. A princess falls in love with him and marries him in spite of his mutilation. When the king learns of his son-in-law's defect, the latter has to flee. He is cured by a supernatural being and is able to return to his wife.

Main part:

A youth acquires magic objects, among them a magic gift (rusty sword, shirt that imparts strength) from a serpent which he rescued (by theft, by other means). Using these objects, he helps a king to be victorious and, in return, marries a princess.

The princess has a lover [T232]. She persuades her husband to give her the magic objects (exchanges them) [K2213]. The husband is killed and, as he had requested, his dismembered body is loaded on his horse and carried to the serpent's castle.

The dead youth is resuscitated (by the serpent) and given the power of self-transformation. As a horse with a golden mane he is sold to the king. The princess recognizes the horse as her former husband and orders that it be killed. (On his advice) a maidservant catches drops of its blood which turn into a tree with golden apples. The princess recognizes the tree as her former husband, and orders that it be felled. (On his advice) the maidservant throws a chip into a pond, where it turns into a golden drake [D610].

The lover, leaving the sword and shirt behind, tries to catch the drake. The drake becomes a man and uses his magic power to kill his rival and his treacherous wife. He marries the maidservant.

Combinations: 301, 302B, 303, 315, and 590.
Remarks: The introduction contains the motif of "Potiphar's Wife" (Gen. 39,7–

20). In some variants, this part is missing. The Egyptian *Two Brothers Tale* was documented in the 13th century B.C.E. That literary composition includes elements from three different tale-types, Types 302B, 318, and 870C*.
Literature/Variants: BP IV, 96–98; Sydow 1930; Ranke 1934b, 113–130; Liungman 1946; Horálek 1964; Tubach 1969, No. 2840; EM 2 (1979) 925–940 (K. Horálek); Schwarzbaum 1982, 122; Hollis 1990; EM 7 (1993) 640–648 (C. Reents / I. Köhler-Zülch); Scherf 1995 I, 132–138, II, 1244–1247, 1393–1396; Röth 1998, No. 590A (318); Hansen 2002, 332–352.
Finnish: Rausmaa 1982ff. I, No. 18; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Livonian, Wepsian: Kecskeméti / Paunonen 1974, Nos. 318, 590A; Swedish: Liungman 1949ff., 73f., Liungman 1961, No. GS367; Danish: Kristensen 1871ff. XII, No. 3, Kristensen 1898, No. 1; Icelandic: Boberg 1966, No. K2111; French: Luzel 1887 III, No. 6; Spanish, Basque: Camarena / Chevalier 1995ff. II, No. 590A; German: Plenzat 1927, 25, Henßen 1955, No. 449, Henßen 1963b, Nos. 12, 13, Berger 2001; Corsican: Massignon 1963, No. 101; Hungarian: MNK II, No. 318, Dömötör 1992, No. 41, Dömötör 2001, 276; Czech: Tille 1921, 293ff., Tille 1929ff. I, 212ff.; Slovakian: Gašparíková 1991f. I, No. 200; Croatian: Bošković-Stulli 1963, No. 44; Rumanian: Schullerus 1928, No. 315B*; Bulgarian: BFP, Nos. 318, 590A, Koceva 2002, No. 590A; Greek: Megas / Puchner 1998, No. 590A; Polish: Krzyżanowski 1962f. I, No. 568; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 221; Gypsy: Mode 1983ff. IV, Nos. 199, 211, 240, MNK X 1; Adygea: Alieva 1986; Cheremis / Mari: Kecskeméti / Paunonen 1974, Nos. 318, 590A, Sabitov 1989; Mordvinian: Kecskeméti / Paunonen 1974, Nos. 318, 590A; Mongolian: cf. Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Palestinian: El-Shamy 2004, No. 590A; Jordanian, Iraqi: El-Shamy 2004, Nos. 318, 590A; French-American: Carrière 1937, No. 36; Egyptian, Algerian, Moroccan: El-Shamy 2004, Nos. 318, 590A; Sudanese: El-Shamy 2004, No. 590A.

321 *Eyes Recovered from Witch.* A youth takes service as a herdsman with a blind man (couple) whose eyes have been stolen by one or more dragon(s) (giant, witch, fairy). The youth is warned not to take his flock to pasture beyond a certain point, but he disobeys. He meets a dragon and defeats it or tricks it. He retrieves the stolen eyes [D2161.3.1.1] or receives a magic remedy which enables him to cure the blind man.

Combinations: 300A, 301, 314A, 317, 592, 725, and 1159.
Remarks: First documented in the 19th century.
Literature/Variants: Köhler / Bolte 1898ff. I, 432–436; EM 1 (1977) 998–1002 (Á. Dömötör / Á. Kovács); Röth 1998.
Estonian: Kallas 1900, No. 8; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Hungarian: MNK II; Czech: Tille 1929ff. I, 83ff.; Slovakian: Michel 1944, 174ff., Gašparíková 1984, 70ff.; Serbian: Čajkanović 1927, No. 18, Čajkanović 1934, No. 11, Panić-Surep 1964, No. 21; Croatian: Smičiklas 1910ff. 15, No. 1, Vujkov 1953, 152ff., Bošković-Stulli 1975b, No. 2; Rumanian: Schullerus 1928, Schullerus / Brednich et al. 1977, 564ff.; Bulgarian: BFP, Koceva 2002; Greek: Angelopoulos / Brouskou 1999; Polish: Malinowski 1900, 70ff.; Russian, Byelorussian, Ukrainian: SUS; Gypsy: Aichele / Block 1962, No. 45, Mode 1983ff. I, No. 15, MNK X 1; Abkhaz: Levin 1978, No. 7; Karachay: Levin 1978, No. 4; Armenian: Gullakjan

1990; Yakut: cf. Ėrgis 1967, No. 158; Georgian: Kurdovanidze 2000; Altaic: Radloff 1866ff. I, No. 5; Chadian: cf. Jungraithmayr 1981, No. 17.

322* ***Magnetic Mountain Draws Everything to It.*** A king's ship is drawn to a magnetic mountain and smashed to pieces, and the king is washed ashore unconscious [F754]. Advised in a dream [D1814.2, F1068], the king finds a copper bow [D1091] with three lead arrows [D1092]. As instructed he climbs the mountain without looking back [C331] or speaking [C400] and shoots a copper rider off a copper horse in a temple with copper pillars. The rider falls into the sea, and the king buries the horse. The magnetic mountain begins to sink. A copper man arrives in a copper boat and rescues the king at the last moment.

In some variants, the rescuer is a giant bird.

Remarks: Rich literary tradition; only a few examples from oral tradition.
Literature/Variants: Chauvin 1892ff. V, 200f. No. 117; Lecouteux 1984; EM 9 (1999) 24–27 (C. Lecouteux).
Frisian: Kooi 1984a; German: Brunner / Wachinger 1986ff. IV, No. [1]HeiMü / 513; Hungarian: MNK II, Benedek 1989, 293ff.; Turkish: Lacroix 1848, 217ff.; Gypsy: MNK X 1; Iraqi, El-Shamy 1995 I, No. F754; Egyptian: El-Shamy 2004.

325 ***The Magician and His Pupil.*** A father apprentices his son to a magician [D1711.0.1]. In order for the son to be released at the end of the apprenticeship, the father has to recognize him [H62.1, H161]. The youth secretly learns how to practice magic and flees, or his father identifies him among a flock of identical doves (other birds) with the help of tokens which the son (an old man) had given to him. The son is released.

The father sells the youth successively as a greyhound, an ox, and a horse, but the son tells him not to sell the things that bind them (leash, yoke, bridle). Thus father and son become wealthy [D612, K252]. But at last the youth as a horse returns to the magician's influence because, contrary to instructions, the father let the magician take the bridle. So the youth loses his power and is tormented by the magician [C837].

Finally the youth succeeds in removing the bridle. He conquers the magician in a transformation combat (they change themselves into hare, fish, bird, etc.) and escapes [D722, D615.2]. At last, transformed into a ring (apple, etc.), he falls into a princess's lap. When the magician asks for the ring, the princess throws it away and grains of corn fall on the ground. The magician as a rooster is about to eat the corn, but the youth becomes a fox and bites off the rooster's head [L142.2]. He marries the princess.

Combinations: 313, 314, 400, and 945.
Remarks: Parts of the tale can be found in Ovid's *Metamorphoses* (VIII,871–875).

The first complete version appears in the 16th century in Straparola, *Piacevoli notti* (VIII,4).

Literature/Variants: Chauvin 1892ff. VI, 84ff. No. 252, VIII, 148 No. 147; Polívka 1898b; Köhler/Bolte 1898ff. I, 388, 556–558; BP II, 60–69; Cosquin 1922a, 469–612; Polívka 1929f. II, 1–108; Christiansen 1959, 246f.; Schwarzbaum 1968, 5–6, 90, 442; Scherf 1995 I, 110–113, 748–751, II, 868–871, 1096–1098, 1436–1441; Dekker et al. 1997, 368–371; Röth 1998; Schmidt 1999; Anderson 2000, 110f.; Marzolph/Van Leeuwen 2004, Nos. 118, 479; EM: Zauberer und Schüler (in prep.).

Finnish: Rausmaa 1982ff. I, No. 19, Jauhiainen 1998, No. D 271; Finnish-Swedish: Hackman 1917f. I, No. 59; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kecskeméti/Paunonen 1974, Bartens 2003, No. 23; Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Christiansen 1958, No. 3000, Hodne 1984; Danish: Grundtvig 1854ff. I, Nos. 255, 256, Kristensen 1890, No. 105, Kristensen 1896f. I, No. 3; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Scottish: McKay 1940, No. 16, Briggs 1970f. A I, 162f., 347ff., B II, 614f.; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue 1957; Spanish: Camarena/Chevalier 1995ff. II; Catalan: Neugaard 1993, No. D1719.1, Oriol/Pujol 2003; Portuguese: Braga 1987 I, 102f., 103f., Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi/Schuster 1994, No. 19; Flemish: Meyer 1968; German: Ranke 1955ff. I, Grimm KHM/Uther 1996 II, No. 68, Bechstein/Uther 1997 I, No. 35; Austrian: Haiding 1977a, No. 11; Ladinian: Decurtins 1896ff. II, No. 101, X, No. 4, XIV, 92; Italian: Aprile 2000 I; Hungarian: MNK II; Czech: Tille 1921, 299, Tille 1929ff. I, 30; Slovakian: Gašparíková 1991f. I, Nos. 163, 214, 233, 304, II, No. 555; Slovene: Flere 1931, 132ff.; Serbian: Eschker 1992, No. 8, Đorđevič/Milošević-Đorđevič 1988, No. 30; Croatian: Bošković-Stulli 1963, No. 19, Bošković-Stulli 1975b, No. 6; Bosnian: Krauss/Burr et al. 2002, No. 27; Rumanian: Schullerus 1928, Bîrlea 1966 I, 493ff., III, 407f.; Bulgarian: BFP, Koceva 2002; Albanian: Lambertz 1952, 9ff.; Greek: Karlinger 1979, No. 16, Megas/Puchner 1998; Sorbian: Nedo 1956, Nos. 28, 29; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 169; Jewish: Jason 1988a, Haboucha 1992; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, No. 58; Adygea: Alieva 1986; Cheremis/Mari: Sabitov 1989; Tatar, Mordvinian: Kecskeméti/Paunonen 1974; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, Nos. 106, 235; Kalmyk: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian, Palestinian, Jordanian, Iraqi, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Afghan: Grjunberg/Steblin-Kamenskov 1976, Nos. 11, 39; Indian: Thompson/Roberts 1960, Blackburn 2001, No. 4; Pakistani: Thompson/Roberts 1960; Chinese: Ting 1978, No. 325, cf. No. 325A; Korean: Choi 1979, Nos. 122.1., 371, 374; Indonesian: Vries 1925f. II, 404 No. 132; Japanese: Ikeda 1971, No. 325, cf. Nos. 325B, 325C, Inada/Ozawa 1977ff.; Polynesian: Kirtley 1971, No. D1719.1; English-Canadian: Halpert/Widdowson 1996 I, No. 15; French-Canadian: Barbeau 1916, No. 17; US-American: Baughman 1966; Spanish-American: TFSP 12 (1935) 61–66, Robe 1973, Camarena/Chevalier 1995ff. II; African American: Dorson 1956, No. 29; South American Indian: Wilbert/Simoneau 1992, No. D1719.1; Mexican: Robe 1973; Mayan: Peñalosa 1992; Dominican, Puerto Rican, Argentine: Hansen 1957; Chilean: Pino Saavedra 1960ff., I, No. 25; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 114; Egyptian: Nowak 1969, No. 224, El-Shamy 2004; Libyan, Algerian: El-Shamy 2004; Tunisian, Moroccan: Nowak 1969, No. 224, El-Shamy 2004; Sudanese, Tanzanian: El-Shamy 2004.

325* ***The Sorcerer's Apprentice*** (previously ***Apprentice and Ghost***). A sorcerer's apprentice who reads a verse from a forbidden book calls up a spirit, but cannot make him go away. When the sorcerer reads the verse backwards, the spirit disappears.

Combinations: 313, 1172.
Literature/Variants: BP II, 60–66; Cock 1919, 224–271; HDS (1961–63) 701–707; Dekker et al. 1997, 368–371; Hansen 2002, 35–38.
Finnish: Rausmaa 1982ff. I, 479, Jauhiainen 1998, No. D81; Norwegian: Christiansen 1958, No. 3020; Scottish: Briggs 1970f. B I, 534f.; English: Ehrentreich 1938, No. 20, Briggs 1970f. A I, 411f., B I, 135f., B II, 622; Dutch: Sinninghe 1943, 101 No. 751; Frisian: Kooi 1984a, Kooi / Schuster 2003, No. 202; Flemish: Linden 1979, 42f., Berg 1981, No. 180; German: Peuckert 1964ff. II, Nos. 725, 935–938, 940–942, Petschel 1975ff. IVa, No. 3324, Berger 2001; Swiss: Büchli / Brunold-Bigler 1989ff. I, 60f., 99, 200, 209f., 571, II, 115, 159, 611, 635, 733, 836f., 862, 871, III, 20f., 623; Ladinian: Büchli / Brunold-Bigler 1989ff. II, 434f., 525f.; Czech: Tille 1929ff. I, 518; Polish: Krzyżanowski 1962f. II, No. 3020; Spanish-American: TFSP 30 (1961) 255f.

325** ***Sorcerer Punished.*** A sorcerer who committed evil deeds (e.g. killed a farmer's sheep) is punished by another sorcerer (e.g. he is bewitched and grows a tail).

Literature/Variants:
Polish: Krzyżanowski 1962f. I, No. 342; Byelorussian: SUS; Jordanian: Jahn 1970, No. 26.

326 ***The Youth Who Wanted to Learn What Fear is.*** A youth (fool) who does not know what fear is goes to find it [H1376.2]. He tries various frightening experiences without becoming afraid [H1400]: He is shaved by a barber-ghost [E571], spends the night under a gallows [H1415] or in a haunted castle [E281], plays with dead persons (bowling [E577.3], cards [E577.2]), etc.

Through his fearless behavior he disenchants a castle (wins a treasure, a promised princess) [Q82]. The youth finally learns what fear is when cold water is thrown on him [H1441], fishes are put into his bed while he is asleep [H1441.1], birds fly into his face, his cut-off head is put on backwards, etc. Sometimes sexual: he finds a woman in his bed.

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, and also 328, 330, 400, 505, 563, 569, 650A, 1061, 1159, 1535, and 1640.
Remarks: Documented in the 16th century by Straparola, *Piacevoli notti* (IV,5).
Literature/Variants: BP I, 22–37, III, 537f.; HDM 2 (1934–40) 300–302 (S. Singer); Christiansen 1959, 247f.; EM 5 (1987) 584–593 (H. Rölleke); Horning Marshall 1995; Scherf 1995 I, 321f., II, 821–825; Dekker et al. 1997, 46f.; Röth 1998; Schmidt 1999; Anderson 2000, 112–114.
Finnish: Rausmaa 1982ff. I, No. 20; Finnish-Swedish: Hackman 1917f. I, No. 60a;

Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. III, No. 61, Kristensen 1890, Nos. 101, 103, Kristensen 1896f. II, No. 22; Icelandic: Sveinsson 1929; Scottish: Baughman 1966; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A I, 204ff.; French: Delarue 1957; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 171, 251, 252, 256, Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, Nos. 7, 25, 112, 113; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer / Sinninghe 1973; German: Ranke 1955ff. I, Grimm KHM / Uther 1996 I, No. 4, Bechstein / Uther 1997 I, Nos. 30, 80, cf. Berger 2001, No. 326E*; Austrian: Haiding 1953, No. 59, Haiding 1969, No. 174; Ladinian: Decurtins 1896ff. X, 627 No. 15; Italian: Aprile 2000 I; Corsican: Massignon 1963, No. 48; Sardinian: Aprile 2000 I; Hungarian: MNK II; Czech: Tille 1929ff. I, 193ff., 460ff., II 1, 103ff.; Slovakian: Gašparíková 1991f. I, Nos. 30, 188, 220, 303, 324, II, Nos. 381, 532; Slovene: Byhan 1958, 129ff.; Serbian: Čajkanović 1929, No. 54, Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 32, 33, 136, Eschker 1992, No. 30; Croatian: Bošković-Stulli 1975b, No. 20; Rumanian: Schullerus 1928; Bulgarian: BFP, No. 326, cf. Nos. *326_1, *326_2, Koceva 2002, No. 326, cf. Nos. *326_1, *326_2; Greek: Angelopoulos / Brouskou 1999; Sorbian: Nedo 1956, No. 30; Polish: Krzyżanowski 1962f. I; Russian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 284; Jewish: Jason 1965; Gypsy: Briggs 1970f. A I, 140f., 350, 395f., 404, MNK X 1; Cheremis / Mari: Sabitov 1989; Syrian, Iraqi, Qatar: El-Shamy 2004; Yemenite: Nowak 1969, No. 162, El-Shamy 2004; Indian: Thompson / Roberts 1960; French-Canadian: Barbeau / Daviault 1940, No. 16, Lemieux 1974ff. III, No. 28, IV, No. 13, VI, Nos. 28, 35, IX, No. 3, XI, No. 1, XVII, No. 1; US-American: Baughman 1966; Spanish-American: TFSP 25 (1953) 247–249, 33 (1966) 107, 34 (1967) 109f., Robe 1973, Camarena / Chevalier 1995ff. II; African American: Dorson 1958, Nos. 40, 101; Mexican: Robe 1973; Dominican: Hansen 1957; Puerto Rican: Hansen 1957, No. 326*A; Mayan: Peñalosa 1992; Brazilian: Alcoforado / Albán 2001, No. 19; Chilean: Hansen 1957, Nos. 326, 326*A; West Indies: Flowers 1953; Egyptian, Algerian, Moroccan: El-Shamy 2004; Namibian: Schmidt 1989 II, Nos. 1028, 2190; South African: Coetzee et al. 1967, Grobbelaar 1981; Malagasy: Haring 1982, No. 1.7.326.

326A* ***Soul Released from Torment.*** A poor soldier spends a night in a haunted house to earn a reward. He is not afraid of dragging chains, cries, falling limbs, etc. The soldier releases a restless spirit from punishment by his fearless behavior (by giving its ill-gotten gains to charity). He discovers a treasure (and may keep part of it for himself).

Literature/Variants:
Scottish: Briggs 1970f. A I, 159, 200f., 308ff., B I, 434ff., 597f.; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 280ff., 545ff.; French: Tegethoff 1923 II, No. 14; Spanish, Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, Nos. 147, 149–152, Cardigos (forthcoming); Frisian: Kooi 1984a, No. 326, Kooi / Schuster 1994, No. 5a; German: Tomkowiak 1993, 245, Bechstein / Uther 1997 I, No. 30; Ladinian: cf. Büchli / Brunold-Bigler 1989ff. II, 407f.; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Croatian: Stojanović 1867, No. 10; Bulgarian:

cf. BFP, No. *326A**; Greek: Angelopoulos / Brouskou 1999; Byelorussian: cf. SUS, Nos. 326E*, 326J*; Gypsy: MNK X 1; Chinese: cf. Ting 1978, No. 326E*; Japanese: cf. Ikeda 1971, Nos. 326A, 326B, 326C, Inada / Ozawa 1977ff.; English-Canadian: Halpert / Widdowson 1996 I, Nos. 16, 88, 89, 97; Spanish-American: Camarena / Chevalier 1995ff. II; Mexican: Robe 1973; Puerto Rican, Chilean: Hansen 1957, No. 326*A.

326B* *The Youth and the Corpse* (previously *The Fearless Youth*). A fearless youth carries a corpse (several corpses), frightens some robbers by pretending to eat it [K335.1.10], and takes away their booty. Using the corpse, he overpowers evil spirits, frees a princess, and marries her. Cf. Type 1653.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Scottish: Briggs 1970f. A II, 380; English: Briggs 1970f. A II, 48, 63, 249; Spanish: González Sanz 1996; Russian, Byelorussian, Ukrainian: SUS; Gypsy: Briggs 1970f. A II, 48.

327 *The Children and the Ogre.* This type refers to a cycle of related tales. It combines episodes from types 327A, 327B, and 327C.

Combinations: 300, 313, 314, 314A*, 328, 700, and 1875.
Literature/Variants: Chauvin 1892ff. VI, 26 No. 197, VIII, 39f. No. 8A; Belmont 1973, 55–69, 81f.; Galley 1977; Goldberg 2000.
Finnish: Rausmaa 1982ff. I, 480; Latvian: Arājs / Medne 1977; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 327ABC; Norwegian: Hodne 1984; Faeroese: Nyman 1984; Scottish: Briggs 1970f. A I, 154f., 400ff., Bruford / MacDonald 1994, No. 4; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 400ff., 522f., A II, 546f.; French: cf. Delarue 1956, 322ff., Massignon 1968, No. 50; Catalan: cf. Oriol / Pujol 2003; Flemish: Meyer 1968, Meyer / Sinninghe 1973, No. 327C; Walloon: Laport 1932; German: Meyer 1932, Neumann 1971, No. 70; Austrian: Haiding 1953, No. 68; Italian: Cirese / Serafini 1975, Appari 1992, No. 42; Sardinian: Aprile 2000 I; Slovakian: Gašparíková 1991f. I, Nos. 215, 255, 317, II, Nos. 485, 555; Slovene: Zupanc 1956, 68f.; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 34; Greek: Thrakika 17 (1942) 128f.; Polish: cf. Krzyżanowski 1962f. I, No. 327E; Turkish: Eberhard / Boratav 1953, No. 288 III 3 (var. e); Jewish: Jason 1965, 1975, 1988a; Gypsy: Briggs 1970f. A I, 314, MNK X 1; Ossetian: Bjazyrov 1958, Nos. 59, 60; Chuvash, Mordvinian, Vogul / Mansi: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, Nos. 83, 84, 213, 215; Tadzhik: cf. Grjunberg / Steblin-Kamenskov 1976, No. 25; Palestinian, Jordanian, Qatar, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Jason 1989; Chinese: cf. Riftin et al. 1977, No. 21, Ting 1978; Korean: Choi 1979, No. 285; Indonesian: cf. Vries 1925f. I, No. 3; Japanese: Ikeda 1971; French-Canadian: Barbeau 1916, No. 14, Lemieux 1974ff. XV, No. 11; US-American: Baughman 1966; French-American: Carrière 1937, No. 20; Mexican: Wheeler 1943, No. 64; Brazilian: Alcoforado / Albán 2001, No. 20; Chilean: Pino Saavedra 1960ff. I, Nos. 14, 24; West Indies: Flowers 1953; Egyptian, Tunisian, Algerian, Moroccan: El-Shamy 2004; East African: Arewa 1966, No. 4087; South African: Grobbelaar 1981; Malagasy: Haring 1982, Nos. 3.2.327, 3.2.327A, 3.2.327B.

327A ***Hansel and Gretel.*** A (poor) father (persuaded by the stepmother) abandons his children (a boy and a girl) in the forest [S321, S143]. Twice the children find their way back home, following scattered pebbles [R135]. On the third night, birds eat the scattered peas (bread-crumbs) [R135.1].

The children come upon a gingerbread house which belongs to a witch (ogress) [G401, F771.1.10, G412.1]. She takes them into her house. The boy is fattened [G82], while the girl must do housework. The witch asks the boy to show his finger in order to test how fat he is [G82.1], but he shows her a bone (stick) [G82.1.1]. When the witch wants to cook the boy, the sister deceives her by feigning ignorance and pushes her into the oven [G526, G512.3.2]. (The witch's son finds out that his mother has been killed and pursues the children.)

The children escape, carrying the witch's treasure with them. Birds and beasts (angels) help them across water. They return home. Cf. Type 327.

Combinations: This type is usually combined with episodes of one or more other types, esp. 327B, 327C, 328, and also 300, 303, 310, 313, 315, 407, 450, 510A, 511, 1119, and 1121.

Remarks: This type first appears 1698 (Madame d'Aulnoy, *Finette Cendron*). Introductory parts of this type first appear in the late 16th century (Montanus, *Gartengesellschaft*, No. 5).

Literature/Variants: Cosquin 1910; BP I, 115–126; EM 6 (1990) 498–509 (W. Scherf); Böhm-Korff 1991; Scherf 1995 I, 271f., 306–309, 372–374, 548–554, 719–721, II, 774f., 856–860, 902f., 909–912, 1168–1171; Dekker et al. 1997, 158–161; Röth 1998; Schmidt 1999; Goldberg 2000.

Finnish: Rausmaa 1982ff. I, No. 21; Finnish-Swedish: Hackman 1917f. I, Nos. 56c(2,9), 57a; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 327ABC; Danish: Kristensen 1881ff. I, No. 20, Christensen / Bødker 1963ff., No. 38; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue 1957; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 194, 195, 203, 267, 269, 270, 277, Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 20; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Laport 1932; German: Ranke 1955ff. I, Grimm KHM / Uther 1996 I, No. 15, Bechstein / Uther 1997 I, No. 8, Berger 2001; Ladinian: Decurtins 1896ff. II, No. 25; Italian: Aprile 2000 I; Corsican: Massignon 1963, Nos. 69, 81; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1929ff. I, 381ff., II 1, 213ff., Klímová 1966, No. 3; Slovakian: Gašparíková 1991f. I, No. 169, II, Nos. 395, 414; Slovene: Krek 1885, 53; Serbian: Karadžić 1937, No. 35, Đorđevič / Milošević-Đorđevič 1988, No. 383; Croatian: Bošković-Stulli 1963, No. 20; Rumanian: Bîrlea 1966 I, 485ff., III, 406f.; Bulgarian: BFP, Koceva 2002; Greek: Angelopoulos / Brouskou 1999; Polish: Krzyżanowski 1962f. I; Sorbian: Nedo 1956, No. 31; Russian, Byelorussian, Ukrainian: SUS; Jewish: Noy 1963a, No. 17; Gypsy: MNK X 1; Adygea: Alieva 1986; Chuvash, Mordvinian, Vogul / Mansi: Kecskeméti / Paunonen 1974; Cheremis / Mari: Sabitov 1989; Mongolian: Lőrincz 1979; Syrian:

Nowak 1969, No. 184; Iraqi: Nowak 1969, No. 184, El-Shamy 2004; Yemenite: El-Shamy 2004; Indian: Thompson/Roberts 1960; Chinese: Ting 1978; Korean: Choi 1979, No. 133; Indonesian: Vries 1925f. I, No. 16; Japanese: Ikeda 1971; North American Indian: Thompson 1919, 357ff.; Spanish-American: Camarena/Chevalier 1995ff. II; Mexican, Costa Rican, Panamanian: Robe 1973; Cuban, Dominican, Puerto Rican, Colombian: Hansen 1957; Mayan: Peñalosa 1992; Ecuadorian: Carvalho-Neto 1966, Nos. 5–7, 19; Peruvian: Hansen 1957; Brazilian: Cascudo 1955a, 232ff., Alcoforado/Albán 2001, No. 21; Chilean: Hansen 1957; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 184, El-Shamy 2004; Tunisian: El-Shamy 2004; Algerian: Nowak 1969, No. 184; Moroccan: Nowak 1969, Nos. 167, 184, El-Shamy 2004; Sudanese: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1030; Malagasy: Haring 1982.

327B ***The Brothers and the Ogre*** (previously ***The Dwarf and the Giant***). Seven (three, twelve, thirty) brothers come to an ogre's house, where they are given night lodging. The ogre intends to cut off the brothers's heads. In order to recognize his own daughters, the ogre gives them nightcaps (head-scarves). One brother (often the youngest, Thumbling) detects the plan, and all brothers put on the nightcaps of the ogre's daughters (exchange their caps for the daughters' head-scarves, change sleeping-places with the daughters). In the night, the ogre cuts off his own daughters' heads by mistake [K1611]. The brothers escape. Cf. Types 327, 1119.

Combinations: This type is usually combined with episodes of one or more other types, esp. 327A, 328, 531, 1119, and also 301, 303A, 313, 314, 327C, and 1121.
Remarks: The oral tradition is widely influenced by Charles Perrault, *Le Petit poucet*.
Literature/Variants: Köhler/Bolte 1898ff. I, 195f., 467–469, 546–551; BP I, 124–126, 499–501, II, 77–79; Hagen 1954; Schwarzbaum 1968, 90; Soriano 1968, 180–189; EM 2 (1979) 268–270 (H. Lixfeld), 3 (1981) 360–365 (M. Meraklis); Scherf 1995 I, 237–240, 682–685; EM 8 (1996) 268–270 (B. Kerbelytė); Dekker et al. 1997, 185–187; Röth 1998; Schmidt 1999; Anderson 2000, 21f.; Goldberg 2003a.
Finnish: Rausmaa 1982ff. I, Nos. 22, 25; Finnish-Swedish: Hackman 1917f. I, Nos. 57e, 58(5); Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kecskeméti/Paunonen 1974, Bartens 2003, No. 62; Livonian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961, No. 327ABC; Scottish, Irish: Baughman 1966; French: Delarue 1957; Spanish: Camarena/Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Vasconcellos/Soromenho et al. 1963f. I, Nos. 260, 270, 278, II, No. 565, Cardigos (forthcoming); Dutch: Tinneveld 1976, No. 200; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. I, Bechstein/Uther 1997 I, No. 34; Austrian: Haiding 1977a, No. 15; Italian: Aprile 2000 I; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1921, 162ff., 172ff., 224, Tille 1929ff. II 1, 170ff., II 2, 195ff.; Slovakian: Gašparíková 1991f. I, No. 317; Serbian: Đjorđjevič/Milošević-Đjorđjevič 1988, Nos. 35, 36; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Greek: Angelopoulos/Brouskou 1999; Russian, Ukrainian: SUS; Byelorussian: SUS, No. 327B, cf. No. 327B*; Turkish: Eberhard/Boratav 1953, Nos. 160, 161 III, 288 IV; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958,

No. 61; Adygea: Alieva 1986; Chuvash: Mészáros 1912, No. 6; Yakut: Ėrgis 1967, No. 79; Georgian: Kurdovanidze 2000; Syrian, Palestinian, Jordanian, Iraqi, Persian Gulf, Saudi Arabian, Qatar, Kuwaiti: El-Shamy 2004; Indian: Thompson/Roberts 1960; Chinese: Ting 1978; Indonesian: cf. Vries 1925f. II, 405 No. 149; Japanese: Ikeda 1971; English-Canadian: Halpert/Widdowson 1996 I, Nos. 17, 18; North American Indian: Thompson 1919, 357ff.; US-American, African American: Baughman 1966; French-American: Ancelet 1994, No. 18; Spanish-American: TFSP 25 (1953) 217–219, Robe 1973, Camarena/Chevalier 1995ff. II; Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Brazilian: Cascudo 1955a, 237ff.; West Indies: Flowers 1953; Egyptian, Libyan, Tunisian: El-Shamy 2004; Algerian, Moroccan: Nowak 1969, No. 197, El-Shamy 2004; Cameroon: Kosack 2001, 47; Sudanese: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1031; Malagasy: Haring 1982.

327C ***The Devil (Witch) Carries the Hero Home in a Sack.*** A witch (ogre) entices a boy (conceived by magic, Thumbling) into her bag and carries him away (from his home). By deceiving the witch (putting stones, thorns, mud, etc. in his place), the boy is able to escape twice from the bag. The third time, the witch carries him to her home.

He is to be killed by the witch's daughter. The boy tricks the daughter (by making her show him how he should prepare to be killed [G526]), throws her into a pot (burns her in the oven), and serves her as a meal to her family [G61]. He taunts the witch, kills her, and returns home (sometimes with the witch's treasure).

Combinations: This type is usually combined with episodes of one or more other types, esp. 327A, and also 327B, 327F, 327G, 328, 700, 1119, and 1121.
Literature/Variants: Toporkov 1903; BP I, 115–126; Henßen 1953, 93–95; EM 7 (1993) 777–780 (B. Kerbelytė); Scherf 1995 I, 611–614, II, 856–860, 1036–1039; Dekker et al. 1997, 168f.; Röth 1998; Schmidt 1999; Gliwa 2003; Goldberg 2003b.
Finnish: Rausmaa 1982ff. I, No. 23; Finnish-Swedish: Hackman 1917f. I, No. 57b, II, No. 202b(19); Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kohl-Larsen 1975, No. 8; Swedish: Liungman 1961, No. 327ABC; Norwegian: Hodne 1984; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin/Christiansen 1963; English: Jacobs 1898, 164ff., Briggs 1970f. A I, 228f., 322f.; French: Delarue 1957; Spanish: Camarena/Chevalier 1995ff. II; Catalan: Oriol/Pujol 2003; Dutch: Sinninghe 1943, Kooi 2003, Nos. 17, 18; Frisian: Kooi 1984a, Kooi/Schuster 1993, Nos. 1a–d; Flemish: Meyer 1968, Meyer/Sinninghe 1973, 1976; Walloon: Legros 1962; German: Ranke 1955ff. I; Swiss: Gerstner-Hirzel 1979, No. 246; Italian: Aprile 2000 I; Hungarian: MNK II; Slovakian: Gašparíková 1984, 77f.; Croatian: Bošković-Stulli 1975b, No. 10; Greek: Laográphia 11 (1934–37) 465ff., 468ff.; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS, No. 327C,F; Turkish: Eberhard/Boratav 1953, Nos. 160 IV 6, 161 (3–6); Jewish: Jason 1975; Adygea: Alieva 1986; Votyak: Kecskeméti/Paunonen 1974; Georgian: Kurdovanidze 2000; Palestinian: Hanauer 1907, 217ff., El-Shamy 2004; Iraqi: El-Shamy 2004; Iranian: cf. Marzolph 1984, No. *311; Indian: Jason 1989; Sri Lankan: Thompson/Roberts 1960; Japanese: Ikeda 1971, 89f.; US-American: Baughman 1966; Moroccan: El-Shamy 2004; East African: Klipple 1992, 396–399; Congolese: Klipple 1992, 144f.; Namibian: Schmidt 1989 II, No. 856; South African: Schmidt 1989 II, No. 857.

327D ***The Kiddelkaddelkar.*** A boy and a girl lose their way in a forest and come to the house of an ogre. The wife protects the children, but the ogre discovers them and intends to hang them. The girl persuades the ogre to show them how it is done. Hanging himself, the ogre begs to be released and promises the children his "kiddelkaddelkar", a magic cart pulled by (golden) bucks, and much treasure.

The children flee and on the way ask three men not to reveal their route. The third man is so much frightened by the ogre that he betrays the children, who hide in a cave. The ogre, not suspecting the children's presence, lies down to sleep and blocks the way out. The children kill him but cannot leave the cave for three nights until a giant bird eats the ogre's corpse. Then they return to their parents with the ogre's treasure.

Literature/Variants: Scherf 1995 I, 20–22.
German: Müllenhoff 1845, No. 18, Meyer 1925a, 19ff., 21ff., Ranke 1955ff. I; Serbian: Čajkanović 1927, Nos. 27, 28; Croatian: Bošković-Stulli 1963, No. 20, Bošković-Stulli 1975b, No. 9; Polish: Krzyżanowski 1962f. I; Sorbian: Nedo 1956, 164f.; Turkish: Spies 1967, No. 32; Jewish: Jason 1965; Tuva: cf. Taube 1978, No. 2; Saudi Arabian, Yemenite: El-Shamy 2004; Indian: Thompson/Balys 1958, No. G526; Indonesian: Vries 1925f. II, 409 No. 244; Mexican: Robe 1973; Sudanese: El-Shamy 2004; West African: Nassau 1914, No. 12.

327F ***The Witch and the Fisher Boy.*** By imitating the words and voice of his mother who brings him food to the shore each day, a witch tries to catch a fisher boy. She succeeds after she has her tongue made thin by a smith [F556.2, K1832], and carries the boy to her home.

When the witch's daughter tries to bake the boy, he pushes her into the oven [G526, G512.3.2]. The boy hides in a tree and tells the witch that she has eaten her own daughter (witch finds the daughter's ring or hair). He is discovered. The witch fells the tree, but at the last moment birds rescue the boy (he makes wings for himself), and he flies home (the witch is trampled by animals, or she bursts while trying to drink the boy's image reflected in the water).

Combinations: 327A–327C, and 327G.
Literature/Variants: BP I, 42; Henßen 1953, 93–95; EM 6 (1990) 992–994 (B. Kerbelytė); Scherf 1995 I, 388–391; Gliwa 2003.
Latvian: Arājs/Medne 1977; Lithuanian: Dowojna-Sylwestrowicz 1894 I, 32ff., 111f., Kerbelytė 1978, No. 33, Dovydaitis 1987, Nos. 32, 33, 35; Slovakian: Nedo 1972, No. 17; Russian, Byelorussian, Ukrainian: SUS, No. 327C,F; Palestinian, Jordanian, Saudi Arabian, Qatar, Kuwaiti: El-Shamy 2004; Egyptian: El-Shamy 1999, No. 1, El-Shamy 2004; Algerian: El-Shamy 2004; Sudanese: Jahn 1970, No. 16, El-Shamy 2004.

327G ***The Brothers at the Witch's House*** (previously ***The Boy at the Devil's [Witch's] House***). A witch (devil) catches three brothers – one of them a fool – and fattens them. Her youngest daughter is to roast

one of them. The fool pretends he does not know how to lie on the bread paddle and roasts the daughter, whom the old witch eats unwittingly. The same happens to the other two daughters [G512.3.2.1]. Then the fool kills the old witch and the three brothers make their way home carrying the witch's corpse. They climb a tree under which they see robbers. The fool drops the witch's corpse, the robbers flee, and the brothers take all their booty [K335.1.2.1]. Cf. Type 1653.

Combinations: 327A–327C, 328, 1119, and 1653.
Literature/Variants:
Finnish: Rausmaa 1982ff. I, No. 24; Finnish-Swedish: Hackman 1917f. I, No. 57c; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Norwegian: Opedal 1965, No. 29; Bulgarian: cf. BFP; Greek: Angelopoulos / Brouskou 1999; Russian: Zelenin 1914, No. 86.

328 ***The Boy Steals the Ogre's Treasure.*** (Corvetto.)

Introduction (sometimes missing):

Three (twelve, thirteen, thirty, etc.) brothers arrive at the house of an ogre (devil). He would kill them in the night, but the smart youngest brother saves them by exchanging their caps with those of the ogre's daughters. (Cf. Types 327B, 1119.) The brothers take service at the king's court.

Main part:

The jealous brothers claim that the youngest can steal the ogre's treasures [H1151, H911]: magic horse [H1151.9], bedspread, carpet, parrot (lamp, sword [D1400.1.4.1], silver or golden poultry, musical instruments [D1233], etc.). Using tricks the youth gets these objects. Cf. Types 1525, 1525A.

At last the brothers claim that the youngest can kidnap the ogre himself [H1172]. In disguise the youth tells the ogre that the thief died and persuades him to lie down in the coffin to measure it [G514.1]. The youth nails up the coffin, traps the ogre, and is given a princess as his wife.

In some variants, the youth sets out to steal from the ogre in order to get revenge for former ill-treatment [G610.1] or to help a friendly king [G610.3].

In some variants, mainly from northern and north-western Europe and the Americas, the protagonist is female.

Combinations: This type is usually combined with episodes of one or more other types, esp. 327A, 327B, 327C, 531, 1119, and also 303A, 314, 326, 327, 1121, 1122, and 1137.
Remarks: Documented in the 17th century by Basile, *Pentamerone* (III,7).
Literature/Variants: Köhler / Bolte 1898ff. I, 305–308, 383, 546–551; BP III, 33–37; HDM 1 (1930–33) 366–368 (C. Voretzsch); Hartmann 1936, 178f.; Haiding 1966; EM 3 (1981) 149–156 (K. Ranke); Scherf 1995 I, 237–240, 454–458, 458–462, 519–

521, 528–530, 856–860, II, 1028–1030, 1065–1067, 1290–1294, 1328–1330; Röth 1998; Schmidt 1999.
Finnish: Rausmaa 1982ff. I, No. 25; Finnish-Swedish: Hackman 1917f. I, No. 58; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lappish: Qvigstad 1925; Wepsian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. I, No. 248, Kristensen 1881ff. I, Nos. 18, 19, IV, No. 43; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Scottish: Aitken / Michaelis-Jena 1965, No. 9, Briggs 1970f. A I, 400ff.; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, No. 328A, Briggs 1970f. A I, 224f., 321, 329ff., 400ff.; French: Delarue 1957; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Coelho 1985, Nos. 21, 51, Cardigos (forthcoming); Walloon: cf. Laport 1932, No. 569A; German: Ranke 1955ff. I; Ladinian: cf. Decurtins 1896ff. II, No. 42; Italian: Aprile 2000 II; Corsican: Massignon 1963, Nos. 58, 69; Sardinian: Aprile 2000 II; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1921, 224, Tille 1929ff. II 1, 206ff.; Slovakian: Gašparíková 1991f. I, No. 105, II, No. 476; Slovene: Kocbek 1926, 37ff.; Serbian: Panić-Surep 1964, No. 10; Rumanian: Schullerus 1928, No. 461A*; Bulgarian: BFP, Koceva 2002; Albanian: Lambertz 1922, 9ff.; Greek: Angelopoulos / Brouskou 1999; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 160; Jewish: Haboucha 1992; Gypsy: Briggs 1970f. A I, 322, 324f., Mode 1983ff. II, No. 141, MNK X 1; Chuvash: Mészáros 1912, No. 6; Georgian: Kurdovanidze 2000; Syrian: Nowak 1969, No. 184, El-Shamy 2004; Palestinian, Jordanian, Qatar: El-Shamy 2004; Iraqi: Nowak 1969, No. 184; Indian, Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; English-Canadian: Halpert / Widdowson 1996 I, Nos. 17, 18; French-Canadian: Barbeau / Lanctot 1926, 427ff., Lemieux 1974ff. IV, No. 2, XI, No. 4, XII, No. 8, XIII, No. 11, XX, No. 9; US-American: Baughman 1966, Nos. 328A, 328C, Burrison 1989, 148f.; Spanish-American: TFSP 34 (1967) 201, Robe 1973, Camarena / Chevalier 1995ff. II; Mexican: Robe 1973; Dominican: Hansen 1957, Nos. 328, 328**B; Chilean: Hansen 1957, No. 328*A; West Indies: Flowers 1953; Egyptian, Algerian, Moroccan: Nowak 1969, No. 184, El-Shamy 2004; Tunisian: El-Shamy 2004; South African: Grobbelaar 1981.

328A *Jack and the Beanstalk.* A poor boy named Jack trades his cow for some beans (his mother finds a bean while sweeping the house). One of the beans grows into a giant beanstalk [F54.2], which Jack climbs to an upper world where he finds the house of a giant.

The giant's wife gives him food and hides him when her husband comes home. The giant smells human flesh [G84] but his wife tells him he is mistaken [G532]. The giant eats dinner, counts his money, and then falls asleep. Jack steals the money and runs home down the beanstalk. He makes two more trips, stealing the giant's hen that lays golden eggs [B103.2.1] and his self-playing harp [D1601.18].

The third time, the harp cries out and awakens the giant, who runs after Jack. Jack reaches the bottom of the beanstalk and chops it down. The giant falls to his death, and Jack and his mother have plenty of money.

Remarks: The beanstalk as a ladder to the sky appears in an English tale from the early 18th century. The first version of the type is from 1807.
Literature/Variants: BP II, 511–513; Desmonde 1965; Humphreys 1965; Wolfenstein 1965; EM 2 (1979) 587; Opie/Opie 1980, 211–226; MacDonald 1982, No. F54.2.1.1*; Scherf 1995 I, 620–627; Goldberg 2001.
Norwegian: Hodne 1984, No. 328; English: Baughman 1966, No. 328B; German: Benzel 1962, No. 165; Hungarian: Kovács 1943 II, No. 74; Japanese: Ikeda 1971, No. 328; Australian: Jacobs 1898, 59ff., Baughman 1966, No. 328B, Briggs 1970f. A I, 316ff.; French-Canadian: Barbeau/Lanctot 1926, 427ff.; US-American: Baughman 1966, No. 328B; West Indies: Beckwith 1924, No. 114; South African: cf. Grobbelaar 1981, No. 328.

328* *Three Giants with One Eye* (previously ***A Boy Guards the King's Garden***). Two brothers lose their way in a forest (a son leaves his parents' house and takes a rest while walking through a forest). They are threatened by three giants (trolls) who share only one eye which they put by turns into their foreheads [G121.1]. The brothers steal the giants'eye [G612] and give it back in exchange for a rich reward of gold and silver (magic gifts).

Combinations: 300, 530.
Literature/Variants: EM 6 (1990) 84.
Lappish: Qvigstad 1925, Bartens 2003, No. 24; Norwegian: Kvideland 1977, No. 58; Danish: Kamp 1877, 1ff.; Spanish: Childers 1977, No. G121.1.2*; German: Meyer 1921, 26ff.; Gypsy: MNK X 1.

328A* *Three Brothers Steal Back the Sun, Moon, and Star.* Three brothers go out to retrieve the sun, the moon, and the stars which were stolen by three multi-headed dragons (devils). One of the brothers (often the son of a she-dog) defeats the dragons and releases the celestial lights. Cf. Type 300A.

Combinations: 300A, 302, and 513A.
Literature/Variants:
Hungarian: MNK II; Slovakian: Gašparíková 1984, 78ff.; Rumanian: Bîrlea 1966 I, 384ff.; Ukrainian: Mykytiuk 1979, No. 6; Gypsy: MNK X 1; Chuvash: Kecskeméti/Paunonen 1974.

329 *Hiding from the Princess* (previously ***Hiding from the Devil***). A princess promises to marry whoever can hide himself so well that she cannot find him [H321]. Those who fail are beheaded (heads are displayed on stakes) [H901.1].

A (poor) youth (youngest of three brothers) undertakes the task. Because he had helped some animals (an old man), a fish hides him in his belly, an eagle behind the clouds (the sun), and a fox under the earth [D684, H982]. The princess finds him with her magic mirror (magic book) or her perfect sight.

The princess gives the youth a fourth trial: He hides behind the

magic mirror (under the princess's seat) or transforms himself (is transformed) and sits as a louse (sticks as a rose) in her hair, etc. [D641]. The princess cannot find him, so she grants his superiority and marries him.

Combinations: 301, 302, and 531.
Literature/Variants: BP III, 365–369; Hartmann 1953; Propp 1987, 408–411; Scherf 1995 I, 530–534, 627–629, 637–642, 656–658, II, 860–863, 1145–1147; Röth 1998; Schmidt 1999; EM: Versteckwette (in prep.).
Finnish: Rausmaa 1982ff. I, No. 26; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Wepsian: Kecskeméti / Paunonen 1974; Danish: Grundtvig 1954ff. I, No. 2; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue 1957; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Frisian: Kooi 1984a; German: Grimm KHM / Uther 1996 III, No. 191; Hungarian: MNK II; Slovakian: Gašparíková 1991f. I, No. 120, II, No. 453; Croatian: Bošković-Stulli 1963, No. 21; Macedonian: Vroclavski 1979f. II, No. 10, Vražinovski 1986, No. 8, Čepenkov / Penušliski 1989 I, No. 55; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Greek: Angelopoulos / Brouskou 1999; Polish: Krzyżanowski 1962f. I, Nos. 329, 329A; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 64; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, Nos. 62, 63; Abkhaz: Šakryl 1975, No. 8; Adygea: Alieva 1986; Cheremis / Mari: Sabitov 1989; Chuvash: Paasonen et al. 1949, 175ff.; Kazakh: Sidel'nikov 1952, 64ff.; Buryat: Ėliasov 1959 I, 105f., 123f., 397f.; Tuva: Taube 1978, No. 25; Georgian: Kurdovanidze 2000; Iraqi: El-Shamy 2004; Chinese: Ting 1978; French-Canadian: Lemieux 1974ff. II, No. 21, XII, No. 10; Spanish-American: Robe 1973, Camarena / Chevalier 1995ff. II; Brazilian: Cascudo 1955a, 108ff.; Chilean: Pino Saavedra 1960ff. I, Nos. 30, 31, Pino Saavedra 1967, No. 10, Egyptian, Algerian: El-Shamy 2004.

330 ***The Smith and the Devil*** (previously ***The Smith Outwits the Devil***). (Bonhomme Misère.) (Including the previous Types 330A–D and 330*.)

A smith, who because of poverty (other reasons) sold his soul to the devil (death) [M211], gives shelter to Christ and St. Peter during their visit on earth [K1811]. In reward, three of his wishes shall be fulfilled [Q115] (cf. Type 750A). St. Peter warns him to wish for a place in paradise, but the smith wants a tree and a bench (chair) to which people stick and a knapsack that draws people into it [J2071, D1413.1, D1413.5, D1412.1] (a pack of cards with which he shall always win [N221], etc.). Cf. Type 753A.

When the devil (death) is about to carry the smith away, he sticks to the bench and the tree and has to give the smith more time to live (terminate the contract), or no one would be able to die [Z111.2]. At last the devil is put into the sack and beaten up (on the anvil) [K213].

The smith, tired of life, cannot go either to heaven or to hell [Q565]. He tricks St. Peter by pushing his knapsack into heaven, where it pulls him in [K2371.1.3] (throws his cards inside the gate of heaven and is permitted inside to pick them up).

In some variants the trickster-protagonist is an allegorical figure (e.g. Misery, Envy, Poverty) who traps the devil in a tree until the devil promises him immortality. Then he sets the devil free. (Previously Type 330D.)

Combinations: This type is usually combined with episodes of one or more other types, esp. 326, 332, 592, 753, 785, 804B, and 1159.

Literature/Variants: Krauss 1891; Köhler / Bolte 1898ff. I, 103–105, 303; Wünsche 1905b; BP I, 342–346, II, 149–163, 163–189, III, 303–305; Wesselski 1938; Meyer 1942, 51–75; Schwarzbaum 1968, 95; Lox 1990; Coto 1992; Scherf 1995 II, 1033–1036; Dekker et al. 1997, 330–334; Röth 1998; Palleiro 2000; Hansen 2002, 405–408; EM: Schmied und Teufel (forthcoming).

Finnish: Rausmaa 1982ff. I, 481, Jauhiainen 1998, Nos. E6, Q1; Finnish-Swedish: Hackman 1917f. I, Nos. 62, 163(1); Estonian: Aarne 1918; Livonian: Loorits 1926, Nos. 330A, 330B; Latvian: Arājs / Medne 1977, Nos. 330A, 330B; Lithuanian: Kerbelytė 1999ff. I, Nos. 330A, 330B, II, No. 330; Lappish, Wotian, Karelian: Kecskeméti / Paunonen 1974, No. 330B; Lydian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 330AB; Norwegian: Hodne 1984, Nos. 330, 330B; Danish: Kristensen 1881ff. I, Nos. 29, 32, III, No. 39, Kristensen 1896f. I, No. 14; Icelandic: Sveinsson 1929, No. 330A; Irish: Ó Súilleabháin / Christiansen 1963; Welsh: Baughman 1966, No. 330A; English: Briggs 1970f. A I, 221, 407, 493f., 574f., B I, 92f., B II, 439; French: Seignolle 1946, Nos. 61–63, Delarue 1957; Spanish: Camarena / Chevalier 1995ff. II, Nos. 330A–330C, 330*, González Sanz 1996, Nos. 330A, 330B, 330D; Basque: Camarena / Chevalier 1995ff. II, Nos. 330A, 330B, 330D; Catalan: Oriol / Pujol 2003, Nos. 330, 330A–330D; Portuguese: Pedroso 1985, No. 48, Cardigos (forthcoming), Nos. 330, 330A, 330B, 330D; Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Nos. 330, 330A, 330B, 330D, 330*, Kooi / Schuster 1993, No. 118; Flemish: Meyer 1968, Nos. 330, 330A–330C, 330*, Meyer / Sinninghe 1973; Walloon: Laport 1932, Nos. 330, 330CD; Luxembourg: Gredt 1883, No. 918; German: Ranke 1955ff. I, Grimm KHM / Uther 1996 II, Nos. 81, 82, Bechstein / Uther 1997 I, No. 7, Kooi / Schuster 1994, Nos. 221a, 221b, 222, Berger 2001, Nos. 330, 330B, 330*; Swiss: Sutermeister 1869, No. 42; Austrian: Haiding 1969, No. 20; Ladinian: Decurtins 1896ff. II, Nos. 20, 48, X, No. 20; Italian: Cirese / Serafini 1975, No. 330*, Aprile 2000 II, Nos. 330, 330A, 330B; Corsican: Ortoli 1883, No. 27, cf. No. 22, Massignon 1963, Nos. 1, 37, 57; Sardinian: Aprile 2000 II; Hungarian: MNK II, Nos. 330, 330A, 330B, 330D; Czech: Tille 1929ff. I, 504f., 512, 590ff., 599f.; Slovakian: Gašparíková 1991f. I, Nos. 20, 33, 167, 197, 212, 222, 223, 240, 270, 274, II, Nos. 488, 517, 522, 531; Slovene: Gabršček 1910, 143ff.; Serbian: Čajkanović 1927, Nos. 30, 31, Eschker 1992, No. 28; Croatian: Bošković-Stulli 1963, No. 22, Bošković-Stulli 1975b, Nos. 19, 21, Gaál / Neweklowsky 1983, Nos. 22, 33, 42; Rumanian: Schullerus 1928, Nos. 330A, 330B, Bîrlea 1966 I, 505ff., III, 408f., Stroescu 1969 II, Nos. 4736, 4842; Bulgarian: BFP, Nos. 330, 330D, cf. No. *330B*, Koceva 2002, No. 330, cf. No. *330B*; Greek: Angelopoulos / Brouskou 1999; Sorbian: Nedo 1956, No. 33; Polish: Krzyżanowski 1962f. I, Nos. 330A, 330B; Russian, Byelorussian: SUS, Nos. 330A, 330B; Ukrainian: SUS, Nos. 330A, 330B, 330D*; Jewish: Jason 1975; Gypsy: Briggs 1970f. A I, 428ff., MNK X 1, Nos. 330, 330A, 330B, 330D; Cheremis / Mari: Kecskeméti / Paunonen 1974, No. 330B, Sabitov 1989, No. 330D*; Votyak: Kecskeméti / Paunonen 1974, No. 330B; Georgian: Kurdovanidze 2000, No. 330A; Palestinian: Hanauer 1907, 176ff.; Indian: Jason 1989, No. 330A; Sri Lankan: Thompson / Roberts 1960, No. 330A; Chinese:

Ting 1978, No. 330A; Korean: Choi 1979, No. 100; English-American: Fauset 1931, No. 109, Halpert / Widdowson 1996 I, No. 19; French-Canadian: Barbeau 1916, Nos. 22, 23, Barbeau 1917, No. 69, Lemieux 1974ff. III, No. 20, X, No. 9, XIV, No. 7; US-American: Baughman 1966, Nos. 330A, 330B; Spanish-American: TFSP 12 (1935) 10–13, 27 (1957) 87f., 30 (1961) 241f., Robe 1973, Nos. 330, 330*, Camarena / Chevalier 1995ff. II, Nos. 330A–330C, 330*; African American: Dorson 1967, No. 75; Mexican: Robe 1973; Dominican: Hansen 1957, No. 330A; Puerto Rican: Hansen 1957, Nos. 330A, 330B; Mayan: Peñalosa 1992, Nos. 330, 330A, 330D; Colombian, Chilean, Argentine: Hansen 1957, No. 330A; Brazilian: Alcoforado / Albán 2001, No. 22; West Indies: Flowers 1953; South African: Coetzee et al. 1967, No. 800.0.1, Grobbelaar 1981.

330A–D See Type 330.

330* See Type 330.

331 ***The Spirit in the Bottle.*** A man (son of a woodcutter, smith, fisherman, soldier) frees an evil spirit from a vessel (bottle) out of curiosity (because he was asked by the spirit) [R181]. The spirit (which stretches out to an enormous height,) wants to take revenge for being locked for so long, and threatens to kill his rescuer. The man tricks the spirit: He pretends he does not believe that the spirit could grow small again and thus induces him to go back into the vessel [K717]. The man stoppers the bottle and the spirit is trapped.

In some variants, he is released again in return for a gift (wonderful remedy, magic power [D1240, D2102]). Cf. Types 155, 735A.

Combinations: 155, 330, and 332.
Remarks: Oriental origin (Jewish and Arabian). First documented in Europe in the Middle Ages.
Literature/Variants: Chauvin 1892ff. VI, 23ff. No. 195; Köhler / Bolte 1898ff. I, 140, 417, 585; BP II, 414–422; HDA 2 (1929 / 30) 1573–1577 (C. Mengis); HDM 2 (1934–40) 449–451 (K. Schulte-Kemminghausen); Horálek 1967b; Schwarzbaum 1968, 95, 113, 261f., 264f.; EM 5 (1987) 922–928 (K. Horálek); Uther 1987; Scherf 1995 I, 407–409, 462–465; Röth 1998; Schmidt 1999; Marzolph / Van Leeuwen 2004, No. 8.
Finnish: Rausmaa 1982ff. I, No. 29; Finnish-Swedish: Hackman 1917f. I, No. 63; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. III, No. 61; Scottish: Baughman 1966; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A I, 577ff.; French: Delarue 1957; Spanish: Camarena / Chevalier 1995ff. II; Catalan: cf. Oriol / Pujol 2003; Frisian: Kooi 1984a; German: Ranke 1955ff. I, Grimm KHM / Uther 1996 II, No. 99, Bechstein / Uther 1997 I, No. 6; Ladinian: Decurtins 1896ff. II, No. 87; Italian: Aprile 2000 II; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 30ff.; Slovakian: Gašparíková 1991f. II, No. 490; Slovene: Möderndorfer 1946, 334ff.; Serbian: Čajkanović 1934, No. 10; Bulgarian: BFP; Greek: Angelopoulos / Brouskou 1999, Nos. 331, 331*A; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Jewish: Noy 1963a, No. 6, Jason 1965, 1975; Gypsy: MNK X 1; Cheremis / Mari, Mordvinian: Kecskeméti / Paunonen 1974; Buryat, Mongolian: Lőrincz 1979; Lebanese, Qatar:

El-Shamy 2004; Indian, Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978 (Addenda); Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; French-Canadian: Barbeau 1919, No. 82, Lemieux 1974ff. XXI, No. 17; Spanish-American: TFSP 12 (1935) 68–72, Camarena / Chevalier 1995ff. II; Costa Rican: Robe 1973; Puerto Rican: Hansen 1957; Egyptian: Nowak 1969, No. 362, El-Shamy 2004; Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 362; Central African: Lambrecht 1967, No. 2455; Namibian: Schmidt 1989 II, No. 1035.

332 *Godfather Death.* (Including the previous Types 332A* and 332B*.) A poor man with many children wants a (just) godfather for his newborn son. He refuses God (saint, devil) and chooses death (angel of death, plague) because he treats everyone alike [Z111, J486]. As a gift the father (son) receives the magic power of forecasting recovery or death, depending on whether death stands at the head or the foot of the sick person's bed [D1825.3.1]. Thus the man becomes a famous doctor and grows wealthy.

The doctor betrays death (several times): When promised wealth (the princess), the doctor turns the bed and thus saves the life of a person who was supposed to die [K557] (in the doctor's dying hour, death grants him time to say a last Paternoster, but the doctor does not finish the prayer [K551.1] – cf. Type 1199. Death tricks the doctor into finishing the prayer.)

In some variants, death shows the man his life-light in the underworld and suddenly extinguishes it [E765.1.3, K551.9]. Or the man attempts to lengthen his life by various means (usually without success). (Previously Type 332A*.) Cf. Type 1187.

Combinations: This type is usually combined with episodes of one or more other types, esp. 1199, and also 326, 330, 331, 334, 1164, and 1187.
Remarks: Documented in the 14th century.
Literature/Variants: Chauvin 1892ff. V, 37ff. No. 365, VI, 183f. No. 349; Bolte 1894; Köhler / Bolte 1898ff. I, 291f.; BP I, 377–388; Basset 1924ff. III, 558 No. 341; HDM 2 (1934–40) 615–620 (R. T. Christiansen); Christiansen 1959, 249; Schwarzbaum 1968, 30, 108–111, 320, 462; Tubach 1969, Nos. 628, 1470; EM 5 (1987) 1224–1233 (E. Moser-Rath); Šmahelová 1987; Scherf 1995 I, 495–499, 729–731, II, 1207f.; Richter 1997; Dekker et al. 1997, 101–103; Röth 1998; Anderson 2000, 115f.
Finnish: Rausmaa 1982ff. I, No. 30; Finnish-Swedish: Hackman 1917f. I, No. 64; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I, No. 332, II, No. 332A*; Lappish: Qvigstad 1925; Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1884, 3ff., Kristensen 1896f. I, No. 17, Kristensen 1900, No. 43, cf. No. 42; Icelandic: Sveinsson 1929; Scottish: Aitken / Michaelis-Jena 1965, No. 60; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue 1957; Spanish: Camarena / Chevalier 1995ff. II, Nos. 332, 332A*, González Sanz 1996, No. 332A*; Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003, Nos. 332, 332A*, 332B*, Camarena / Chevalier 1995ff. II, Nos. 332, 332A*; Portuguese: Coelho 1985, No. 23, Pedroso 1985, No. 46, Cardigos (forthcoming), Nos. 332, 332B*; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff.

I, Moser-Rath 1964, No. 121, Grimm KHM / Uther 1996 I, Nos. 42, 44, Bechstein / Uther 1997 I, No. 12, Berger 2001, Nos. 332, 332A*, 332A**; Austrian: Haiding 1977, No. 248; Ladinian: Decurtins 1896ff. II, No. 79; Italian: Aprile 2000 II; Sardinian: Aprile 2000 II; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II, Dömötör 2001, 287; Czech: Tille 1929ff. II 2, 95ff.; Slovakian: Gašparíková 1991f. I, Nos. 93, 164, 253, 270; Slovene: Trinkov koledar (1968) 111ff.; Serbian: Čajkanović 1927, Nos. 32, 194, cf. No. 115, Čajkanović 1934, No. 14, Đorđevič / Milošević-Đorđevič 1988, Nos. 37, 38; Croatian: Bošković-Stulli 1963, No. 23, Bošković-Stulli 1975b, No. 7, Gaál / Neweklowsky 1983, No. 46; Macedonian: Čepenkov / Penušliski 1989 II, No. 188; Rumanian: Schullerus 1928, Nos. 332, 332A*, Bîrlea 1966 I, 527ff.; Bulgarian: BFP, No. 332, cf. Nos. 332A, *332B, *332C, Koceva 2002, No. 332, cf. Nos. 332A, *332B; Albanian: Jarník 1890ff., 264f.; Greek: Laográphia 4 (1912/13) 713f., 15 (1953) 418f., 17 (1957) 110–112, 137f., 146f., Angelopoulos / Brouskou 1999; Sorbian: Nedo 1956, No. 34; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 112; Jewish: Noy 1963a, Nos. 18, 112; Jason 1988a, Haboucha 1992; Gypsy: MNK X 1; Georgian: Kurdovanidze 2000; Syrian, Iraqi, Qatar, Kuwaiti, Yemenite: El-Shamy 2004; Palestinian: Hanauer 1907, 176ff., El-Shamy 2004; Iranian: Marzolph 1984; Sri Lankan: Thompson / Roberts 1960; Japanese: Ikeda 1971; US-American: Baughman 1966, Perdue 1987, No. 17; Spanish-American: TSFP 9 (1931) 70f., Baughman 1966, Robe 1973, Nos. 332, 332*I, Camarena / Chevalier 1995ff. II, Nos. 332, 332A*; Mexican: Robe 1973, Nos. 332, 332*I, Costa Rican: Robe 1973, Nos. 332, 332*I; Panamanian: Robe 1973; Dominican: Hansen 1957; Mayan: Peñalosa 1992; Brazilian: Cascudo 1955a, 437ff., Alcoforado / Albán 2001, No. 23; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, Nos. 59, 59a; Egyptian: El-Shamy 1980, No. 17, El-Shamy 2004; Libyan, Moroccan: El-Shamy 2004.

332A* See Type 332.

332B* See Type 332.

332C* ***Immortality Won through Betrayal of Death.*** This tale exists in two different forms:

(1) An old soldier becomes the doorkeeper for heaven. Death asks him several times whom he should take next. God wants death to take the old people (then people in the middle of their life, then young people in succession). However, the doorkeeper wants to save his parents (wife, children), so he tells death instead to fell firs (beech-trees, oaks). God discovers this deception and shows death whom he should take next. Thus the soldier and his relatives are reunited in heaven. (In some variants, the soldier is banished to hell. Here he delivers a number of souls from purgatory and is chased away. Cf. Type 475.)

(2) A prince wants to gain immortality. He travels through three different kingdoms, in which the rulers have to perform tasks which must be finished within 600 (800, 1000) years (pulling out a tree, carrying off a mountain, wearing out thousands of sewing needles). During this time death has lost his power. Each time the prince is

given magic objects and asked to stay, but he travels on. Finally he arrives at the empire of immortality.

After a thousand years he goes to look for his parents. The queen of immortality gives him water of life which he uses to resuscitate the deceased rulers of the three kingdoms. The prince, finding no trace of his former home and family, returns. Pursued by death, he reaches the border of the empire of immortality. In a contest with death, the queen of immortality wins the prince and they live together forever.

Literature/Variants:
Estonian: cf. Loorits 1959, No. 82; German: Preuß 1912, 23ff.; Italian: Cirese/Serafini 1975, De Simone 1994, No. 63c; Slovakian: cf. Gašparíková 1984, 84.

332F* See Type 735A.

333 *Little Red Riding Hood* (previously *The Glutton*). (Petit Chaperon Rouge, Cappuccetto rosso, Rotkäppchen.) (Including the previous Type 333A.) A little girl, called "Red Riding Hood" because of her red cap, is sent to her grandmother who lives in the forest and is warned not to leave the path [J21.5]. On the way she meets a wolf. The wolf learns where the girl is going, hurries on ahead, and devours the grandmother (puts her blood in a glass and her flesh in a pot). He puts on her clothes and lies down in her bed.

Red Riding Hood arrives at the grandmother's house. (She has to drink the blood, eat the flesh, and lie down in the bed.) Red Riding Hood doubts whether the wolf is her grandmother and asks him about his odd big ears [Z18.1], eyes, hands, and mouth. Finally the wolf eats Red Riding Hood [K2011].

A hunter kills the wolf and cuts open his belly. Red Riding Hood and the grandmother are rescued alive [F913]. They fill the wolf's belly with stones [Q426]; he is drowned or falls to his death. Cf. Types 123, 2028.

In some variants Red Riding Hood arrives at the grandmother's house before the wolf. The wolf climbs on the roof to wait until Red Riding Hood leaves. The Grandmother who had boiled sausages asks Red Riding Hood to fill the broth into a big trough in front of the house. Enticed by the smell, the wolf falls from the roof and is drowned in the trough.

In an Italian version, a woman who is going to bake cakes sends out her daughter (Caterinella, Caterina, Cattarinetta) to borrow a pan. The lender, an ogre (witch, wolf), asks the girl to bring back some cakes and wine. On her way she eats the cakes, drinks the wine, and replaces them with horse-dung and urine. Angry about the trick, the ogre pursues the girl home and devours her (is not able to get into the house, is tricked out by the girl's mother). (Previously Type 333A.)

Combinations: 123.
Remarks: Documented in the late 17th century by Charles Perrault.
Literature/Variants: BP I, 37–42, 234–237; Taylor 1953; Hagen 1954; Rumpf 1958; Schwarzbaum 1968, 90; Belmont 1973, 35–51, 80f.; EM 2 (1979) 1179–1182 (M. Rumpf); Mieder 1982; Zipes 1982; Jones 1987; Dundes 1989; Rumpf 1989; Zipes 1989; Jacopin 1993; Scherf 1995 I, 289–291, 348–350, 687–689, II, 928–930, 996–999, 1147–1149,1237–1240; Dekker et al. 1997, 308–312; Röth 1998; Mamiya 1999; Schmidt 1999; Anderson 2000, 92–97; Ritz 2000; Uther 2002a; EM 11,2 (2004) 854–868 (C. Shojaei Kawan).
Finnish-Swedish: Hackman 1917f. II, No. 404; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Christiansen 1921; Icelandic: Sveinsson 1929; Danish: Grundtvig 1854ff. II, No. 322, Christensen / Bødker 1963ff., No. 119; Irish: Ó Súilleabháin / Christiansen 1963, Briggs 1970f. A I, 234; French: Delarue 1957; Portuguese: Cardigos (forthcoming); Flemish: Meyer 1968; Walloon: Legros 1962; German: Ranke 1955ff. I, Tomkowiak 1993, 313, Grimm KHM / Uther 1996 I, No. 26, Bechstein / Uther 1997 I, No. 9; Italian: Aprile 2000 II, Nos. 333, 333A; Sardinian: Aprile 2000 II; Hungarian: MNK II; Slovene: Vrtec 5 (1875) 17ff.; Bulgarian: BFP, Nos. 333, *480_2, Koceva 2002, Nos. 333, *480_2; Greek: Angelopoulos / Brouskou 1999; Polish: Krzyżanowski 1962f. I; Byelorussian: SUS, No. 333A; Turkish: Eberhard / Boratav 1953, 411; Gypsy: MNK X 1; Jewish: Jason 1965, 1988a; Mordvinian: Kecskeméti / Paunonen 1974; Jordanian, Iraqi: El-Shamy 2004; Iranian: Marzolph 1984; US-American: Baughman 1966, WF 40 (1981) 238f.; Puerto Rican: Hansen 1957; West Indies: Flowers 1953; Egyptian, Algerian: El-Shamy 2004; Central African: Lambrecht 1967, No. 3952 (6); South African: Grobbelaar 1981.

333A See Type 333.

333B See Type 334.

334 ***Household of the Witch.*** (Including the previous Type 333B.) A girl (woman) disregards the warning of friendly animals (parts of her body) and visits her godmother (grandmother) who is a cannibal. The girl sees many gruesome things (e.g. fence of bones, barrel full of blood, and her godmother with an animal's head). When the girl tells her godmother what she has seen she is killed (devoured). Cf. Type 363.

Combinations: 332, 333.
Literature/Variants: BP I, 42, 375–377; HDM 2 (1934–40) 224f. (A. Semrau); Henßen 1953, 93–95; Scherf 1987, esp. 25–69, 135–139, 269–290; EM 6 (1990) 617–620 (B. Kerbelytė); Röth 1998; Zitzlsperger 2001.
Latvian: Arājs / Medne 1977, No. 333B; Lithuanian: Kerbelytė 1999ff. I, Nos. 333B, 334; Wepsian, Syrjanian: Kecskeméti / Paunonen 1974; Karelian: Kecskeméti / Paunonen 1974, No. 333B; Catalan: Meier / Karlinger 1961, No. 63; Flemish: Meyer 1968; German: Ranke 1955ff. I, 272f., Grimm KHM / Uther 1996 I, Nos. 42, 43, Berger 2001, No. 333B*; Italian: Cirese / Serafini 1975, No. 333B; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 159ff., Klímová 1966, No. 4; Slovakian: Gašparíková

1981a, 174ff., Gašparíková 1991f. I, No. 49; Serbian: cf. Čajkanović 1927, No. 115; Croatian: Smičiklas 1910ff. 17, 159f., Bošković-Stulli 1963, No. 24, Bošković-Stulli 1975b, No. 8; Greek: Laográphia 21 (1963/64) 163ff.; Polish: Krzyżanowski 1962f. I, No. 327D; Sorbian: cf. Nedo 1956, No. 32; Russian: SUS, Nos. 333B, 334; Byelorussian, Ukrainian: SUS, No. 333B; Gypsy: MNK X 1; Cheremis/Mari: Sabitov 1989, No. 333B; Palestinian: Muhawi/Kanaana 1989, No. 29, El-Shamy 2004; Japanese: cf. Ikeda 1971, Nos. 333B, 334, Inada/Ozawa 1977ff.; US-American: cf. Burrison 1989, 145ff.; Tunisian: cf. Stumme 1900, No. 1.

335 *Death's Messengers.* Death promises to warn a certain man before he comes to him, so the man lives happily. When death finally comes to take him, the man accuses him not having kept his promise. Death replies that he warned him with the illnesses and infirmities of old age, and takes the man away [J1051].

Combinations: 332.
Remarks: Documented by John Bromyard, *Summa predicantium* (M XI,5, XI,6); the subject appears also in ancient sources.
Literature/Variants: Kirchhof/Oesterley 1869 I 2, No. 124; Morris 1889; BP III, 293–297; Pauli/Bolte 1924 I, Nos. 267, 268; Wesselski 1929b; HDM 1 (1930–33) 301f. (K. Heckscher); Röhrich 1962f. I, 80–92, 258–262; Tubach 1969, No. 3277; Schwarzbaum 1968, 94; EM 2 (1979) 636–639 (D.-R. Moser); Hansen 2002, 95–97. Finnish: Rausmaa 1982ff. I, 482; Estonian: Aarne 1918, No. 332*; Lithuanian: Kerbelytė 1999ff. II; Latvian: Arājs/Medne 1977; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Camarena/Chevalier 1995ff. II; Portuguese: Meier/Woll 1975, No. 108, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968, Stalpaert/Joos 1971, 93f.; German: Tomkowiak 1993, 313, Grimm KHM/Uther 1996 III, No. 177; Maltese: Ilg 1906 I, No. 54, Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Dvořák 1978, No. 3277; Slovene: Slovenski gospodar 63 (1929) No. 27,11; Macedonian: cf. Čepenkov/Penušliski 1989 II, No. 152; Bulgarian: BFP, Koceva 2002; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. I; Jewish: Jason 1965; Nepalese: Sakya/Griffith 1980, 108ff.; Korean: Zaborowski 1975, No. 15; Australian: Adams/Newell 1999 I, 94f., III, cf. 120; Ethiopian: Gankin et al. 1960, 181.

360 *Bargain of the Three Brothers with the Devil.* Three traveling journeymen (brothers, friends) conclude an agreement with the devil: They receive a large amount of money (purse which will never be empty) on the condition that they pledge themselves always to say the same words, "we three", "for gold", "that was right" [C495.2.1, M175].

The host of an inn kills a rich merchant and accuses the journeymen. Because of their stereotyped answers they seem to confess the offence. Cf. Type 1697.

The devil rescues them from the gallows [R175]. The host is hanged in their place, and the devil is satisfied to take his soul and leave the journeymen alone [K217].

Combinations: 361, 812, 1182, and 1697.
Remarks: Documented in the late 18th century.
Literature/Variants: BP II, 561–566; EM 6 (1990) 453–459 (I. Tomkowiak); Röth 1998.
Finnish-Swedish: Hackman 1917f. I, No. 94; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Norwegian: Hodne 1984; Danish: Berntsen 1873f. I, No. 2, Grundtvig 1876ff. II, No. 10, Kristensen 1881ff. I, Nos. 28, 29; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. I, Grimm KHM / Uther 1996 II, No. 120, Berger 2001; Ladinian: Büchli / Brunold-Bigler 1989ff. II, 150; Italian: Aprile 2000 II; Hungarian: MNK II; Slovakian: Polívka 1923ff. IV, 129ff., Gašparíková 1981a, 171; Slovene: Krek 1885, 26ff.; Rumanian: Schullerus 1928; Polish: Krzyżanowski 1962f. I; Byelorussian, Ukrainian: SUS; Syrian, Iraqi: El-Shamy 2004; French-Canadian: Lemieux 1974ff. X, No. 11; Spanish-American: Rael 1957 I, No. 69; Egyptian: El-Shamy 2004.

361 ***Bear-Skin.*** A poor soldier sells his soul to the devil for an immense amount of money (a purse which will never be empty) [M211]. The soldier's soul will be released after he has lived for seven years without washing or combing himself [C721.1, C723.1].

The soldier helps a poor man, who agrees to let him marry one of his daughters. The two elder daughters scoff at the dirty man, but the youngest daughter agrees to marry him [L54.1]. The soldier leaves her a token (half of a ring or coin).

After seven years the bargain is completed. The devil washes and dresses the soldier, and releases him. He returns to his bride as a rich gentleman and is recognized by the token. The envious elder sisters commit suicide. Thus instead of one soul the devil gets two (sometimes more) [K217]. Cf. Type 475.

Combinations: 360, 475.
Remarks: Documented in the 17th century.
Literature/Variants: BP II, 427–435; HDM 1 (1930–33) 169–172 (W. Golther); EM 1 (1977) 1225–1232 (H. Rölleke); Lacourcière 1972; Weydt 1979; Scherf 1995 I, 46–49, II, 1136f., 1360f.; Dekker et al. 1997, 218–221; Röth 1998.
Finnish: Rausmaa 1982ff. I, Nos. 33, 58; Finnish-Swedish: Hackman 1917f. I, No. 93; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Livonian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kamp 1879f. II, No. 21, Kristensen 1896f. I, No. 8, Grundtvig 1976ff. II, No. 19; Icelandic: Sveinsson 1929; Scottish: Briggs 1970f. A I, 194f.; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol / Pujol 2003; Dutch: Dinnissen 1993, No. 191; Frisian: Kooi 1984a; German: Ranke 1955ff. I, Grimm KHM / Uther 1996 II, No. 101, Bechstein / Uther 1997 II, No. 29, Berger 2001; Swiss: Jegerlehner 1913, No. 116; Austrian: Zingerle / Zingerle 1870, No. 7, Pramberger 1946, 35ff., Haiding 1953, Nos. 60, 61; Ladinian: Decurtins 1896ff. II, No. 41, X, No. 5, XIV, 83, Büchli / Brunold-Bigler 1989ff. II, 537f.; Italian: Aprile 2000 II; Hungarian: MNK II; Czech: Tille 1929ff. I, 201ff.; Slovakian: Polívka 1923ff. IV, 121ff., 151f.; Slovene: Zupanc 1944b, 63ff.; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Sorbian:

Veckenstedt 1880, No. 8, Nedo 1956, No. 35; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Filipino: Fansler 1921, No. 22; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Egyptian: El-Shamy 2004.

361* ***The Wolf with an Iron Head*** (previously ***Wolf Threatens to Eat Hero***). A wolf with an iron head helps a poor man (shepherd) in distress and demands that he should not marry (threatens to eat the man and is put off until his wedding day). On the wedding day, the wolf appears again, the man flees and, after a number of adventures, finally kills the wolf with help of his dogs.

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. I; Hungarian: MNK II; Serbian: Leskien 1915, No. 63; Gypsy: MNK X 1.

362* ***The Devil's Kindness.*** The devil helps a poor man with his work (gives a poor man the treasure of a rich couple). A second man (couple) hangs himself out of envy (grief) and thus the devil receives his payment [K217].

Literature/Variants:
Latvian: Arājs / Medne 1977, No. *362A*; Lithuanian: Kerbelytė 1999ff. I; Danish: Grundtvig 1854ff. II, No. 11; German: Henßen 1959, No. 45, cf. Berger 2001, No. 362**; Ukrainian: SUS.

363 ***The Corpse-Eater*** (previously ***The Vampire***). A young woman wants to marry a man with an unusual feature (green beard, golden nose, etc.). A demonic bridegroom with these characteristics appears, and she follows him to his far-away castle. On the way she watches him eating corpses in three churches (graveyards) [G20]. Cf. Type 894.

The bridegroom asks her whether she has seen anything. She says no, even when he appears in the form of her father and brother [D40, D610]. Finally, in the form of her mother, he asks her and she confesses. She is devoured (is able to flee at the last moment). Cf. Type 334.

Combinations: 365, 407, and 955.
Literature/Variants: Hoch 1900; BP III, 534–537; HDA 6 (1934 / 35) 812–823 (P. Geiger); Naumann 1971; Schwarzbaum 1980, 278 No. 207; Scherf 1995 II, 837f., 1247–1252; Röth 1998; EM: Vampir (in prep.).
Finnish: Rausmaa 1982ff. I, 482, Jauhiainen 1998, No. E256; Finnish-Swedish: Hackman 1917f. I, No. 67; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Christensen / Bødker 1963ff., No. 41; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 553; Frisian: Kooi 1984a; Italian: Aprile 2000 II; Czech: Tille 1929ff. II 2, 336ff.; Slovakian: Polívka 1923ff. III, 348ff., cf. 373ff., cf. Gašparíková 1991f. I, No. 206; Croatian: cf. Smičiklas 1910ff. 16, No. 17; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I;

Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 152, 153 III 3; Jewish: Noy 1963a, No. 43, Jason 1965; Gypsy: Yates 1948, Nos. 12, 32, Briggs 1970f. A I, 553; Cheremis / Mari: Sabitov 1989; Palestinian, Iraqi: El-Shamy 2004; Chinese: Riftin et al. 1977, 18; Egyptian: Nowak 1969, No. 193, El-Shamy 2004; Algerian, Moroccan, Sudanese: El-Shamy 2004; Central African: Fuchs 1961, 27ff.

365 *The Dead Bridegroom Carries off His Bride.* (Lenore.) (Including the previous Type 365A*.) A young woman mourns for her bridegroom who did not return from war (brings him back to life by magic). One night he appears, invites her to ride with him, and carries her behind on his horse. Two times he asks her whether she is afraid. She says no because her lover is with her. The third time they arrive at a graveyard. When the bridegroom wants to entice her into an open grave, she realizes that he is dead. He grasps at her and tears her clothing. The bride escapes (is pulled into the grave [E215], danced to death by the dancing dead, or torn to pieces).

Combinations: 363, 407, and 1199A.
Remarks: Folk legend of indefinite age based on archaic death beliefs. Also popular as ballad or folk song: *The Suffolk Miracle* (1689); Bürger, *Lenore* (1773).
Literature/Variants: Child 1882ff. V, No. 272; Erk / Böhme 1893f. I, No. 197; Böhm 1918; HDA 5 (1932 / 33) 1209–1211 (C. Mengis); Peuckert 1955; Jolles 1974; Lindow 1978; Ward 1980; Schelstraete 1990; Scherf 1995 II, 1211–1214, 1288f.; EM 8 (1996) 909–918 (I. Schneider); Röth 1998.
Finnish: Rausmaa 1982ff. I, 482, Jauhiainen 1998, No. C501; Finnish-Swedish: Hackman 1917f. I, No. 68; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Lydian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Skattegraveren 1 (1884) 42f. No. 128; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; English: Ehrentreich 1938, 148ff., Briggs 1970f. B I, 526f., 577f., 586f., 603f.; French: Delarue 1957; Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Kooi / Schuster 2003, Nos. 11, 12; Flemish: Meyer 1968; German: Ranke 1955ff. I, Müller / Röhrich 1967, No. F39, Berger 2001; Austrian: Hauser 1894, Nos. 73, 74, Depiny 1932, No. 9, Haiding 1965, No. 211; Ladinian: Decurtins 1896ff. II, 646 No. 115; Italian: Aprile 2000 II; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 330ff., Klímová 1966, No. 5; Slovakian: Gašparíková 1991f. I, Nos. 126, 136, 161, II, Nos. 382, 462, 498; Slovene: Schlosser 1956, No. 13; Serbian: Čajkanović 1929, No. 82, Čajkanović 1934, No. 47, cf. No. 24; Croatian: Bošković-Stulli 1959, No. 10, Bošković-Stulli 1963, No. 25, Bošković-Stulli 1967f., No. 14; Bosnian: Preindlsberger-Mrazović 1905, 127ff.; Macedonian: Vroclavski 1979f. II, No. 11; Rumanian: Schullerus 1928, Nos. 365, 365A*, Amzulescu 1974, No. 26; Albanian: cf. Camaj / Schier-Oberdorffer 1974, No. 44; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Sorbian: Schulenburg 1880, 137f., Slizinski 1964, No. 16; Russian, Byelorussian, Ukrainian: SUS; Gypsy: Yates 1948, No. 12, MNK X 1; Indian: Jason 1989; Japanese: Ikeda 1971; US-American: cf. Randolph 1955, No. 79, Musick 1965, No. 96; Chilean: Pino Saavedra 1987, Nos. 39, 40; Argentine: Karlinger / Pögl 1987, No. 31; Namibian: cf. Schmidt 1989 II, No. 2201.

365A* See Type 365.

366 ***The Man from the Gallows.*** This tale exists chiefly in two different forms:

(1) A man (woman, child) takes the liver (lung, heart, stomach, backside) of a corpse who has been hanged (other dead person). At home the meat is eaten (often without knowing what it is [G60]). At night the dead person appears, asks for the stolen part of his body, and punishes the perpetrator (eater) by carrying him away (to hell) or by killing him [E235.4].

(2) A child (adult person) who has lost a leg (arm) wears a golden (diamond) one as a substitute. The child dies, and the parents (servants, grave-diggers, etc.) take the golden leg. At night the dead child appears, complains about the loss of his leg [E235.4.1, E235.4.2], and receives it back.

Literature/Variants: BP III, 478–583; HDM 2 (1934–40) 304 (M. Lambertz); Burrison 1968; Grider 1980; Scherf 1987, 208ff.; Scherf 1995 I, 170–172, 504–506; Dekker et al. 1997, 147–149; Röth 1998; EM 9 (1999) 175–179 (D. Drascek); Anderson 2000, 114f.

Finnish: Rausmaa 1972, No. 45; Finnish-Swedish: Hackman 1917f. I, No. 69; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 366, *366**; Lithuanian: Kerbelytė 1999ff. III, 103 No. 1.2.1.16; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Skattegraveren 2 (1884) 75, 142, 11 (1889) 8–11, Kristensen 1900, No. 118; Scottish: Briggs 1970f. A II, 512, 541, 560f., Bruford / MacDonald 1994, No. 6; English: Baughman 1966, Briggs 1970f. A II, 512, 530f., 539, 542, 550f., 555f., 562; French: Delarue 1957; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996, Nos. 366, 366A; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 79, Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 26; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. I, Müller / Röhrich 1967, No. L49, Kooi / Schuster 1994, No. 40, Berger 2001; Austrian: Depiny 1932, 119 No. 12; Italian: Aprile 2000 II; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 401, Klímová 1966, No. 6; Croatian: Bošković-Stulli 1975a, No. 15; Polish: Krzyżanowski 1962f. I; Russian: SUS, No. 366, cf. No. 366A*; Byelorussian: SUS; Cheremis / Mari: Sabitov 1989; Saudi Aranian: El-Shamy 2004; Chinese: Ting 1978; English-Canada: Fowke 1967, 267f.; US-American: Baughman 1966, Roberts 1974, Nos. 111, 133; Spanish-American: TFSP 6 (1927) 41f., 54, 24 (1951) 77f., 25 (1953) 183–194, 31 (1962) 12f., 15f., 163f., Robe 1973, Camarena / Chevalier 1995ff. II; African American: Baughman 1966; Honduran: Robe 1973; Puerto Rican: Hansen 1957; Brazilian: Alcoforado / Albán 2001, No. 24; Argentine: Chertudi 1960f. I, No. 43; Namibian: cf. Schmidt 1989 II, No. 2210.

368* See Type 751G*.

368B* See Type 779J*.

368C* ***The Death of the Cruel Stepmother.*** A cruel stepmother sends her stepdaughter in March to the river to wash wool. Two travelers,

Christ (God) and St. Peter, help the girl, and she brings back a flower. Thus the evil stepmother thinks that spring has already begun. She drives her flock of sheep into the mountains and freezes to stone.

Literature/Variants:
Hungarian: MNK II; Croatian: Bošković-Stulli 1963, No. 123; Rumanian: Schullerus 1928, Dima 1944, No. 10.

369 ***The Youth on a Quest for His Lost Father.*** A boy (young man) sets out to find his father who went away (disappeared) before his birth [H1381.2.2.1]. He comes to the house of an old woman (witch) and tricks her (kills her, wins a contest with her son). He finds his father (alive, dead, or transformed into an animal). The boy (a god) releases (resuscitates) his father.

Literature/Variants:
Flemish: Meyer 1968; Armenian: Gullakjan 1990; Yakut, Tungus: cf. Doerfer 1983, No. 85; Indian: Thompson/Roberts 1960; Chinese: Ting 1978.

SUPERNATURAL OR ENCHANTED WIFE (HUSBAND) OR OTHER RELATIVE 400–459

Wife 400–424

400 ***The Man on a Quest for His Lost Wife.*** (Including the previous Types 400*, 401, and 401A.) This tale exists chiefly in three different forms:

(1) A man in distress (impoverished fisherman, merchant) unwittingly promises his (unborn) son to the devil [S240]. When the boy is delivered to him later, the devil cannot use him because he is protected by magic [K218.2] (cf. Type 810). Thus the boy is cast out in the sea (river, desert).

He arrives in a foreign country and finds a lonely castle where he meets a bewitched princess (maiden, fairy) in the form of a serpent (deer). He rescues her by enduring three nights of torture [D758.1]. They marry [F302, L161].

When he wants to visit his parents, his wife gives him a ring to carry him home [D1470.1.15], and she forbids him to call her to come to him [C31.6] (to boast of her beauty [C31.5]). At home he is induced (by his mother) to break the taboo. His wife appears [D2074.2.3.1], takes the ring, and leaves him destitute.

The man sets out in search of his wife [H1385.3]. On his way he meets three hermits (rulers of animal kingdoms, or moon, sun, and wind) whom he asks for directions [B221, H1232, H1235]. With the

help of the third he arrives at the empire of his wife, or he pretends that he wants to help three giants who are fighting over magic objects (inheritance, booty). He steals the magic objects (magic sword [D1400.1.4], magic coat or hood [D1361.14], seven-league boots [D1521.1]) [D831, D832] (cf. Type 518). With their help he is able to overcome the obstacles on the way to his wife [D2121].

When he finds his wife, she is about to marry another man [N681]. He discloses his identity as her real husband.

(2) Meeting the princess and disenchantment as in version (1); but the disenchantment is not complete.

The princess wants to travel back to her own distant land. She asks her rescuer to wait for her at a certain time and place. She appears three times, but each time a servant (witch) has put her husband into a deep sleep from which he cannot be awakened [D1364.15, D1364.4.1, D1972]. The princess informs him (in a letter) how and where to find her (on the glass mountain). The man sets out to find her. Continued as in version (1).

(3) A youth watches a flock of birds (swans, ducks, geese, doves) land on the shore. The birds take off their feather coats and become beautiful maidens [D361.1]. While they are bathing, the youth steals the feather coat of the most beautiful girl, who cannot leave with the others and thus must marry the youth [D721.2, B652.1]. Later, because of carelessness (of the man's mother), the maiden takes back her coat [D361.1.1] and flies away (together with her children). She tells the youth her destination in the otherworld (e.g. glass mountain). The man sets out in search of his wife (as in version 1). Some variants include elements from Type 313 (Magic Flight).

Combinations: This type is usually combined with episodes of one or more other types, esp. 302, 313, 402, 518, 554, 810, and 936*, and also 300, 301, 303, 304, 314, 325, 326, 329, 402, 425, 465, 505, 516, 530, 531, 550, 552, 566, 569, 590, 707, and 1159.
Literature/Variants: Chauvin 1892ff. VII, 29ff. No. 212A, 35ff. No. 212B; Köhler/Bolte 1898ff. I, 308–312; BP II, 318–348, III, 406–417; Christiansen 1959, 245f.; Hatto 1961; Kleivan 1962; Schwarzbaum 1968, 86, 459; Rieber 1980; Matveeva 1981; Grange 1983; Scherf 1995 I, 92f., 217f., 418–420, 466–470, 523–526, 536–540, 586–589, 710–717, 722–726, II, 811–816, 957–960, 1234–1237, 1421–1423; Dekker et al. 1997, 225–229; EM 9 (1999) 195–210 (C. Schmitt); Röth 1998, Nos. 400A–C; Schmidt 1999; EM 10 (2002) 1351–1355 (S. Rühle); Papachristophorou 2002, 151–173; Marzolph/Van Leeuwen 2004, Nos. 178, 230, 549.
Finnish: Rausmaa 1982ff. I, No. 34; Finnish-Swedish: Hackman 1917f. I, Nos. 74(11), 75, 76; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977, Nos. 400, 401, 401A; Lithuanian: Kerbelytė 1999ff. I, No. 400*, 401A; Lappish, Wepsian, Wotian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Christiansen 1958, No. 4080, Hodne 1984; Danish: Grundtvig 1876ff. II, No. 2, III, 163ff., Kristensen 1881ff. I, Nos. 1–3, III, XI–XXVIII, IV, No. 42; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929, Nos. 400, 401; Scottish: Campbell 1890ff. II, No. 44, Aitken/Michaelis-Jena 1965, No. 37, Briggs 1970f. A I, 284ff., 448ff.; Irish: Ó Súilleabháin/Christiansen 1963, Nos. 400, 401; French: Delarue/

Tenèze 1964ff. II, Nos. 400, 401; Spanish: Camarena / Chevalier 1995ff. II, Nos. 400, 401; Catalan: Oriol / Pujol 2003, Nos. 400, 401, 401A; Portuguese: Oliveira 1900ff. I, Nos. 159, 162, Cardigos (forthcoming); Dutch: Meder / Bakker 2001, Nos. 248, 299; Kooi 2003, No. 28; Frisian: Kooi 1984a; Flemish: Meyer 1968, Nos. 400, 401, 401A; German: Meyer 1932, No. 401, Ranke 1955ff. I, Nos. 400, 401, Grimm KHM / Uther 1996 II, Nos. 92, 93, 137, III, No. 193, Berger 2001; Swiss: Wildhaber / Uffer 1971, 49ff.; Austrian: Haiding 1953, Nos. 2, 5, 19, 21, Haiding 1969, No. 102; Ladinian: Decurtins 1896ff. II, Nos. 26, 52, 98, XI, No. 2, XIV, 90, Kindl 1992, Nos. 2, 4, 17; Italian: Aprile 2000 II, Nos. 400, 401; Corsican: Massignon 1963, No. 21; Hungarian: MNK II, Nos. 400, 401, 401A; Czech: Tille 1921, 124ff., 127ff., Tille 1929ff. I, 72ff., 232ff., 363ff., II 1, 347ff., 367ff., II 2, 209ff.; Slovakian: Gašparíková 1991f. I, Nos. 198, 303, II, Nos. 507, 528, 529; Slovene: cf. Bolhar 1974, 190ff.; Serbian: Čajkanović 1929, No. 68, cf. No. 81, Karadžić 1937, No. 4, Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 25, 26; Croatian: Bošković-Stulli 1963, No. 26; Rumanian: Schullerus 1928, Nos. 308*, 400, Bîrlea 1966 I, 314ff., II, 168ff., 393ff., III, 431ff.; Bulgarian: BFP, Nos. 400, 400*, cf. No. *400**, Koceva 2002, Nos. 400, 400*; Greek: Angelopoulos / Brouskou 1999; Sorbian: Nedo 1956, Nos. 36, 37, 67; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian: SUS, Nos. 400_1, 400_2, 401; Ukrainian: SUS, Nos. 400_1, 400_2; Turkish: Eberhard / Boratav 1953, Nos. 83, 84, 198 (5–7), 205, cf. No. 260; Jewish: Jason 1965, 1975, 1988a; Gypsy: Yates 1948, No. 26, cf. No. 11, Briggs 1970f. A I, 298ff., MNK X 1, Nos. 400, 401, 401A, cf. No. 400A*, Dömötör 2001, 287; Ossetian: Bjazyrov 1958, Nos. 64, 100; Adygea: Alieva 1986; Cheremis / Mari: Kecskeméti / Paunonen 1974, Nos. 400, 400*, 401, Sabitov 1989, Nos. 400_1, 400_2, 401; Chuvash, Mordvinian, Votyak, Vogul / Mansi: Kecskeméti / Paunonen 1974; Kurdish: Wentzel 1978, Nos. 7, 10; Yakut: Ėrgis 1967, Nos. 174, 230; Buryat: Lőrincz 1979, No. 400, cf. No. 400**; Mongolian: Lőrincz 1979, No. 400, cf. Nos. 400**, 400A*; Georgian: Kurdovanidze 2000, Nos. 400_1, 400_2; Syrian, Palestinian, Jordanian, Saudi Arabian, Qatar: El-Shamy 2004; Iraqi: Nowak 1969, No. 194, El-Shamy 2004, Nos. 400, 401; Yemenite: Daum 1983, Nos. 11, 13, El-Shamy 2004; Iranian: Marzolph 1984, No. *832A; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989, Blackburn 2001, No. 35; Chinese: Ting 1978, No. 400, cf. Nos. 400A–400D; Korean: Choi 1979, No. 205; Vietnamese: Karow 1972, No. 7; Indonesian: Vries 1925f. II, 405 No. 151; Japanese: Ikeda 1971; Filipino: Wrigglesworth 1993, Nos. 7, 36; French-Canadian: Delarue / Tenèze 1964ff. II, Lemieux 1974ff. IV, Nos. 9, 10, V, No. 9, VII, No. 1, VIII, No. 5, XI, No. 21, XII, No. 1, XIII, Nos. 1, 2, XIV, No. 3, XIX, No. 5; North American Indian: Thompson 1929, No. 54; US-American: Baughman 1966, Nos. 400, 401; Spanish-American: TFSP 12 (1935) 61–66, 79–85, 123–129, 14 (1938) 241–249, 32 (1964) 44–49, Rael 1957 I, Nos. 189, 190, Robe 1973, Nos. 400, 401, Camarena / Chevalier 1995ff. II; Mexican: Robe 1973; Dominican, Puerto Rican, Chilean: Hansen 1957; South American Indian: Hissink / Hahn 1961, No. 353; Mayan: Peñalosa 1992, Nos. 400, 401A; Egyptian, Algerian: Nowak 1969, No. 194, El-Shamy 2004, Nos. 400, 400*; Tunisian: El-Shamy 2004; Moroccan: Basset 1887, No. 30, Nowak 1969, No. 194, El-Shamy 2004; East African: Klipple 1992, Nos. 400, 401; Sudanese: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1040; Malagasy: Haring 1982, No. 4.400, Klipple 1992.

400* See Type 400.

401 See Type 400.

401A See Type 400.

401A* ***The Soldiers in the Enchanted Castle.*** Miscellaneous type. Twelve (seven, three) soldiers (deserters) come (often with the help of an animal or person) to a lonely castle (small house), where they receive food and lodging. A white woman (maiden who appears in a dream) asks them to stay in the castle for seven years (one year and two days) (to keep guard for three nights) and to fulfill certain conditions (not to think of a maiden, not to touch or look at the maidens who sleep in their beds, not to open a certain door). They disobey the prohibition and flee, or all (but one) leave the castle before the end of the vigil. Thus their efforts to disenchant the princesses who live in the castle are unsuccessful [D759.9]. The soldiers often return later, and the one is rewarded (often after having performed different tasks), but the others are killed.

In some variants the soldiers succeed in disenchanting the princesses and each of them marries one of them (seven seven-year-old boys finally break the spell) [D759.10].

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. I; Danish: Kristensen 1881ff. I, No. 41; German: Schambach/Müller 1855, No. 13, Kuhn 1859 II, No. 26, Plenzat 1930, 112ff.; Austrian: Vernaleken 1859, No. 26; Ladinian: Uffer 1973, No. 10; Italian: De Nino 1883f. III, No. 32.

402 ***The Animal Bride*** (previously ***The Mouse [Cat, Frog, etc.] as Bride***). A father is not able to decide which of his (three) sons should inherit his property (kingdom) and sends them all on a quest for one year [H1210.1]. They are told to bring back a special object (yarn, linen [H1306], fine chain [H1303], ring, horse, smallest dog [H1307], money) or they must learn a profession. Whoever performs the task best will be the heir.

The youngest son, often a fool, goes into a forest and becomes the servant of an animal (cat [B422], rat, frog [B493.1], mouse [B437.2]). As a payment he is given the object that his father had asked for. It proves to be the most beautiful one, and thus he should be the heir [H1242]. Because his brothers (parents) are envious, two further tasks are set, and finally the brothers are required to bring a bride (most beautiful woman [H1301.1]).

The youngest returns to the animal which again promises to help. The animal is disenchanted by burning, mutilation, decapitation [D711], or by crossing a river [B313, D700], and becomes a beautiful princess with a castle. They return happily to his parents as bride and bridegroom. Sometimes they deceive the parents: The youngest son arrives dressed in rags and is ridiculed; then the bride arrives and they reveal their identities. When the son arrives in the

first place dressed as a prince, a mole helps to identify him. Often the youngest son renounces his inheritance and goes with his wife back to her castle.

In some variants from eastern and southeastern Europe and the Near East, the youngest son takes the animal (often a frog or toad) to his home and hides it from the family. The father assigns tasks to his daughters-in-law which the frog performs best. The last (third) task requires the brides to attend a feast, where the frog turns into the most beautiful woman. The bridegroom burns the frog's skin so that the bride cannot change back. As a consequence she leaves him, and he sets out on a quest and finally is able to retrieve her. Cf. Type 400.

Combinations: This type is usually combined with episodes of one or more other types, esp. 400, 465, and also 302, 310, 313, 409A, 425, 425A, 550, and 1880.
Literature/Variants: BP II, 30–38, 466–468; HDM 2 (1934–40) 72–74 (C. W. von Sydow); Christiansen 1959, 243f.; Rausmaa 1973c, 127–131; Schwarzbaum 1979, 170; Köhler-Zülch 1991; Scherf 1995 I, 30f., 146–150, 189–193, 466–470, 509f., II, 1348–1351, 1378–1380; Dekker et al. 1997, 92–96; Röth 1998; EM 9 (1999) 433–437 (S. Fährmann).
Finnish: Rausmaa 1982ff. I, Nos. 35, 36; Finnish-Swedish: Hackman 1917f. I, Nos. 74, 76(9); Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Wepsian, Wotian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kamp 1877, No. 765, Kristensen 1881ff. II, No. 5, IV, Nos. 29, 41, Holbek 1990, No. 10; Scottish: Briggs 1970f. A I, 486f., 515f., Bruford / MacDonald 1994, No. 9; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, Nos. 9, 62, 207, II, No. 251, Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi / Meerburg 1990, No. 8; Flemish: Meyer 1968; Walloon: Legros 1962; German: Ranke 1955ff. I, Grimm KHM / Uther 1996 II, Nos. 63, 106, Berger 2001; Austrian: Geramb / Haiding 1980, No. 19, Haiding 1977a, No. 22; Ladinian: Decurtins 1896ff. II, Nos. 14, 71; Italian: Aprile 2000 II; Sardinian: Aprile 2000 II; Hungarian: MNK II; Czech: Tille 1921, 248ff., Tille 1929ff. II 1, 181ff.; Slovakian: Gašparíková 1991f. I, Nos. 111, 229, II, Nos. 416, 447; Slovene: Bolhar 1974, 186ff.; Serbian: Karadžić 1937, No. 11, Đjorđjevič / Miloševič-Đjorđjevič 1988, No. 40; Croatian: cf. Bošković-Stulli 1963, No. 27; Rumanian: Schullerus 1928, Amzulescu 1974, No. 32; Bulgarian: BFP, Koceva 2002; Albanian: Camaj / Schier-Oberdorffer 1974, No. 6; Greek: Angelopoulos / Brouskou 1999; Sorbian: Nedo 1956, No. 38; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 86 (1–4), 87, 88; Jewish: Jason 1965, 1988a; Gypsy: Briggs 1970f. A I, 369, MNK X 1; Ossetian: Bjazyrov 1958, Nos. 65, 98; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, Nos. 176, 177, 213, 225; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Aramaic: Arnold 1994, No. 42; Palestinian, Iraqi, Saudi Arabian, Qatar, Yemenite: El-Shamy 2004; Indian: Thompson / Roberts 1960, Nos. 402, 402A, Blackburn 2001, No. 39; Burmese: Kasevič / Osipov 1976, Nos. 30, 72, 146; Chinese: Ting 1978, No. 400C; Korean: Choi 1979, No. 206; Vietnamese: Karow 1972, No. 10; French-Canadian: Barbeau 1916, No. 6, Delarue /

Tenèze 1964ff. II (app.), Lemieux 1974ff. IX, No. 21, X, No. 18, XIV, No. 8; Spanish-American: Camarena / Chevalier 1995ff. II; Mexican, Costa Rican, Panamanian: Robe 1973; Dominican: Hansen 1957, No. 402, cf. No. 402**A; Chilean: Hansen 1957, Pino Saavedra 1967, No. 14; Egyptian: Nowak 1969, Nos. 249, 252, El-Shamy 2004; Algerian, Moroccan: El-Shamy 2004; Sudanese: Nowak 1969, No. 252, El-Shamy 2004.

402* *The Princess Who Scorned an Unloved Suitor* is turned into a frog (mouse, etc.) [T75.1, D661]. She is disenchanted (by another man) and her animal skin is burned in order to prevent her from changing back. Cf. Type 400.

Literature/Variants:
Macedonian: Vroclavski 1979f. II, No. 13; Greek: Laográphia 16 (1955/56) 168–170, 19 (1961) 569–575; Russian: SUS.

402A* *The Princess Transformed into a Toad.* A princess who has been transformed into a toad (old witch, etc.) is disenchanted by a young man's kiss (pity) and marries him. Cf. Type 440.

Literature/Variants:
Scottish: Briggs 1970f. A I, 371; English: Briggs 1970f. A I, 371, 409f.; French: Sébillot 1880ff. I, No. 2, Carnoy 1885, No. 17, Soupault 1963, 114ff.; German: Lemke 1884ff. II, 264ff., Berger 2001, No. 402A**; Bulgarian: cf. BFP, No. *402A**, cf. Koceva 2002, No. *402A**; Polish: Woycicki 1920, 58ff., Krzyżanowski 1962f. I; Ukrainian: cf. SUS, No. 402A**; Jewish: Haboucha 1992.

403 *The Black and the White Bride.* (Including the previous Types 403A and 403B.) A stepmother hates her stepchildren [S31]. The stepdaughter is kind to someone she meets (e.g. Christ and St. Peter) (she is sent after strawberries in winter [H1023.3], and meets dwarfs who help her). In return she is given great beauty [D1860] (the power of dropping gold or jewels from her mouth [D1454.2, D1454.1.2]). The stepmother's own daughter is unkind under these conditions and is made ugly [D1870] (made to drop toads from her mouth [M431.2]) [Q2].

The stepdaughter's brother is in service at the court of a king. He takes his sister's picture with him. The king sees the girl's picture, falls in love with her, and sends the brother for her [T11.2]. (The beautiful stepdaughter is seen accidentally by a king or prince, who marries her [N711, L162].)

On their journey to the king's court, the stepmother or stepsister casts the true bride out of the carriage (overboard) [S432]. The king marries the ugly stepsister [K1911], and the brother is thrown into prison or a pit of snakes [Q465.1]. (The king's wife gives birth to a child. The stepmother throws her and her child into the water and substitutes her own daughter for the bride [K1911.1.2].)

The true bride is transformed to a duck (goose) [D161.2], and comes to the king's court three times (to care for her child [D688]). The last night the king wakes and disenchants her by decapitation [D711] (cutting her golden belt, holding her during successive transformations [D712.4]).

The brother, unharmed in the den of snakes [B848], is rescued. The true bride is married or reinstated, and the false bride and her mother are punished [Q261]. Cf. Types 450, 480, 510B, 511.

Combinations: This type is usually combined with episodes of one or more other types, esp. 480, 510A, and also 311, 313, 408, 409, 425, 450, 451, 510B, 511, 533, 707, and 709.

Literature/Variants: Arfert 1897; Köhler / Bolte 1898ff. I, 125–128; BP I, 99–109, III, 85–94, 240f., cf. 230–232; HDM 1 (1930–33) 307–311 (W. Golther); Roberts 1966; Lüthi 1969a, 117–130; EM 2 (1979) 730–738 (M. Rumpf); Schwarzbaum 1980, 282f.; Vedernikova 1980; Scherf 1995 I, 6–8, 67–70, 85–89, 144–146, 193–195, 213–216, 689–692, 944–946, II, 1321–1325, 1371–1373, 1383–1387, 1449–1450; Röth 1998, No. 403; Schmidt 1999.

Finnish: Rausmaa 1982ff. I, 483; Finnish-Swedish: Hackman 1917f. I, Nos. 79(5), 80a, 80b, 82(1); Estonian: Aarne 1918, Nos. 403A, 403B; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977, Nos. 403A, 403B; Lithuanian: Kerbelytė 1999ff. I, Nos. 403A, 403B; Lappish, Wepsian, Karelian: Kecskeméti / Paunonen 1974, Nos. 403, 403A; Swedish: Liungman 1961, Nos. 403A, 403B; Norwegian: Hodne 1984, Nos. 403, 403B; Danish: Grundtvig 1854ff. III, No. 81, Kristensen 1881ff. I, Nos. 15, 16, IV, Nos. 52, 79, Kristensen 1884ff. III, No. 12; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929, No. 403A; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, Nos. 403A, 403B; Catalan: Oriol / Pujol 2003, Nos. 403; Portuguese: Oliveira 1900ff. I, No. 139, Cardigos (forthcoming), Nos. 403, 403A, cf. No. 707*C; Dutch: Sinninghe 1943; Flemish: Meyer 1968; Walloon: Legros 1962; Luxembourg: Gredt 1883, No. 911; German: Ranke 1955ff. II, Grimm KHM / Uther 1996 I, No. 13, II, No. 135, Bechstein / Uther 1997 I, No. 61; Austrian: Haiding 1953, No. 18, Haiding 1977a, No. 33; Italian: Cirese / Serafini 1975, No. 403A, Pitrè / Schenda et al. 1991, No. 30, Aprile 2000 II, No. 403; Sardinian: Aprile 2000 II; Hungarian: MNK II, Nos. 403A, 403B; Czech: Tille 1929ff. II 1, 225ff., Dvořák 1978, No. 4653*; Slovakian: Gašparíková 1991f. I, Nos. 43, 151, 283, II, No. 499; Slovene: Bolhar 1974, 13ff.; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 59, 63, 106; Rumanian: Schullerus 1928, No. 403A; Bulgarian: BFP, Nos. 403, 403A, Koceva 2002, Nos. 403, 403A; Greek: Angelopoulos / Brouskou 1999, Nos. 403A, 403B; Sorbian: Nedo 1956, Nos. 39, 52a; Polish: Krzyżanowski 1962f. I; Russian: SUS, No. 403, cf. No. 403A*; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 60 IV 5, 90 (3–6), 167 IV 7, 240; Jewish: Noy 1963a, No. 24, Jason 1965, 1975, 1988a, Haboucha 1992, No. 403, cf. No. **403D; Gypsy: MNK X 1, Nos. 403, 403A, 403B; Ossetian: Bjazyrov 1958, Nos. 66, 67; Chuvash, Votyak: Kecskeméti / Paunonen 1974, Nos. 403, 403A; Yakut: Ėrgis 1967, Nos. 162, 218; Kalmyk: cf. Lőrincz 1979, No. 403A*; Buryat: Lőrincz 1979; Mongolian: Lőrincz 1979, No. 403, cf. No. 403A*; Georgian: cf. Kurdovanidze 2000, No. 403A*; Syrian, Jordanian, Iraqi, Persian Gulf: El-Shamy 2004; Palestinian: El-Shamy 2004, No. 403A; Iraqi: Nowak 1969, No. 91, El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Jason 1989, Blackburn 2001, Nos. 43, 51; Burmese: Kasevič / Osipov 1976, Nos. 16,

17, 165, 170; Sri Lankan: Thompson / Roberts 1960; Chinese: Riftin et al. 1977, Nos. 10, 11, Ting 1978; Korean: Choi 1979, No. 451; Japanese: Ikeda 1971, Nos. 403A, 403B, Inada / Ozawa 1977ff.; French-Canadian: Barbeau 1916, Nos. 8, 11, Barbeau / Lanctot 1931, No. 146, Delarue / Tenèze 1964ff. II, Lemieux 1974ff. VIII, No. 5, IX, No. 22; North American Indian: Thompson 1919, 385ff.; US-American: Baughman 1966; Spanish-American: TFSP 14 (1938) 106f., 27 (1957) 89–91, Robe 1973; Mexican: Robe 1973; Cuban, Dominican, Puerto Rican, Chilean: Hansen 1957, No. 403A; Mayan: Peñalosa 1992; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 78; Egyptian: Nowak 1969, No. 91, El-Shamy 2004; Tunisian, Algerian, Moroccan: El-Shamy 2004; East African: Arewa 1966, Klipple 1992; Namibian: Schmidt 1989 II, Nos. 972, 1042; Botswanian: Schmidt 1989 II, No. 972; South African: Schmidt 1989 II, Nos. 973, 974, Klipple 1992; Malagasy: Haring 1982, No. 6.403.

403A See Type 403.

403B See Type 403.

403C ***The Substituted Bride*** (previously ***The Witch Secretly Substitutes her own Daughter***). A witch secretly substitutes her own daughter for the bride. On the way to his home, the bridegroom discovers the substitution and throws the witch's daughter out of the carriage. The girl falls down to the earth (under a bridge), and from her navel grows a reed in which the witch recognizes her own daughter.

Combinations: 409.
Literature/Variants:
Finnish: Klein 1966, 162ff., Rausmaa 1972, No. 409; Estonian: Aarne 1918, No. 403C*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I, No. 403A; Lappish, Wepsian, Karelian: Kecskeméti / Paunonen 1974; Icelandic: Kvideland / Eiríksson 1988, No. 2; Italian: Cirese / Serafini 1975; Chuvash, Votyak: Kecskeméti / Paunonen 1974; Qatar: El-Shamy 2004; Chinese: Ting 1978, No. $403C_1$; Moroccan: El-Shamy 2004.

404 ***The Blinded Bride.*** (Previously Type 533* and part of Type 533.)
A girl is blessed at birth by fairies (is kind to a snake) who cause her to produce gold (jewels, flowers) from her hands (mouth [D1454.2], footsteps [D1454.7], tears [D1454.4]). A king sees the girl and wants to marry her. Her wicked stepmother (aunt) and stepsister accompany her on the journey to the king's court. On the way, the girl's stepmother feeds her with salty food. When the girl asks for water, the stepmother puts out both of her eyes [S165] or mutilates her. They take her clothes and throw her into the sea. The stepsister, posing as the bride, marries the king.

A kind fisherman (poor man) finds the blinded girl, takes her home, and becomes rich from the gold from her hands. He uses the gold (jewels, flowers) to buy back the girl's eyes [E781.2] (the snake commands this). The girl recovers her sight, dresses in beautiful

clothes, and goes to the king's court. The king recognizes her when she washes her hands. He marries her, and the wicked women are burned. (The snake is the girl's guardian angel and returns to heaven.)

Combinations: 412.
Literature/Variants: Köhler / Bolte 1898ff. I, 347, 463; BP II, 278–285, III, 89–91; Liungman 1925b; HDM 1 (1930–33) 271f.; Anderson 1963, 93; EM 2 (1979) 447, 734; Scherf 1995 I, 674–677, II, 1321–1325; Goldberg 1996b; Röth 1998, No. 403*.
Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961, No. 533; French: Delarue / Tenèze 1964ff. II, No. 403; Spanish: Meier / Karlinger 1961, No. 45, Camarena / Chevalier 1995ff. II, No. 533*; Catalan: Oriol / Pujol 2003, No. 533*; Portuguese: Jiménez Romero et al. 1990, Nos. 30, 31; Cardigos (forthcoming), Nos. 404, 533*; Italian: Keller / Rüdiger 1959, No. 39; Toschi / Fabi 1960, No. 17; Hungarian: MNK II; Serbian: Eschker 1992, No. 26; Croatian: Schütz 1960, No. 21; Albanian: Leskien 1915, No. 55; Greek: Klaar 1963, 155ff., Klaar 1970, No. 6; Polish: Kapełuś / Krzyżanowski 1957, No. 23; Turkish: Eberhard / Boratav 1953, No. 240; Gypsy: Aichele / Block 1962, No. 12, Csenki / Vekerdi 1980, No. 7; Indian: Mayeda / Brown 1974, No. 69; Spanish-American: Robe 1973, No. 533*B; Dominican, Puerto Rican: Hansen 1957, 403**D; Chilean: FLJ 1 (1883) 221ff., Hansen 1957, 403**D.

405 ***Jorinde and Joringel.*** The lovers Jorinde and Joringel accidentally go to the magic forest of a sorceress (witch). She transforms Jorinde, as she has many other girls before, into a bird [D683.2, D150] and keeps her in a cage.

Joringel dreams about a magic flower, goes on a search, and finds it. He touches Jorinde and all the other birds with the flower and thus changes them back into their former shapes [D771]. Cf. Type 442.

Remarks: Tale from *Heinrich (Jung-)Stillings Jugend. Eine wahrhafte Geschichte* (1777, 104–108); only a few oral examples.
Literature/Variants: BP II, 69; Fink 1966, 411–425; Grätz 1988, 179–181; EM 7 (1993) 632–635 (H.-J. Uther); Scherf 1995 I, 634f.; Röth 1998; Uther 2004.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; Portuguese: Trancoso / Ferreira 1974, 227ff., Cardigos (forthcoming), No. 405A*; Frisian: Kooi 1984a; Flemish: Meyer 1968, No. 302A*, Lox 1999a, No. 17; German: Ranke 1955ff. II, Uther 1990a, No. 29, Grimm KHM / Uther 1996 II, No. 69; Serbian: Karadžić 1937, Nos. 57, 67; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I, Nos. 405, 416; Russian: SUS; Jewish: Jason 1975; Gypsy: Aichele 1926, No. 27; Syrian, Lebanese, Palestinian, Jordanian, Persian Gulf, Qatar: El-Shamy 2004; French Canadian: Barbeau / Daviault 1940, No. 8, Delarue / Tenèze 1964ff. II (app.); US-American: Baughman 1966; Egyptian, Tunisian, Algerian, Moroccan, Sudanese, Tanzanian: El-Shamy 2004.

406 ***The Cannibal.*** A couple have a child who is a cannibal [G33] who eats everyone up. A man succeeds in breaking the enchantment

[D716], and the cannibal is transformed into a maiden [D11.1]. They are married [T101]. Cf. Types 307, 315A.

Literature/Variants:
Danish: Grundtvig 1976ff. 1, No. 13; Rumanian: Karlinger / Bîrlea 1969, No. 23; Greek: Hahn 1918 II, No. 65; Ukrainian: SUS; Abkhaz: Šakryl 1975, Nos. 16, 17; Ossetian: Bjazyrov 1958, Nos. 68, 69; Georgian: cf. Kurdovanidze 2000, Nos. 406*, 406**; Japanese: Ikeda 1971, No. 315A, Inada / Ozawa 1977ff.

407 ***The Girl as Flower.*** (Including the previous Types 407A, 407B, 652A, and 702B*.) This tale exists chiefly in three different forms:

(1) A girl (woman, fairy) has been transformed into a flower (twig, bush, tree, fruit) (transforms herself) [D212]. A man (her predestined lover) breaks a stalk and the flower changes back into a girl [D711.4] (he takes the girl in the form of a flower on a journey with him and transforms it afterwards). He marries her [T101] (sometimes her vegetable clothing has to be burned). Cf. Type 652.

(2) After a hasty wish, a woman gives birth to a twig (bush, fruit) [T513, T555], plants it in a pot, and cares for it as for a child. A prince is irresistibly drawn to the plant and becomes love-sick [T24.1]. He obtains the plant. During the night a girl comes out of it, eats, and makes love with him.

When the prince has to go to war, the girl stays in the plant. The prince attaches a bell to the plant which he will ring when he wants to call the girl.

An envious woman (fiancée) signals the girl to come. She appears and is killed, and her plant is destroyed. A compassionate woman resuscitates the girl [E0], and the rival is punished. (Previously Types 407A and 652A. Because of its structural similarity, also the previous Type 702B* is integrated here.)

(3) A beautiful girl wants to have a lover, even if he is the devil (a dead man) [C15]. The devil comes in the form of an attractive man (with animal feet). She follows him and sees him eating corpses in a church [G20.1]. Several times she is asked whether she had seen anything. She denies this repeatedly, even when the devil kills her sister, mother, and father. At last she herself dies. Because she had made special arrangements for her funeral, the devil cannot find her. Cf. Types 363, 1476B.

From her grave grows a beautiful flower (lily, rose, tulip) [E631.1] which only her predestined husband (nobleman, prince) is able to pick. Because she has to eat, at night she becomes a beautiful woman. Her husband takes her as his wife (often on the condition that he may not talk about her or present her in public, so that the devil will not be able to find her). The couple succeeds in tricking or killing the devil (the devil takes the woman to hell). (Previously Type 407B.)

Combinations: 311, 313, 465, 510B, 652, and 707.
Remarks: The motif of the "Girl as Flower" is documented in Oriental tales beginning in the 2nd century. Also popular as a ballad. Version (2) has its origins in Basile, *Pentamerone* (I,2).
Literature/Variants: BP I, 498–503, II, 121–128, III, 259; EM 2 (1979) 495–506 (G. Meinel / J. R. Klíma); Scherf 1995 I, 156–159, 784–786, II, 1014–1017, 1178–1181, 1247–1252; Röth 1998, Nos. 407A, 407B; EM 9 (1999) 1064–1066 (A. Soons); Todorović-Redaelli 2003, 72–80.
Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 407, 407B, 702B*; Lithuanian: Kerbelytė 1999ff. I, Nos. 407, 407B, 702B*; Catalan: Hüllen 1965, 100ff.; Flemish: Meyer 1968; Walloon: cf. Märchen der europäischen Völker 1968, 11ff.; German: Ranke 1955ff. II, Grimm KHM / Uther 1996 I, No. 56, II, No. 76, III, No. 160; Italian: Lombardi Satriani 1953f. I, No. 39, Cirese / Serafini 1975, Nos. 407B, 652A; Hungarian: MNK II, No. 407B; Czech: Tille 1929ff. II 2, 336ff.; Slovakian: Polívka 1923ff. III, 348ff., 378, Gašparíková 1991f. I, No. 206, II, No. 510; Slovene: Milčinski 1917, 122ff.; Serbian: Karadžić 1937, No. 16; Croatian: Bošković-Stulli 1963, No. 48; Rumanian: Schullerus 1928, Bîrlea 1966 I, 591ff., III, 415f., Karlinger 1982, Nos. 7, 8; Greek: Hahn 1918 I, No. 21, Megas / Puchner 1998, No. 652, Angelopoulos / Brouskou 1999, No. 407A; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 215 III; Jewish: Jason 1965, No. 407A; Gypsy: Mode 1983ff. I, Nos. 10, 32, II, Nos. 80, 84, MNK X 1, Nos. 407, 407B; Cheremis / Mari: Sabitov 1989; Yakut: cf. Ėrgis 1967, Nos. 185, 195; Georgian: Kurdovanidze 2000; Palestinian: El-Shamy 2004, Nos. 407A, 652A; Iraqi, Kuwaiti: El-Shamy 2004, No. 652A; Qatar: El-Shamy 2004, No. 407A; Iranian: cf. Marzolph 1984, Nos. *407, *652A; Indian: Thompson / Roberts 1960; Burmese: Kasevič / Osipov 1976, Nos. 47, 137; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Vietnamese: cf. Karpov 1958, 134ff.; US-American: Baughman 1966; Egyptian: El-Shamy 2004, Nos. 407A, 652A; Moroccan: cf. Nowak 1969, No. *652A.

407A See Type 407.

407B See Type 407.

408 *The Three Oranges.* A prince insolently breaks an old woman's jar (makes her angry in another way). She utters a curse: he is to fall in love with three oranges (lemons, other fruits, girls of magic origin) [S375].

The prince sets out on a (sometimes very long) quest during which he is given directions, advice, and help to overcome obstacles.

The prince finds the fruits in a garden (castle). When he opens them, out of each comes a beautiful, often naked, young woman who asks for water (comb, mirror, towel, clothes, etc.) [D721.5]. The prince can give only the third woman what she asks for, and the other girls die (disappear, return into the fruits).

The prince hides the woman on a tree besides a fountain while he goes to get clothes (carriage, company) for her. An ugly black woman (Gypsy woman, witch) comes to get water. She thinks that

the reflection of the Orange Girl is her own [J1791.6.1], and breaks her water jar because she thinks she is too beautiful to carry water. The Orange Girl laughs, and the black woman discovers her.

The black woman succeeds in taking the Orange Girl's place (two different versions). The prince returns, and though he is astonished at the sudden change (excuses: sunburn, influences of wind and weather), he marries the false bride.

(1) The black woman pushes the Orange Girl into the water [K1911.2.2], where she changes into a fish [D170] (bird [D150]). The false bride demands that it be killed, but from its remains grows a tree. She demands it be felled, but an old woman (man) takes away a splinter (log) [D610]. Out of this once again comes the Orange Girl, who secretly does the old woman's housework. The old woman finds the girl and adopts her. The prince recognizes her when he hears her life history (when the girl tends one of his horses) [K1911.3].

(2) The black woman combs (louses) the Orange Girl and sticks a magic needle into her head. The girl changes into a dove [D150] and flies to the castle. The gardener (cook) hears the bird's song asking about the prince and his black wife. The dove is captured and the prince is much pleased with it. He finds the magic needle and removes it, and thus the dove changes back into the Orange Girl [K1911.3]. Cf. Type 452B*.

After the couple's reunion, the false bride is punished (sentenced to a cruel death; she often pronounces her own judgment).

Combinations: This type is usually combined with episodes of one or more other types, esp. 310, 313, 314, 400, 403, 425, 451, 510A, 516, and 709.
Remarks: Documented in the 17th century by Basile, *Pentamerone* (V,9).
Literature/Variants: BP II, 125f., IV, 257ff.; Delarue 1947; Scherf 1995 I, 233–237, II, 782–784; Goldberg 1997a; Dömötör 1998; Röth 1998; Shojaei Kawan 2000; EM 10 (2002) 346–355 (C. Shojaei Kawan); Shojaei Kawan 2002b; Shojaei Kawan 2004, 236–242.
Finnish-Swedish: Hackman 1917f. I, No. 78; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. II, Nos. 222, 287, Cardigos (forthcoming); German: Ranke 1955ff. II; Austrian: Haiding 1953, No. 26; Italian: Pitrè / Schenda et al. 1991, No. 11, Aprile 2000 II; Corsican: Ortoli 1883, No. 12; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1929ff. II 1, 222ff.; Slovakian: Gašparíková 1991f. I, cf. No. 261, II, No. 568; Slovene: Kontler / Kompoljski 1923f. II, 51ff.; Serbian: Čajkanović 1927, No. 33, Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 42, 43; Croatian: Bošković-Stulli 1975b, Nos. 29, 30; Bosnian: Krauss / Burr et al. 2002, Nos. 31, 32; Bulgarian: BFP, Koceva 2002; Albanian: Camaj / Schier-Oberdorffer 1974, No. 11; Greek: Angelopoulos / Brouskou 1999; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 89, 167 IV 7; Jewish: Haboucha 1992; Gypsy: MNK X 1; Armenian: Gullakjan 1990; Yakut: cf. Ėrgis 1967, Nos. 183, 219; Syrian, Palestinian, Jordanian, Iraqi,

Qatar: El-Shamy 2004; Lebanese: Nowak 1969, No. 188, El-Shamy 2004; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989, Blackburn 2001, No. 95; Chinese: Riftin et al. 1977, 10, Ting 1978; Japanese: cf. Ikeda, Nos. 408A, 408B, Inada / Ozawa 1977ff.; French-Canadian: cf. Delarue / Tenèze 1964ff. II (app.); Spanish-American: Camarena / Chevalier 1995ff. II; Mexican, Panamanian: Robe 1973; Cuban, Dominican: Hansen 1957; Puerto Rican: Flowers 1953, Hansen 1957; Mayan: Peñalosa 1992; Brazilian: Romero / Cascudo 1954, 110ff., Cascudo 1955a, 163ff., 168ff., Alcoforado / Albán 2001, No. 25; Chilean, Argentine: Hansen 1957; West Indies: Flowers 1953; Egyptian: cf. Nowak 1969, No. 188, El-Shamy 2004; Algerian: El-Shamy 2004; Cameroon: Kosack 2001, 110, 236; Kenyan: Mbiti 1966, No. 61; Tanzanian: El-Shamy 2004; Malagasy: cf. Haring 1982, No. 7.408.

409 ***The Girl as Wolf.*** An evil stepmother substitutes her own daughter for her married stepdaughter and transforms the stepdaughter into a wolf (lynx, fox) [D113.1], which hides in the forest. Every day the wolf comes, throws off her animal skin, and suckles her child (the child is brought to the forest).

The child's father observes this, recognizes his beloved wife and (on the advice of a magician) burns her animal skin. Thus she is restored to human form [D721.3]. The stepmother and her daughter are executed [Q261]. Cf. Type 403.

Combinations: 403, 510B.
Literature/Variants: Vedernikova 1980; EM: Wolfsmädchen (in prep.).
Finnish: Rausmaa 1982ff. I, No. 39; Estonian: Aarne 1918, No. 408*; Livonian: Loorits 1926, No. 408*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian: Kecskeméti / Paunonen 1974; Spanish: Camarena / Chevalier 1995ff. II; Swiss: cf. Wildhaber / Uffer 1971, No. 31; Hungarian: cf. Dömötör 1992, No. 108; Slovene: Šašelj 1906f. II, 238f.; Russian, Byelorussian, Ukrainian: SUS; Kazakh: Sidel'nikov 1952, 42ff., Bálázs 1956, 172ff.; Georgian: Kurdovanidze 2000.

409A ***The Girl as Goat.*** (Including the previous Types 413A* and 413B*.) A childless woman wants a child even if it is only an animal. She bears a girl with an animal form (goat, jackdaw, pig, fish, etc.) [T554]. (An old woman finds a magic pumpkin which, at night, turns into a beautiful woman who cleans her house.) A youth (prince) observes the girl when she (while washing clothes, etc.) has removed her animal skin. He proposes to her and marries her [T111]. His mother disapproves of the marriage and torments the girl (who often plays a trick on her).

Three times the girl appears at a festival in her human form, is admired, and dances. Twice she escapes and assumes her goat form. The third time the youth destroys the goat covering and disenchants the girl. Cf. Type 510A.

In some variants, another young man decides to get married in the same way. But he is disappointed: his wife, a little pig, never changes into a girl.

Combinations: 402, 403, and 408.
Literature/Variants: Röth 1998.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I, No. 413A*; Frisian: Kooi 1984a, No. 413A*; Italian: Cirese / Serafini, No. 413A*, Aprile 2000 II; Hungarian: MNK II, Nos. 409A, 413A*; Slovakian: Gašparíková 1991f. I, No. 166, II, No. 472; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 44, Eschker 1992, No. 37; Croatian: Leskien 1915, No. 31, Bošković-Stulli 1963, Nos. 27, 28, Bošković-Stulli 1975b, No. 1; Bulgarian: BFP; Albanian: Mazon 1936, No. 35, Camaj / Schier-Oberdorffer 1974, No. 22; Greek: Angelopoulos / Brouskou 1999; Polish: Krzyżanowski 1962f. I, Nos. 409A, 413*; Turkish: Eberhard / Boratav 1953, No. 85; Jewish: Jason 1988a, Haboucha 1992, Nos. 409A, 413B*; Gypsy: MNK X 1, Nos. 409A, 413A*; Georgian: cf. Kurdovanidze 2000, No. 409A**; Lebanese: cf. Nowak 1969, No. 247; Yemenite: Daum 1983, No. 19; Iranian: cf. Marzolph 1984, No. *409A; Indian: Jason 1989; Mexican: Wheeler 1943, No. 56; Cuban: Hansen 1957, No. **416; Tunisian: Brandt 1954, 62f.; Moroccan: Nowak 1969, No. 243; Cameroon: Kosack 2001, 148, 150, 468, 577; Sudanese: Kronenberg / Kronenberg 1978, Nos. 30, 31.

409A* ***The Girl as Snake*** (previously ***Snake Princess is Disenchanted***). A snake which is pulled out of a fire turns into a woman and marries her rescuer. The husband promises never to call his wife "snake". When he breaks this promise, the woman changes back into a snake and disappears (is once again delivered by her son-in-law).

Literature/Variants:
Latvian: Arājs / Medne 1977, No. 409A*, cf. No. *409B; Lithuanian: Kerbelytė 1999ff. I; Hungarian: MNK II; Rumanian: Bîrlea 1966 II, 418ff.; Bulgarian: BFP, No. 409A*, cf. No. *409**, Koceva 2002; Polish: Krzyżanowski 1962f. I, No. 421; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Georgian: cf. Kurdovanidze 2000, No. 409A***.

409B* ***The Promised Supernatural Wife*** (previously ***Child Weeping in his Mother's Womb is Promised Supernatural Wife***). An unborn boy who came into a woman's womb by magic conception begins to weep [T575.1]. When someone promises him a supernatural being (fairy) as his wife, he stops crying and is willing to be born.

The boy grows up very fast and sets out on a quest for the girl. With the help of supernatural beings he finds her. They marry [T111].

Literature/Variants: EM 7 (1993) 1243–1247 (D. D. Rusch-Feja).
Hungarian: MNK II; Slovakian: Gašparíková 1984, 99ff., Kosová-Kolečányi 1988, 100ff.; Rumanian: Zs. f. Balkanologie 17 (1981) 157, 160; Greek: Megas / Puchner 1998; Gypsy: MNK X 1; Chechen-Ingush: Levin 1978, No. 9.

410 ***Sleeping Beauty.*** (Dornröschen, La bella addormentata.) (Announced by a frog [B211.7.1, B493.1]) a daughter is born to a royal couple. A fairy (wise woman) who has not been invited to the

celebration (baptism) utters a curse that the princess (on her 15th birthday) will die of a wound from a spindle (needle, fiber of flax) [F361.1.1, F316, G269.4, M341.2.13]. Another fairy changes the death sentence into a long (hundred-year) sleep [F316.1].

The king orders that every spindle (needle) in his empire be destroyed; but, because one of them has been overlooked, the prophecy is fulfilled [M370]: The girl meets an old woman who is spinning in a hidden chamber, pricks her finger with the spindle, and sinks, together with the whole court, into a magic sleep [D1364.17, D1960.3, F771.4.4, F771.4.7]. Around the castle grows a hedge of thorns [D1967.1] (the girl is enclosed in a tower).

At the end of the appointed time, a youth (prince) breaks through the hedge [N711.2] and awakens the princess with a kiss [D735, D1978.5] (he impregnates her; she gives birth to two children, one of whom sucks the fiber out of her finger and thus disenchants her).

In some variants the prince takes his wife and children to his family. During his absence the evil mother-in-law asks the cook to slaughter and roast the woman and the children. The cook disobeys, and the mother-in-law demands that the three be thrown into a tub full of poisonous toads and snakes. Unexpectedly the prince returns home, and the mother-in-law herself jumps into the tub.

Remarks: Characteristic motifs are found in two 14th century romances, the French *Perceforest* and the Catalan *Frayre de Joy e Sor de Plaser*. See also Basile, *Pentamerone* (V,5), and Charles Perrault, *La Belle au bois dormant*.

Literature/Variants: BP I, 434–442, III, 488; HDM 1 (1930–33) 408–411 (W. Golther); Romain 1933; Vries 1958; Lüthi 1962, 5–18; Travers 1977; Zago 1983; Franci / Zago 1984; Rölleke 1984; Camarena 1985; Barchilon 1990; Scherf 1995 I, 172–177, II, 1017–1019, 1139–1142, 1227–1231; Dekker et al. 1997, 103–105; Röth 1998; Papachristophorou 2002, 80–97; Marzolph / Van Leeuwen 2004, No. 476; EM: Schlafende Schönheit (forthcoming).

Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Braga 1987 I, 90ff., Cardigos (forthcoming); Flemish: Meyer 1968; German: Ranke 1955ff. II, Tomkowiak 1993, 313, Grimm KHM / Uther 1996 I, No. 50, III, No. 163, Bechstein / Uther 1997 I, No. 52; Austrian: Pramberger 1946, 40ff., Haiding 1953, No. 31; Italian: Aprile 2000 II; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Slovene: Flere 1931, 8ff.; Croatian: Valjavec 1890, No. 18; Bosnian: Krauss / Burr et al. 2002, No. 33; Bulgarian: Koceva 2002; Greek: Angelopoulos / Brouskou 1999; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Jewish: Haboucha 1992; Gypsy: MNK X 1; Palestinian: El-Shamy 2004; Saudi Arabian: Fadel 1979, No. 39; Indian: Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, Nos. 71, 163; French-Canadian: Delarue / Tenèze 1964ff. II (app.); US-American: WF 40 (1981) 236f.; Dominican: Hansen 1957; Brazilian: Cascudo 1955b, 144ff.; Chilean: Pino Saavedra 1967, No. 16; Egyptian: El-Shamy 2004.

410* ***The Petrified Kingdom.*** A soldier comes to a kingdom where everything has been turned to stone. He spends three successive nights in a castle which is inhabited by evil spirits (devils), without succumbing to fear. All the kingdom revives, and the soldier marries the princess. Cf. Types 304, 307.

Literature/Variants: BP III, 67–71.
Finnish: Rausmaa 1982ff. I, No. 40; Lithuanian: Kerbelytė 1999ff. I; Wepsian: Kecskeméti / Paunonen 1974; German: Grimm KHM / Rölleke 1986 II, No. 44; Austrian: cf. Geramb / Haiding 1980, Nos. 10, 17; Croatian: Stojanović 1897, 107ff., cf. Smičiklas 1910ff. 16, No. 41; Albanian: Leskien 1915, No. 48; Russian: SUS, No. 410*, cf. No. 410**; Byelorussian, Ukrainian: SUS; Mordvinian: Kecskeméti / Paunonen 1974; Georgian: Kurdovanidze 2000; Iraqi, Qatar: El-Shamy 2004; Chilean: Foresti Serrano 1982, 91ff.

411 ***The King and the Lamia.*** A king sees a lovely girl who is actually a snake-woman [B29.1], falls in love, and marries her.

Little by little the king's health deteriorates. A fakir tells him to feed his wife salty food and to stay up at night and watch her. The wife assumes her snake form and goes for water.

An oven is heated red-hot and the snake is pushed in. A pebble is found in the ashes: Anything that it touches turns into gold [D1469.10.1].

Literature/Variants: Schwarzbaum 1968, 457.
Jewish: Jason 1965; Gypsy: cf. Mode 1983ff. I, No. 68; Uzbek: Afzalov et al. 1963 I, 236ff.; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978.

412 ***The Maiden (Youth) with a Separable Soul in a Necklace.*** Cf. Types 302, 403, 425. A maiden's life depends upon her necklace [E711.4] which she must keep safe. She marries a prince. When a jealous girl (stepmother, stranger) steals the necklace, the bride seemingly dies and the jealous girl takes her place.

The body of the seemingly dead woman is placed in a church (temple). She comes to life whenever her rival takes off the necklace. The prince finds the body of his wife and recovers the necklace (a son is born who recovers the necklace). The impostor is punished.

In some variants, a prince whose soul is in a necklace [E711.4] seemingly dies when the necklace is stolen (by his stepmother). A woman marries the prince and recovers the necklace.

Combinations: 302, 400, and 404.
Literature/Variants: Cosquin 1922a, 27–29.
Greek: Klaar 1970, 49ff.; Turkish: Eberhard / Boratav 1953, No. 240 (8–9); Jewish: Jason 1975; Gypsy: Mode 1983ff. II, Nos. 118, 119; Abkhaz: cf. Šakryl 1975, No. 9; Armenian: Hoogasian-Villa 1966, No. 3; Georgian: Kurdovanidze 2000; Pakistani, Indian: Thompson / Roberts 1960; Chinese: Ting 1978; Egyptian: El-Shamy 2004.

412B* See Type 813A.

413 ***The Stolen Clothing*** (previously ***Marriage by Stealing Clothing***). A youth comes upon a holy man (old woman) in the forest [N825]. He is told not to go in a certain direction, but when he does so [Z211], he sees three beautiful maidens bathing. The holy man agrees to help him, turns him into a bird, tells him to steal the clothes of one of the bathing girls [K1335], and warns him not to look back under any circumstances [C311]. The first time he does look back and is burned to a pile of ashes. The holy man restores him [E121.5], and the youth succeeds on his second attempt. Cf. Types 400, 408.

Literature/Variants:
Catalan: Oriol/Pujol 2003; Hungarian: MNK II; Rumanian: cf. Bîrlea 1966 I, 460ff.; Polish: cf. Krzyżanowski 1962f. I, Nos. 415, 431A; Jewish: Jason 1965, 1975; Gypsy: MNK X 1; Abkhaz: Bgažba 1959, 17ff.; Uzbek: Afzalov et al. 1963 II, 149ff.; Pakistani, Indian: Thompson/Roberts 1960; Egyptian: Lebedev 1990, No. 27.

413A* See Type 409A.

413B* See Type 409A.

422* See Type 302C*.

Husband 425–449

425 ***The Search for the Lost Husband.*** This type refers to a cycle of related tales. It combines episodes from types 425A–425E, 425M, and 425*. Cf. Types 400, 430, 432, and 441.

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 302, 311, 313, 400, 402, 403, 425A, 425C, 431, 432, 433B, 440, 441, 451, 510, 706, 707, and 857.
Literature/Variants: BP II, 205, 560f.; Swahn 1955; Schwarzbaum 1968, 94, 460; EM 1 (1977) 464–472 (G. A. Megas); Nicolaisen 1989; Scherf 1995 II, 922f.
Finnish: Rausmaa 1982ff. I, 483f.; Finnish-Swedish: Hackman 1917f. I, No. 70(6–9) Latvian: Arājs/Medne 1977; Lappish, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. III, Nos. 37, 38, 84, Kristensen 1898, No. 8; Icelandic: Sveinsson 1929; Scottish: Aitken/Michaelis-Jena 1965, No. 11, Briggs 1970f. A I, 155ff., 458ff., 501f.; Irish: Ó Súilleabháin/Christiansen 1963; English: Briggs 1970f. A I, 271ff.; French: Delarue/Tenèze 1964ff. II; Portuguese: Cardigos (forthcoming); Flemish: Meyer 1968; Walloon: Legros 1962; German: Ranke 1955ff. II, Grimm KHM/Uther 1996 II, No. 127, Bechstein/Uther 1997 I, Nos. 16, 36, 67, Berger 2001; Austrian: Geramb/Haiding 1980, No. 8, Haiding 1953, No. 42; Ladinian: Decurtins 1896ff. II, No. 12, 17, 45; Italian: Cirese/Serafini 1975; Slovakian: Gašparíková 1991f. I, Nos. 137, 298, II, Nos. 490, 556; Slovene: GabrščEk 1910, 215ff.; Serbian: Čajkanović 1927, No. 35,

Đjorđjevič / Milošević-Đjorđjevič 1988, No. 45; Croatian: Bošković-Stulli 1963, No. 29, Bošković-Stulli 1967f., No. 2; Albanian: Hahn 1918 II, Nos. 100, 102; Greek: Hahn 1918 II, No. 73, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Turkish: Eberhard / Boratav 1953, Nos. 90 (1–3), 93 (5–7), 93 (8–9), 95, 103, 105, 134 V; Jewish: Jason 1975, 1988a; Gypsy: Briggs 1970f. A I, 495, MNK X 1; Adygea: Alieva 1986; Turkmen: Reichl 1982, 87–102; Tadzhik: Grjunberg / Steblin-Kamenskov 1976, cf. Nos. 20, 22; Georgian: Kurdovanidze 2000; Lebanese, Palestinian: Nowak 1969, No. 251, El-Shamy 2004; Iraqi: Nowak 1969, No. 254, El-Shamy 2004; Persian Gulf, Kuwaiti: El-Shamy 2004; Afghan: Grjunberg / Steblin-Kamenskov 1976, cf. Nos. 1, 21; Pakistani: Thompson / Roberts 1960, No. 425A; Indian: Jason 1989; Chinese: Riftin et al. 1977, No. 5, Bäcker 1988, Nos. 6, 9; Korean: Choi 1979, No. 200; Indonesian: Vries 1925f. II, 405 No. 154; French-Canadian: Delarue / Tenèze 1964ff. II (app.); Spanish-American: TFSP 8 (1930) 99–101, 35 (1971) 127f., Robe 1973; Spanish-American, Mexican, Costa Rican, Panamanian: Robe 1973; Puerto Rican, Dominican: Flowers 1953; Brazilian: Alcoforado / Albán 2001, Nos. 26, 27; West Indies: Flowers 1953; Egyptian: Nowak 1969, Nos. 250, 251, El-Shamy 2004; Libyan: Nowak 1969, No. 245; Tunisian, Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 244, El-Shamy 2004; East African: Klipple 1992; Sudanese: Klipple 1992, El-Shamy 2004; Tanzanian: El-Shamy 2004.

425A *The Animal as Bridegroom.* (Including the previous Type 425G.) This type combines various introductory episodes with a common main part. Cf. Types 430, 432, and 441.

Introductory episodes:

(1) The youngest daughter asks her father (the king) to bring her a (musical) rose (lark, etc.) from his journey. He finds it in the garden of a beast, but in return has to promise his daughter (the first being he meets when he arrives at home) [L221, S228, S241] to the beast. The father tries in vain to send another girl instead of his daughter [S252]. Cf. Type 425C.

(2) An animal-son (snake, crayfish, also pumpkin, etc.) is born (because of the hasty wish of his parents) [C758.1]. He demands a princess for his wife and performs difficult (impossible) tasks. The princess has to marry him [T111].

(3) A girl is intended (by fate) for an animal bridegroom or agrees to marry him [B620.1, L54.1].

(4) For other reasons a girl has an animal husband and lives together with him in his castle. He becomes a beautiful man by night [D621.1, B640.1].

Main part:

When the young wife (often on the advice of her female relatives) burns the animal-skin of her bridegroom [C757.1] (looks at him during the night or burns him with candle wax [C32.1, C916.1], reveals his secret [C421], or otherwise prevents his disenchantment), he goes away [C932].

The young wife sets out for a long and difficult quest [H1385.4] (in iron shoes [Q502.2], etc.). On her way she is given directions and

precious gifts by the sun, moon, wind, and stars [H1232] (helpful old people or animals [H1233.1.1, H1235). She arrives (sometimes by climbing a glass mountain [H1114]) at her bridegroom's far-away residence. She finds that her husband has another (supernatural) bride.

She takes service as maid [Q482.1] and trades her precious things (golden implements for spinning, jewels, magnificent clothes, etc.) for three nights by the side of her lost husband [D2006.1.1]. She wants to awaken his memory of her, but two times he is drugged by a soporific. He spills the soporific on the third night, stays awake, and recognizes her as his true bride [D2006.1.4]. (Death of the false bride.) Cf. Type 313.

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 301, 313, 402, 425, 425B, 425C, 425E, 432, 433B, and 441.
Remarks: Many structural similarities between Types 425A and 425B. Partly because Swahn reversed subtypes A and B, some variants are not clearly assigned to one type or the other. Essential for Type 425A are the motifs "wife's quest and gifts" and "nights bought".
Literature/Variants: Köhler / Bolte 1898ff. I, 109, 315–319; BP II, 229–273, III, 37–43; Tegethoff 1922; Boberg 1938; Swahn 1955, 251–277; Kagan 1965; Megas 1971; EM 1 (1977) 464–472 (G. A. Megas); Fehling 1977; Sike 1993; Scherf 1995 I, 257–261, 434–437, II, 1122–1127; Dekker et al. 1997, 56–61; Röth 1998; Schmidt 1999; Papachristophorou 2002, 125–143.
Finnish-Swedish: Hackman 1917f. I, No. 88(6–8); Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 425ABC; Danish: Grundtvig 1854ff. II, No. 8, Kamp 1877, No. 914, Kristensen 1881ff. IV, No. 75; Faeroese: Nyman 1984; Scottish, Irish, Welsh: Baughman 1966; English: Baughman 1966, Briggs 1970f. A I, 274ff.; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, Nos. 425A, 425G, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 72, II, Nos. 221, 418, Cardigos (forthcoming), Nos. 425A, 425G; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Meyer 1932, Grimm KHM / Uther 1996 II, Nos. 88, 127, Bechstein / Uther 1997 I, No. 67; Italian: Aprile 2000 II, Nos. 425A, 425G, cf. No. 425A*; Corsican: Massignon 1963, Nos. 42, 86; Sardinian: Aprile 2000 II, Nos. 425A, 425G; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 347ff.; Slovakian: Gašparíková 1991f. I, Nos. 39, 49, 66, 313, 315, II, Nos. 515, 584; Serbian: Karadžić 1937, No. 10, Eschker 1992, No. 5; Croatian: Bošković-Stulli 1975b, No. 12; Rumanian: Schullerus 1928; Bulgarian: BFP, Nos. 425A, 425G, Koceva 2002; Albanian: Lambertz 1952, No. 16; Greek: Laográphia 10 (1929) 402–405, 16 (1856) 409–412, 20 (1962) 385–394, 438–445, 21 (1963 / 64) 569–575; Polish: cf. Krzyżanowski 1962f. I, No. 458; Russian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 95 IV, 98; Gypsy: MNK X 1; Vogul / Mansi: Kecskeméti / Paunonen 1974; Uzbek: Laude-Cirtautas 1984, No. 7; Turkmen: Reichl 1982, 87ff.; Georgian: Kurdovanidze 2000; Palestinian: El-Shamy 2004, Nos. 425A, 425G; Jordanian: El-Shamy 2004, No. 425G; Lebanese, Iraqi, Persian Gulf, Qatar, Kuwaiti: El-Shamy 2004; Indian: Thompson / Roberts 1960; Burmese: Kasevič / Osipov 1976, No. 137; Chinese: Bäcker 1988, No. 9; Korean: Choi 1979, No. 201;

Indonesian: Kratz 1978, No. 50; Japanese: Ikeda 1971; North American Indian: JAFL 35 (1922) 66–73; US-American: Baughman 1966; Spanish-American: Camarena / Chevalier 1995ff. II; Mexican: Robe 1973; Dominican, Puerto Rican, Chilean: Hansen 1957; Brazilian: Alcoforado / Albán 2001, Nos. 28, 30; West Indies: Beckwith 1924, 130; Egyptian, Tunisian, Algerian, Moroccan, Sudanese: El-Shamy 2004, Nos. 425A, 425G; Tanzanian: El-Shamy 2004; Central African: Lambrecht 1967, No. 3865; Namibian: Schmidt 1989 II, No. 1048.

425B ***Son of the Witch*** (previously ***The Disenchanted Husband: the Witch's Tasks***). (Cupid and Psyche.) (Including the previous Types 425J, 425N, and 428.) This type combines various introductory episodes with a common main part. Cf. Type 425A.

Introductory episodes:

A young woman marries a supernatural bridegroom:

(1) She is given to her bridegroom because of a present that she has asked her father to bring back from a journey [S228].

(2) The bridegroom performs a set of difficult tasks.

(3) She pulls up an herb and discovers the bridegroom's subterranean castle (a wind carries her there).

(4) She finds him in another way.

The bridegroom is the son of a witch (ogress) or he is (during the day) an animal [D621.1].

Main part:

The young woman breaks the bridegroom's prohibition (cf. Type 425A), and he goes away [C932]. (Before he leaves, he gives her a token, e.g. ring, feather.) (In iron shoes) she sets out to find him [H1385.4, H1125].

The bride comes to the house of her bridegroom's mother, a witch, who swears by her son's name not to devour her. The witch imposes difficult tasks on the young woman, which she performs (with the help of her bridegroom): to sort a large quantity of grain [H1122], to fill mattresses with the feathers of all kinds of birds, to wash the black wool white and the white black [H1023.6, cf. Type 1183], to sweep a house but leave it unswept [H1066], etc. In some variants she enchants (three) suitors and makes them fight (part of previous Type 425N). Cf. Types 313, 875.

The young woman is sent on a dangerous journey to bring a casket from the sister of the witch. Having passed obstacles (with the advice from her bridegroom) and obtained the casket, she is forbidden to open it. (Cf. Types 408, 480.) When the bride acts against the prohibition, her husband helps her.

At the wedding of the bridegroom and the witch's daughter, the young woman has to hold ten burning candles (torches). Her bridegroom saves her from being burned.

The young woman remarries her bridegroom, or both escape by a magic (transformation) flight [D671, D672].

In some variants a female demon (witch) demands that a young woman accomplish impossible tasks [G204, H1010, H931]. Among other things, the girl has to bring a letter to another demon telling her to kill the girl [K978] (cf. Type 930). A wolf helps the girl to escape the danger [B435.3]. As a reward, the wolf is disenchanted. He turns to a prince [D113.1] and marries the young woman. (Previously Type 428.)

Combinations: 425A, 425C, 425E, 433B, and 857.
Remarks: The earliest literary version is by Apuleius, *Cupid and Psyche,* in *Metamorphoses* (IV,28–VI,24), ca. 100 C.E. Many structural similarities exist between Types 425A and 425B, and often the variants are not clearly identified as belonging to one type or the other. The essential feature of this type is the quest for the casket, which entails the visit to the second witch's house. Usually the supernatural bridegroom is the witch's son, and he helps his wife perform the tasks. According to Swahn (1955), the previous Type 428 is a fragment of Type 425B.
Literature/Variants: BP II, 229–273, III, 37–43; Weinreich 1921; Swahn 1955, 278–295; Megas 1971; EM 1 (1977) 464–472 (G. A. Megas); Scherf 1995 I, 116–121, 289–291, II, 923–925, 1025–1028, 1214–1216; Dekker et al. 1997, 56–61; Röth 1998; EM 10 (2002) 1324–1327 (T. A. Tangherlini); Hansen 2002, 100–114, 392–397; Papachristophorou 2002, 103–124.
Finnish: Rausmaa 1982ff. I, Nos. 42, 45; Finnish-Swedish: Åberg 1887, Nos. 228, 230, Finnish-Swedish: Hackman 1917f. I, No. 71; Estonian: Kallas 1900, Nos. 19, 20; Latvian: Arājs / Medne 1977; Lappish: Qvigstad 1927ff. II, No. 31, Kecskeméti / Paunonen 1974; Syrjanian: Wichmann 1916, No. 36; Swedish: Liungman 1961, Nos. 425ABC, 428; Danish: Grundtvig 1854ff. I, No. 107, Grundtvig 1876ff. I, No. 16, Kristensen 1881ff. II, No. 52, III, No. 53, Bødker / Hüllen 1966, 7ff.; Scottish: Chambers 1870, 95ff., Campbell 1890ff. I, No. 12; Irish: FL 4 (1893) 190–194, 322–327, Béaloideas 2 (1929) 157ff., 7 (1937) 59–62, O'Faolain 1965, 299ff.; English: Jacobs 1894b, 20ff., 34ff.; French: Delarue / Tenèze 1964ff. II, Nos. 425B, 425N, 428; Spanish: Camarena / Chevalier 1995ff. II, Nos. 425B, 425N, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 160, Cardigos (forthcoming); Flemish: Volkskunde 8 (1895 / 96) 141–147; German: Peuckert 1932, Nos. 81, 82, 90, Henßen 1944, 5ff., Wossidlo / Henßen 1957, No. 57; Italian: Todorović-Strähl / Lurati 1984, No. 16, Aprile 2000 II, Nos. 425B, 425N, 428; Corsican: Massignon 1963, No. 27, cf. No. 79; Sardinian: Aprile 2000 II, Nos. 425B, 425N; Hungarian: György 1934, No. 73, MNK II; Slovakian: Polívka 1923ff. II, 168ff., V, 197ff., cf. Gašparíková 1991f. I, No. 49; Macedonian: Popvasileva 1983, No. 12; Rumanian: Kremnitz 1882, No. 5; Bulgarian: BFP, No. 425B, cf. No. *425N*, Koceva 2002; Albanian: Camaj / Schier-Oberdorffer 1974, No. 7; Greek: Laográphia 15 (1941) 341ff., 21(1963 / 64) 151ff., Klaar 1977, 56ff.; Polish: Nedo 1972, 156ff.; Russian, Ukrainian: SUS, No. 428, cf. No. 621; Byelorussian: SUS, No. 428; Turkish: Eberhard / Boratav 1953, No. 98; Jewish: cf. Larrea Palacín 1952f. II, No. 137; Udmurt: Kralina 1961, No. 45; Turkmen: Reichl 1982, 87ff.; Kalmyk: cf. Lőrincz 1979, No. 425N*; Syrian: El-Shamy 2004, Nos. 425B, 428; Palestinian, Iraqi: El-Shamy 2004; Lebanese, Palestinian: Nowak 1969, No. 251; Iranian: Marzolph 1984; Chinese: Ting 1978, No. 425N; Japanese: Ikeda 1971, Nos. 425B, 428; US-American: Baughman 1966; Spanish-American: Espinosa 1937, No. 16, Camarena / Chevalier 1995ff. II; Mexican: Robe 1973; Dominican: Hansen 1957, No. 425**E;

Puerto Rican: Hansen 1957, No. **429; Venezuelan: Hansen 1957, No. 425*D; Egyptian: Nowak 1969, No. 251, El-Shamy 2004; Tanzanian: El-Shamy 2004, No. 428.

425C ***Beauty and the Beast.*** (Including the previous Type 425H.)

A merchant sets out on a journey and intends to bring back presents for his three daughters. The two elder ones demand jewels and clothes, the youngest a rose [L221]. The father is not able to find one.

He loses his way and stays overnight in a deserted castle, where he breaks off a rose. An (invisible) animal (beast) demands that the man return or send a substitute [S222]. The youngest daughter meets her father's obligation but refuses to marry the (ugly) animal, who treats her kindly.

In a magic mirror she sees her father is ill. She is allowed to visit him but (influenced by her envious sisters) overstays the allotted time [C761.2]. She returns and finds the animal near death, realizes she loves him, and caresses or kisses him. By this means she disenchants the prince from his animal shape [D735.1]. They marry.

Combinations: 300, 425, and 425A.
Remarks: Type 425C is characterized by the "presents for the daughters" introduction and the absence of a quest or search. It first appears in two 18th century French versions, Mme. de Villeneuve's *La Belle et la bête* (1740) and Mme. de Beaumont's tale of the same name (1757). Cf. Mme. d'Aulnoy, *Le Mouton* (1698).
Literature/Variants: BP II, 231–234, 241–245; HDM 1 (1930–33) 237–239 (P. Groth); Pires de Lima 1952; Swahn 1955, 296–312; Megas 1971; EM 1 (1977) 464–472 (G. A. Megas); Bottigheimer 1989; Hearne 1989; Kaltz 1989; Scherf 1995 I, 609–611, II, 1056–1059; Dekker et al. 1997, 56–61; Röth 1998.
Finnish: Rausmaa 1982ff. I, No. 43; Finnish-Swedish: Hackman 1917f. I, No. cf. Nos. 76, 128b; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961, No. 425ABC; Danish: Berntsen 1873f. II, No. 22, Kristensen 1881ff. II, No. 51, Kristensen 1884ff. III, No. 51; Faeroese: Nyman 1984; English: Briggs 1970f. A I, 487ff.; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003, Nos. 425C, 425H; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 110, 111, Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 15; Frisian: Kooi / Schuster 1993, No. 9; Flemish: Meyer 1968; German: Grimm KHM / Uther 1996 II, No. 88; Austrian: Haiding 1969, No. 168; Ladinian: Decurtins 1896ff. XIV, 93; Italian: Aprile 2000 II; Sardinian: Aprile 2000 II; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II, No. 425C, cf. No. 425X*; Czech: Tille 1929ff. I, 555ff.; Slovakian: Polívka 1923ff. III, 189ff., Gašparíková 1991f. I, Nos. 196, 339; Slovene: Gabrščeк 1910, 123ff.; Serbian: Čajkanović 1927, No. 15; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Greek: Laográphia 10 (1929) 433–435, 16 (1956) 402–404, 19 (1961) 569–575; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 99, 104; Gypsy: MNK X 1, No. 425C, cf. No. 425X*; Cheremis / Mari: Sabitov 1989; Mordvinian: Kecskeméti / Paunonen 1974; Yakut: Ėrgis 1967, No. 179; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; Japanese: Ikeda 1971, Nos. 411A, 411B, 411C; French-Canadian: Delarue / Tenèze 1964ff. II (app.); US-American: Baughman 1966, WF 40 (1981) 242f.; Spanish-

American: Robe 1973, Camarena / Chevalier 1995ff. II; Dominican: Hansen 1957; Colombian: Camarena / Chevalier 1995ff. II; Brazilian: Alcoforado / Albán 2001, No. 29; West Indies: Flowers 1953; Egyptian, Tunisian, Moroccan: El-Shamy 2004.

425D ***The Vanished Husband*** (previously ***Vanished Husband Learned of by Keeping Inn [Bath-house]***). (Including the previous Type 425F.)

(A childless couple adopts an animal or object which grows up and wants to marry; cf. Type 433B). The animal (crayfish, frog, he-goat, bird, etc., or the head of a donkey) performs the tasks set for the suitors [T68] and marries the king's youngest daughter. During the night he turns into a beautiful young man [B640.1]. He warns his wife against telling his secret, but she breaks the taboo and he leaves her [C932].

The wife sets up an inn (bakery, bathhouse) where everyone who tells a tale gets free service [H11.1.1] (disguised as a man [K1837], she gives a golden coin to everyone she meets, if they will tell a tale). She thus learns where her husband lives and how to save him [C991]. She finds her husband and disenchants him.

In some variants a princess loses her enchanted bridegroom, a bird [D150], and becomes melancholy. The king promises a reward to anyone who can make the princess laugh [H1194]. An old woman, who knows where the bridegroom lives, tells the princess and makes her laugh. The princess finds her bridegroom in his castle. She releases him from his enchantment by starving for seven years (standing without shelter out in the wind and rain for a year or more). By doing this she becomes so ugly that the prince does not want her. With the help of kind fairies she becomes beautiful and wealthy. Her bridegroom falls in love with her. She makes demands on him (he must build a bridge and lie down in a coffin). They are reunited. (Previously Type 425F.)

Combinations: 425, 425A.
Literature/Variants: Swahn 1955, 313–317.
Spanish: Camarena Laucirica 1984, No. 85; Portuguese: Oliveira 1900ff. I, Nos. 8, 175, Cardigos (forthcoming); Italian: Aprile 2000 II, Nos. 425D, 425F; Sardinian: Aprile 2000 II, No. 425F; Bulgarian: BFP, Koceva 2002; Greek: Laográphia 15 (1953) 319–323, 16 (1956) 178–182, 185–188, 17 (1957) 619–625, 21 (1963 / 64) 130–135, 469, 569–575; Turkish: Eberhard / Boratav 1953, Nos. 92 (3–8), 93 (1–4), 98 III 4 (var. b, c), 102 III 5 (var. d, o, y); Jewish: cf. Haboucha 1992, No. 425*Q; Kurdish: Družinina 1959, 23ff.; Lebanese: Jahn 1970, No. 12; Iraqi, Qatar: El-Shamy 2004, No. 425F; Iranian: cf. Marzolph 1984, No. *425D; Indian: Knowles 1888, 491ff., Chilli 1920, 113ff.; Japanese: Ikeda 1971, Nos. 312B, 413E; Chilean: Foresti Serrano 1982, 115ff.; Egyptian: Artin Pacha 1895, 87ff., Nowak 1969, No. 250, El-Shamy 2004, No. 425F; Libyan: cf. Nowak 1969, No. 245; Tunisian: El-Shamy 2004, No. 425F; Algerian, Moroccan: Nowak 1969, No. 120.

425E ***The Enchanted Husband Sings Lullaby.*** (Including the previous Type 425L.) A young woman follows an enchanted man (usually a prince) to his underground castle (grotto) and marries him. During the night her husband takes on his human shape. He forbids her to open a certain room [C611] (she is not allowed to watch him at night, to wake him up, to open the padlock of his heart or to look through a keyhole into his body). She breaks the taboo and, although she is pregnant, she is chased away.

The pregnant woman finds lodging in the house of a rich woman (queen) whose son had disappeared a long time ago. Here she gives birth to a child. At night the enchanted husband visits his sleeping wife, sings a lullaby to the child, and thus tells how he may be disenchanted (roosters must not crow, church bells must not ring, etc.). Maidservants report this to the lady of the house. In the third night the conditions demanded in the song are met (the enchanted man is embraced or seized). The man is released from the enchantment and is recognized as the missing son. (Previously Type 425L.) Cf. Type 434.

Combinations: 432.
Remarks: Early version see Basile, *Pentamerone* (II,9).
Literature/Variants: Swahn 1955, 318–320; Bradūnaitė 1975.
Spanish: Camarena / Chevalier 1995ff. II, Nos. 425E, 425L; Catalan: Oriol / Pujol 2003, Nos. 425E, cf. 425L; Portuguese: Oliveira 1900ff. II, Nos. 229, 286, 334, Cardigos (forthcoming); Italian: Cirese / Serafini 1975, No. 425L, Aprile 2000 II; Sardinian: Aprile 2000 II, No. 425; Hungarian: MNK II, No. 425L; Slovakian: cf. Gašparíková 1984, 174ff., cf. Filová / Gašparíková 1993, 130ff.; Croatian: Bošković-Stulli 1963, No. 30; Macedonian: Popvasileva 1983, No. 90; Rumanian: Schullerus 1928, No. 425A; Bulgarian: cf. Parpulova / Dobreva 1982, 156ff., BFP, No. 425L; Greek: Laográphia 17 (1957 / 58) 619–622, 19 (1961) 569–575, Megas 1970, Nos. 26, 29; Turkish: Eberhard / Boratav 1953, Nos. 95 V, 102 III 4 (var. h), 104, Boratav 1967, No. 6; Jewish: Haboucha 1992, No. 425L; Gypsy: MNK X 1, No. 425L; Palestinian, Saudi Arabian, Qatar: El-Shamy 2004, No. 425L; Iraqi: El-Shamy 2004, Nos. 425E, 425L; Japanese: Ikeda 1971, No. 312A; Mexican: cf. Robe 1973, No. 425A; Chilean: cf. Hansen 1957, No. 425; Egyptian: El-Shamy 1999, No. 23, El-Shamy 2004, Nos. 425E, 425L; Libyan: Nowak 1969, No. 97; Tunisian: El-Shamy 2004; Algerian: El-Shamy 2004, Nos. 425E, 425L; Moroccan: El-Shamy 2004, No. 425L.

425F See Type 425D.

425G See Type 425A.

425H See Type 425C.

425J See Type 425B.

425K See Type 884.

425L See Type 425E.

425M ***The Snake as Bridegroom*** (previously ***Bathing Girl's Garments Kept***). A serpent (water being, dragon) steals the clothes of a bathing girl and gives them back only when she promises to marry him [K1335]. The serpent takes her as his bride to his splendid castle (at the bottom of the sea) where she gives birth to two children.

The serpent promises that the woman may visit her parents if she performs certain impossible tasks (wearing out iron shoes [H1125, Q502.2], spinning an endless thread, etc.) [H1010]. By following the advice of an old woman she succeeds [N825.3], and finally she and her children are allowed to visit her parents for three days. But she is warned not to tell anyone about her husband [C421].

The woman keeps the promise. The children, however, tell the relatives about their father and give away the secret of the magic formula by which he can be summoned. The woman's brothers call the serpent and kill him.

Together with her children the woman returns. She calls her husband, but there is only blood in the sea. So she realises that the children have betrayed her and condemns them to be turned into trees [D215].

Combinations: 857.
Literature/Variants: Köhler / Bolte 1898ff. I, 573f.; Swahn 1955, 340–342; Röth 1998.
Finnish: Rausmaa 1982ff. I, No. 44; Estonian: Kallas 1900, No. 21, Baer 1970, 129ff., Viidalepp 1980, No. 55; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Wepsian: Kecskeméti / Paunonen 1974; German: Plenzat 1927, 24; Croatian: Krauss / Burr et al. 2002, No. 35; Bulgarian: BFP, Koceva 2002; Polish: Nedo 1972, 178ff.; Russian, Byelorussian, Ukrainian: SUS; Tatar: Kakuk / Kœnos 1989, No. 5; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 4; Algerian: El-Shamy 2004; Kenyan: Mbiti 1966, No. 8.

425N See Type 425B.

425P See Type 302.

425* ***The Insulted Bridegroom Disenchanted*** (previously ***Enchanted Animal Husband Insulted by Guests***). A princess (the youngest of three sisters) wants to marry. Her father insists that she must marry the first one whom she meets (whoever picks up a certain rose). A mouse with a stinking tail (a poor man carrying water) comes by, and the princess marries him [T118]. During the wedding feast, when guests insult the mouse-bridegroom, the castle and all its inhabitants disappear, and the princess finds herself alone.

She sets out on a quest for her lost husband [H1385.4]. Two hermits direct her to the underworld. There she finds the castle of

the mouse-bridegroom. Through her love he is disenchanted and turns into a beautiful prince [D700].

In some variants the princess lives in poverty with her husband. She dreams of a splendid castle and of wealth. Two times the dream comes true, and she invites her relatives to the castle. When her poor husband appears, someone calls his name and the castle disappears. The third time, she instructs them not to call her husband's name. Thus he is disenchanted.

Literature/Variants:
Lappish: Qvigstad 1927ff. III, No. 49; Swedish: Hyltén-Cavallius / Stephens 1844, 381ff.; Scottish: Campbell 1890ff. I, No. 3; Luxembourg: Gredt 1883, No. 920; Italian: Gonzenbach 1870 II, No. 77, Cirese / Serafini 1975.

426 *The Two Girls, the Bear, and the Dwarf.* During the winter two sisters (called "Snow White" and "Rose Red") invite a bear into their hut. Three times the sisters rescue an evil dwarf who was going to steal some treasures, but he is ungrateful and insults them [F451.2. 3.1, K1111.1, F451.6.1, F451.5.2.1].

Thereupon the bear (who had been enchanted by the dwarf) catches him. The dwarf offers treasures to the bear if he will devour the girls instead of him. But the bear kills the dwarf and thus is disenchanted and turns into a prince [D763]. The prince marries one of the sisters and his brother (who was not mentioned until then) the other.

Remarks: Retold by Wilhelm Grimm from a tale by Karoline Stahl (1818).
Literature/Variants: BP III, 259f.; Karlinger 1963; Bausinger 1990; Scherf 1995 II, 1041–1043; EM 8 (1996) 1350–1353 (H. Rölleke); Röth 1998.
Finnish: Rausmaa 1972, No. 59; Latvian: Arājs / Medne 1977; Swedish: cf. Sahlgren / Liljeblad 1937ff. III, No. 83; French: Delarue / Tenèze 1964ff. II; Dutch: Meder 2000, No. 9; Frisian: Kooi 1984a; German: Stahl 1821, 206ff., Ranke 1955ff. II, Uther 1990a, No. 61, Grimm KHM / Uther 1996 III, No. 161; Italian: Aprile 2000 II; Sardinian: Karlinger 1973b, 17ff.; Czech: Jech 1959, No. 40; Croatian: Stojanović 1879, 92ff.; Polish: Krzyżanowski 1962f. I; Russian, Ukrainian: SUS; Chinese: Ting 1978; Mexican: Robe 1970, No. 64.

428 See Type 425B.

430 *The Donkey.* (Asinarius.) After a royal couple have long wished for children, the queen finally gives birth to a donkey. Raised as a human, he learns courtly customs and how to sing and play the lyre (harp, etc.) [D963].

On the day when he first sees a reflection of his face, he runs away accompanied by a servant. In a foreign country he entertains the king's court with his musical talents. He meets the king's daughter and is charmed by her beauty.

When the donkey wants to return home, the king tries to prevent him by offering him his daughter in marriage [B641.4]. On the wedding night the donkey takes off his skin and turns into a handsome prince. A servant who observes this tells the king, who burns up the skin on the following night [D721.3]. The prince, unable to become a donkey again, wants to flee, but the king stops him and gives him part of his kingdom. Cf. Type 425A.

Remarks: From a versified novella from southern Germany of ca. 1200, which was much read in courtly circles. The donkey with human sensibilities is traced to the ancient novelle of Pseudo-Lucian and Apuleius. Prose versions were popularized by the Grimms' text. Oral versions are often so much abbreviated that they are difficult to distinguish from Type 425A.
Literature/Variants: BP II, 234–273, III, 152–166; Anderson 1954; Anderson 1958; EM 1 (1977) 865–867 (F. Wagner); Verfasserlexikon 1 (1978) 509f. (K. Langosch); cf. EM 4 (1984) 426; Scherf 1995 I, 106f., 283–286; cf. Adrados 1999ff. III, No. not-H. 49.
Swedish: Liungman 1961; Norwegian: cf. Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: González Sanz 1996; Portuguese: Fontinha 1997, 50f., Cardigos (forthcoming); Dutch: Kooi 2003, No. 16; German: Grimm KHM / Uther 1996 II, No. 144; Austrian: Zingerle / Zingerle 1916, 223ff.; Russian, Byelorussian, Ukrainian: SUS; Armenian: Gullakjan 1990; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 7; Georgian: Kurdovanidze 2000; Syrian, Qatar, Yemenite: El-Shamy 2004; Indian: cf. Bodding 1925ff. I, No. 23; Chinese: cf. Riftin et al. 1977, No. 5; US-American: Baughman 1966; Egyptian, Libyan, Tunisian, Moroccan: El-Shamy 2004.

431 *The House in the Forest.* Three sisters one after the other go to a house in the forest where an old man lives with his three animals [D1890, D166.1.1, D166.1, D133.1]. The two older girls cook and make a bed only for the man, not for the animals, nor do they wait for the old man to go to bed before they do [Q2]. He shuts them up in his cellar.

The youngest girl takes care of the animals, feeds them [L54] and takes the leftovers for herself, and goes to bed only after the old man is settled down for the night. She wakes up in a palace. Instead of the old man, she finds a young prince, who, together with his three servants, had been enchanted by a witch. The girl and the prince marry [L162], and the sisters must serve as maids until they prove themselves to be sympathetic to animals.

In some variants a woman spoils her lazy, bad-tempered daughter and mistreats the industrious stepsister, giving her only a little food. She follows a rolling loaf of bread to a (enchanted) house in the forest. She shares her food with animals who live there (whom she has brought with her) and is kind to an old man or an animal-man (forest spirit). On the advice of the animals, she takes the man to bed with her, and he is disenchanted (along with the animals) [D731]. She marries the man or is given a reward. The jealous sister comes

to the house with good food, but does not share it with the animals, so they do not give her advice. She is unkind to the old man (spirit) and is (severely) punished. Cf. Type 480.

Combinations: 480, 510A.
Remarks: Documented in the 19th century.
Literature/Variants: BP III, 276f.; EM 6 (1990) 594–599 (I. Tomkowiak); Scherf 1995 I, 309f., 521–523, 581–583, 747f., II, 809–811, 1354–1357; Röth 1998.
Finnish-Swedish: Åberg 1887, Nos. 159, 251, 252; Latvian: Arājs / Medne 1977; Syrjanian: Rédei 1978, No. 187; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Rey-Henningsen 1996, No. 12; Flemish: Meyer 1968; German: Ranke 1955ff. II, Grimm KHM / Uther 1996 III, No. 169, Bechstein / Uther 1997 I, No. 11; Austrian: Zingerle / Zingerle 1916, 287ff., Geramb / Haiding 1980, No. 1; Italian: Aprile 2000 II; Czech: Tille 1929ff. I, 455ff., cf. 449ff.; Slovakian: Gašparíková 1991f. I, cf. Nos. 137, 169, II, No. 562, cf. Nos. 345, 395, 414, 545, 556, 557; Serbian: Karadžić 1937, No. 34; Croatian: Bošković-Stulli 1963, No. 31, Bošković-Stulli 1975b, No. 25; Greek: cf. Dawkins 1953, No. 11; Polish: Krzyżanowski 1962f. I, No. 431A; Sorbian: Nedo 1956, No. 41; Russian: SUS; Turkish: Eberhard / Boratav 1953, No. 46; Cheremis / Mari: Beke 1938, No. 30, Četkarev 1956, No. 26; Kalmyk: cf. Lőrincz 1979; Syrian: El-Shamy 2004; Palestinian: cf. Nowak 1969, No. 292, El-Shamy 2004; Jordanian, Saudi Arabian, Qatar, Yemenite: El-Shamy 2004; French-Canadian: Delarue / Tenèze 1964ff. II (app.); Spanish-American: Rael 1957 I, No. 107; Moroccan: El-Shamy 2004; East African: cf. Klipple 1992; Tanzanian: El-Shamy 2004.

432 *The Prince as Bird.* The youngest of three sisters asks her father, when he goes on a journey, to bring her an unusual present (feather, plant, book, violin, mirror, pearl, etc.) [L221]. The father at first cannot find such a thing, but then he obtains it from an unknown prince. (Cf. Types 425A, 425B, 425C, 894.) The daughter uses the present to call its owner, who comes (in bird form) through her window [D641.1].

The envious sisters (stepmother) spy and discover the lover. They put knives or broken glass around the window [K2212.1, S181]. The prince is wounded and does not visit any more.

The youngest daughter (disguises herself as a man [K1837] and) goes to look for her lover [H1385.5]. She overhears a conversation between birds (demonic beings, who meet in or under a tree) who speak about where the prince is and how he can be cured by a medicine [N452]. The woman prepares the medicine, finds her lover, and heals him. In payment, he gives her a present (ring, hair, shirt, horse).

The prince recognizes his love. Or, back home, she summons him by means of the feather (etc.). He comes but is angry because he believes that she had injured him, and she explains what really happened. She shows him the second present (ring, shirt etc.) to prove that it was she who had cured him. They are reconciled [B642].

Combinations: 425, 425A, 425B, 480, 510A, 510B, and 511.
Remarks: The beginning of the tale appears in Marie de France's *Yonec* (ca. 1150), see also Mme. d'Aulnoy's *L'Oiseau bleu* (1697).
Literature/Variants: BP II, 261–273; Scherf 1995 I, 34–36, 101–106, 291–295, II, 1019–1021, 1084–1088, 1259–1261; Röth 1998; EM 10 (2002) 1319–1324 (C. Goldberg). Finnish: Rausmaa 1982ff. I, No. 46; Finnish-Swedish: Hackman 1917f. I, No. 72; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. II, No. 314, Kristensen 1881ff. III, Nos. 9, 10, IV, Nos. 24, 25; Scottish: Briggs 1970f. A I, 221f.; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II, Guerreau-Jalabert 1992, No. D641.1; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 64, II, No. 358, Cardigos (forthcoming); German: Meyer 1932; Italian: Aprile 2000 II; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 356f.; Slovakian: Gašparíková 1991f. I, No. 105, II, No. 584; Slovene: Drekonja 1932, 21ff.; Bulgarian: BFP, Koceva 2002; Greek: Hahn 1918 I, No. 7, Megas / Puchner 1998; Russian: SUS; Turkish: Eberhard / Boratav 1953, No. 102; Jewish: Haboucha 1992; Gypsy: MNK X 1; Georgian: Kurdovanidze 2000; Syrian, Lebanese: El-Shamy 2004; Palestinian: Muhawi / Kanaana 1989, No. 12, El-Shamy 2004; Iraqi: cf. Nowak 1969, No. 254, El-Shamy 2004; Persian Gulf, Saudi Arabian, Qatar, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984, No. *432; Pakistani, Indian, Sri Lankan: Thompson / Roberts 1960; French-Canadian: Delarue / Tenèze 1964ff. II (app.); Spanish-American, Mexican: Robe 1973; Cuban: Hansen 1957; Puerto Rican: Hansen 1957, No. 432**A; Mayan: Peñalosa 1992; Colombian: Camarena / Chevalier 1995ff. II; Chilean: Hansen 1957; Egyptian, Algerian: El-Shamy 2004; Moroccan: cf. Nowak 1969, No. 84, El-Shamy 2004; Sudanese: Klipple 1992, El-Shamy 2004; Malagasy: Haring 1982, No. 4.432.

432* See Type 444*.

433 See Type 433B.

433A See Type 433B.

433B ***King Lindorm.*** (Including the previous Types 433, 433A, and 433C.) Cf. Type 430. This tale deals with a brave woman who marries a snake (worm, frog or toad, lizard, another animal). She disenchants him by kissing or embracing him or by sharing his bed [D735.1], or because she wears more shirts than he has layers of skin. (Previously Types 433 and 433A.) Cf. Types 425A, 441, 480, and 711.

This tale exists chiefly in three different forms:

(1) A poor woman gives birth to a snake (a couple adopt a snake or a frog as their child). When the animal grows up he wants to marry the daughter of the king. The king sets impossible tasks, which the snake accomplishes (the snake frightens the king). The snake marries the princess, and after the wedding he turns into a handsome man (prince).

(2) A childless queen (through a hasty wish [T513] or magic conception [T510]) gives birth to an animal son (snake, dragon, etc.)

whom she keeps secret. When he grows up he wants to marry, but every woman who marries him is killed on her wedding night.

One courageous young woman (a mistreated stepdaughter) puts on seven shirts one on top of the other (on the advice of a wise woman, her dead mother). She challenges the snake to shed one of his skins every time she takes off one of her shirts. When he is completely stripped, she whips him and then bathes him in milk [D766.1]. She lies down beside him and he turns into a handsome young man. (The skins are destroyed [D721.3].)

(3) A young woman marries a snake who gives her jewelry and turns into a handsome young man. The woman burns the snake skin and lives happily with her husband.

Another jealous woman tells her father she too wants to marry a snake. She is left in a room alone with such an animal, who kills her. (Previously Type 433C.)

In some variants after the husband is disenchanted, the woman is (slandered by a jealous woman and) banished. She disenchants a prince (who has been transformed into a bird) or a dead man, marries him, and gives birth to a son. Her first husband finds her after a long search. She must choose between the husbands and decides to stay with the first.

Combinations: 408, 425C, 510A, and 720.

Remarks: The earliest European versions are the verse novella *Asinarius* of ca. 1200 (cf. Type 430) and Straparola, *Piacevoli notti* (II,1) (cf. Type 441).

Literature/Variants: Olrik 1904; Waldemarsohn-Rooth 1942; Holbek 1987, 457–498; Scherf 1991; Lindow 1993; EM 8 (1996) 160–165 (B. Holbek, J. Lindow); Scherf 1995 I, 702–708, II, 1019–1021, cf. 1021–1025, 1025–1028, 1214–1216, 1227–1231; Röth 1998; Schmidt 1999, Nos. 433B, 433C.

Finnish: Rausmaa 1982ff. I, No. 47; Estonian: Aarne 1918, No. 433A; Livonian: Loorits 1926, No. 433; Latvian: Arājs / Medne 1977, Nos. 433A, 433B; Lithuanian: Kerbelytė 1999ff. I, No. 409A*; Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 433AB; Norwegian: Hodne 1984, No. 433A; Danish: Grundtvig 1854ff. I, No. 216, II, No. 314, Kristensen 1881ff. IV, No. 11; Irish: Ó Súilleabháin / Christiansen 1963, No. 433; French: Delarue / Tenèze 1964ff. II, No. 433; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; German: Ranke 1955ff. II, No. 433; Austrian: Zingerle / Zingerle 1916, 351ff., Haiding 1953, No. 3; Italian: Cirese / Serafini 1975, Nos. 433A, 433C, Aprile 2000 II, No. 433; Corsican: Massignon 1963, No. 86; Maltese: Mifsud-Chircop 1978; Czech: cf. Tille 1929ff. II 2, 346f.; Slovakian: Polívka 1923ff. III, 173ff., Gašparíková 1991f. I, cf. Nos. 39, 313, II, No. 558; Slovene: Kelemina 1930, 119; Serbian: Karadžić 1937, No. 9, Đjorđjevič / Milošević-Đjorđjevič 1988, No. 46, Eschker 1992, No. 4; Bulgarian: BFP, No. 433B, cf. No. *433B*, Koceva 2002; Greek: Angelopoulos / Brouskou 1999, No. 433B*; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 101, 106 (1–7); Jewish: Haboucha 1992; Ossetian: Bjazyrov 1958, No. 71; Cheremis / Mari: Sabitov 1989; Vogul / Mansi: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990, No. 433; Uzbek: Keller / Rachimov 2001, No. 1; Mongolian: Lőrincz 1979, Nos. 433, 433B; Georgian: Kurdovanidze 2000; Syrian, Palestinian, Jordanian, Qatar,

Kuwaiti: El-Shamy 2004, No. 433A; Indian: Thompson/Roberts 1960, Nos. 433B, 433C; Sri Lankan: Thompson/Roberts 1960, No. 433C; Chinese: Ting 1978, No. 433C, cf. No. 433D; Korean: Choi 1979, Nos. 200, 202; Cambodian: Sacher 1979, 40ff.; Japanese: Ikeda 1971, Inada/Ozawa 1977ff., No. 433C; French-Canadian: Delarue/Tenèze 1964ff. II (app.), No. 433; Mexican: Robe 1973; Dominican: Hansen 1957, No. 425**E; Puerto Rican: Flowers 1953, No. 433A, Hansen 1957, No. **447F; Peruvian, Chilean: Camarena/Chevalier 1995 II; Brazilian: Alcoforado/Albán 2001, No. 30; Egyptian: El-Shamy 2004, Nos. 433A, 433C; Tunisian, Algerian: El-Shamy 2004, Nos. 433, 433A; Moroccan: El-Shamy 2004, No. 433A; East African, Sudanese: Klipple 1992, No. 433; Central African: Lambrecht 1967, No. 3130; Namibian: Schmidt 1989 II, No. 1051.

433C See Type 433B.

434 ***The Stolen Jewelry*** (previously ***The Stolen Mirror***). (In order to avert a prophecy, a princess is confined to a tower or underground cave.) A prince in the form of a bird [D150] visits her three times and each time takes something away (jewelry, comb, mirror, hair ribbon). The princess becomes lovesick [T24.1] and goes to find the bird [H1385. 5]. She learns (from an old man) where the bird has gone [H1233.1] and discovers that he can change into a handsome young man. She becomes pregnant by him and, in his mother's house, gives birth to a child. She learns (from him) how she can disenchant him. She fulfills the requirements (together with his mother) and he is disenchanted. Cf. Type 425E.

Combinations: 400, 425D, and 432.
Literature/Variants: Köhler/Bolte 1898ff. I, 335; EM: Spiegel: Der gestohlene S. (forthcoming).
Catalan: Oriol/Pujol 2003; Portuguese: Vasconcellos/Soromenho et al. 1963f. I, Nos. 81, 122, 313, 314, Cardigos (forthcoming); Italian: Pitrè/Schenda et al. 1991, No. 13, Appari 1992, No. 58, Aprile 2000 II; Turkish: Kúnos 1905, 282ff., Eberhard/Boratav 1953, No. 93, Boratav 1958, No. 11, Walker/Uysal 1966, 104ff.; Brazilian: Cascudo 1955a, 205ff.; Egyptian: El-Shamy 2004.

434* ***The Diver.*** (Cola Pesce.) A man skilled in diving lives like a fish in the sea (and sometimes transforms himself into an ocean animal). The king summons him and orders him to go and report on various places under the water. The diver complies at first, but then he refuses to go to a particularly dangerous place. The king throws his crown into the sea [H1132.1.7], sending the diver on a quest from which he never returns.

In an Estonian oikotype, the diver is in love with a princess. A jealous suitor tells her [H911] to throw a piece of jewelry into the sea for the diver to retrieve [cf. H1132.1.7]. The diver transforms himself into a duck and accomplishes this task [D161, D641]. He turns back into his human form [D700] and marries the princess [L161].

Remarks: First appears in the 12th century in a poem by the Provençal poet Raimon Jordan. The form with the love story was popularized by Friedrich Schiller's ballad *Der Taucher*.
Literature/Variants: Ullrich 1884; Pitrè 1904; Heinisch 1981; Breymayer 1983f.; Järv 2002, 158–168; EM: Taucher (in prep.).
Estonian: Aarne 1918; Italian: Calvino 1956, No. 147.

437 See Type 894.

440 *The Frog King Or Iron Henry.* A young princess (youngest of three sisters) drops her golden ball into a well [C41.2], and a frog [B211. 7.1] gives it back to her. (In some variants the frog helps her with some other difficulty.) He makes her promise him that he may eat from her plate, drink from her cup, and sleep in her bed [S215.1].

The animal comes for his reward and the king insists the princess do as she had promised. Angry, she throws the frog at the wall and he turns into a handsome prince [D789].

In some variants the frog is disenchanted by means of a kiss, marriage, from being decapitated, etc. [D735.1, D743, D711].

In the Grimms' version: When the prince takes the princess home in his carriage, they meet his faithful servant Henry, whose heart had broken when the prince was enchanted. The iron bands that had held it together break from joy [F875].

In some variants the bride has the iron bands on her heart, and they break from pain, not from joy. After the disenchantment, both partners may be put to a test. The princess searches all over the world for her bridegroom, and he must identify his true bride. Cf. Types 313, 425A.

Combinations: 425, 433B.
Remarks: First published in this form in the early 19th century. Variants are found all over Europe, but many are obviously dependent on the Grimms' version.
Literature/Variants: BP I, 1–9; HDM 2 (1934–40) 267–275 (M. Grunwald); Röhrich 1979; Röhrich 1987; EM 5 (1987) 410–424 (L. Röhrich); Kotaka 1992; Sutton 1993; Scherf 1995 I, 139–141, 336–361, II, 893f., 922f., 1052–1054, 1388f.; Dekker et al. 1997; Röth 1998; Hansen 2002, 145.
Finnish: Rausmaa 1972, 221ff.; Finnish-Swedish: Hackman 1917f. I, No. 73; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I, No. 425C; Livonian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984, 157f.; Danish: Kristensen 1881ff. III, No. 45, IV, No. 83, Holbek 1990, No. 12; Scottish: Baughman 1966, Briggs 1970f. A I, 397ff., 443ff.; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 258f., 259f., 563f.; French: Seignolle 1946, No. 97, Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Portuguese: Oliveira 1900ff. II, No. 375, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. II, Grimm KHM / Uther 1996 I, No. 1, Bechstein / Uther 1997 I, No. 36, Berger 2001, No. 440, cf. No. 440*; Ladinian: Decurtins 1896ff. II, No. 94; Italian: Aprile 2000 II; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 344–

346; Slovakian: Polívka 1923ff. III, 187ff., Gašparíková 1991f. II, No. 569; Slovene: Slovenski gospodar 66 (1932) 14; Rumanian: Schullerus 1928; Bulgarian: Nicoloff 1979, No. 17; Polish: Krzyżanowski 1962f. I; Sorbian: Veckenstedt 1880, No. 21, Nedo 1956, No. 42; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, 411; Gypsy: MNK X 1; Georgian: Kurdovanidze 2000; Pakistani: Rassool 1964, 77ff.; Chinese: cf. Riftin et al. 1977, No. 5, Ting 1978; Korean: Choi 1979, Nos. 200, 202; Japanese: Ikeda 1971; French-Canadian: Delarue/Tenèze 1964ff. II (app.); US-American: Baughman 1966; Spanish-American: TFSP 5 (1965) 5–48; African American: Burrison 1989, 150f.; Mexican: Robe 1973; West Indies: Flowers 1953.

441 ***Hans My Hedgehog.*** A previously-childless couple (because of a hasty wish or a curse) have a son who is a hedgehog [C758.1, T554]. He becomes a swineherd in the forest, where the pigs thrive under his care. He gives directions to three (two) kings (merchant, count, king, one king three times, etc.) who have lost their way, and is promised one of their three daughters as his wife [S226].

Riding on a rooster, he goes to claim his bride three times. Two of the princesses refuse him and he scratches them, but the third agrees to marry him [B641.5]. On the wedding night (on the way to the church, after they have lived together), the animal's skin is destroyed (the princess kisses the hedgehog, whips him, cuts off his head, etc.). The hedgehog is disenchanted and turns into a handsome young man [D721.3]. (The two other princesses kill themselves from jealousy and anger.) Cf. Types 425C, 433B.

Remarks: The oldest complete literary text is Straparola, *Piacevoli notti* (II,1) (cf. Type 433B).
Literature/Variants: BP II, 234–273, 482–485; EM 6 (1990) 494–498 (I. Köhler); Scherf 1995 I, 116–121, 353–356, 565–568, 708–710, II, 1136f., 1270–1272, 1339–1342; Röth 1998.
Estonian: Aarne 1918; Latvian: Arājs/Medne 1977, No. 441, cf. No. *441*; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Flemish: Meyer 1968; German: Pröhle 1854, No. 13, Neumann 1971, No. 85, Grimm KHM/Uther 1996 II, No. 108; Ladinian: Decurtins 1896ff. II, No. 67; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 299ff.; Slovakian: Gašparíková 1991f. I, No. 298; Slovene: Byhan 1958, 94ff., Bolhar 1974, 101ff.; Croatian: Leskien 1915, No. 33; Polish: Krzyżanowski 1962f. I; Gypsy: Mode 1983ff. III, No. 188, MNK X 1; Ossetian: Bjazyrov 1958, No. 72; Yakut: cf. Ėrgis 1967, Nos. 173, 180, 181; Iranian: Christensen 1958, No. 10; Pakistani, Indian, Sri Lankan: Thompson/Roberts 1960; Burmese: Kasevič/Osipov 1976, Nos. 32, 170; Japanese: cf. Ikeda 1971, No. 425A; West Indies: Flowers 1953.

442 ***The Old Woman in the Forest*** (previously ***The Old Man in the Forest***). Robbers attack a group of travelers, and a poor servant girl survives by hiding in a tree. In the evening a dove brings her keys that unlock three trees in which she finds food, clothing, and a bed. The dove tells her to go to a little house where she will find an old woman. She should not answer any of her questions but should

bring back a plain ring, leaving the shiny one there.

The girl does as the dove ordered, and does not let the old woman distract her. She stops the old woman from running away with a bird cage, and finds the ring in the bird's beak. While waiting for the dove, the girl puts the ring on her finger [D1076]. Immediately a tree envelops her with its branches and turns into a handsome young prince [D431.2] who explains that he had been enchanted by the witch. Other trees turn into servants and horses. The prince takes the girl to his kingdom, where they marry [L162]. Cf. Type 405.

Combinations: 425B, 707.
Literature/Variants: BP III, 9f.; HDM 1 (1930–33) 49f. (L. Mackensen); Scherf 1995 I, 18–20.
Irish: Ó Súilleabháin / Christiansen 1963; German: Grimm KHM / Uther 1996 II, No. 123; Polish: Krzyżanowski 1962f. I; Ossetian: Bjazyrov 1958, No. 73; Yakut: cf. Ėrgis 1967, Nos. 115, 179, 181; French-Canadian: Lemieux 1974ff. XI, No. 15.

444* *Enchanted Prince Disenchanted.* (Including the previous Types 432*, 444A*, 444B*, 444D*, and 444E*.) Miscellaneous type. A prince is transformed (by a supernatural being) into an animal (monkey, fish, dragon, bird, cat, wild boar, etc.). He is disenchanted by a woman who sympathizes with him or helps him (by performing a task, obtaining a magic object, etc.).

Literature/Variants:
Latvian: Arājs / Medne 1977, No. *444F*; Danish: Berntsen 1873f. II, No. 2, Grundtvig 1876ff. III, 128ff.; Irish: Ó Súilleabháin / Christiansen 1963, No. 444D*; German: Kölm / Gutowski 1937, 93ff.; Italian: Aprile 2000 II, No. 444A*; Polish: Krzyżanowski 1962f. I, Nedo 1972, 170ff.; Jewish: Haboucha 1992, Nos. 444*, **444, **444F*; Abkhaz: Šakryl 1975, No. 88; Filipino: Fansler 1921, No. 41; Cuban: Hansen 1957, No. **444; Argentine: Hansen 1957, No. **446.

444A* See Type 444*.

444B* See Type 444*.

444D* See Type 444*.

444E* See Type 444*.

445* See Type 813B.

449 *Sidi Numan* (previously ***The Tsar's Dog [Sidi Numan]***). (Including the previous Type 1898*.) This tale exists chiefly in two different forms:

(1) A man discovers that his wife eats corpses in the night. When

he accuses her of this, she turns him into a dog. Another sorceress recognizes that the dog is really a human and returns him to his original form. With her help the husband is able to turn his wife into a mare and he beats her (to death).

(2) An unfaithful wife turns her husband into a dog [D141, K1535], which herds sheep and also rescues the king's baby [D682. 3]. When he returns to his wife, she turns him into a bird [D151.8]. He finds a magic wand, becomes a man again, and changes his wife and her lover into donkeys [D682.3].

Combinations: 313, 400, and 992A.
Remarks: Version (1) is traced to the *Arabian Nights*. Version (2) is thought to be a folktale from Syria that has spread to eastern Europe, the Balkans, and the Caucasus. Its characteristic features are the absence of the corpse-eating and the transformation of the dog into a bird.
Literature/Variants: Chauvin 1892ff. V, 315f., VI, 22f. No. 194, 44f. No. 209, 56ff. No. 222, 198f. No. 371, VII, 130, No. 398, VIII, 161f. No. 170; BP III, 7–9; Anderson 1914; Basset 1924ff. II, 221 No. 9; Anderson 1935, 17–19; Dégh 1960; Ruxăndoiu 1963; Schwarzbaum 1968, 34; Horálek 1969b, 169–178; Ting 1987; Marzolph 1992 II, No. 231; Scherf 1995 I, 423f., 429–434, 717–719, II, 1416f.; Röth 1998, No. 449AB; Marzolph / Van Leeuwen 2004, Nos. 7, 351, 468; EM: Sidi Numan (forthcoming).
Finnish: Rausmaa 1982ff. I, No. 48; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Livonian: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Flemish: Witteryck 1946, 253ff.; German: cf. Pröhle 1853, No. 35, Kooi / Schuster 1994, No. 38; Hungarian: MNK II, No. 449, VIII, No. 1898*; Slovakian: Gašparíková 1984, 182ff.; Serbian: cf. Čajkanović 1934, No. 16; Croatian: Bošković-Stulli 1963, No. 45; Bulgarian: BFP, Nos. 449, *449A; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 204 (3); Jewish: Jason 1965, 1975; Gypsy: Mode 1983ff. II, No. 92, III, cf. No. 145, MNK X 1, Nos. 449, 1898*; Chechen-Ingush: Levin 1978, No. 10; Abkhaz: Bgažba 1959, 202ff., cf. Šakryl 1975, Nos. 23, 43; Adygea: Alieva 1986; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Vogul / Mansi: Kecskeméti / Paunonen 1974; Ossetian: Bjazyrov 1958, No. 74; Kurdish: Wentzel 1978, No. 16, Džalila et al. 1989, Nos. 8, 28; Armenian: Gullakjan 1990; Yakut: cf. Ėrgis 1967, No. 128; Kalmyk, Mongolian: cf. Lőrincz 1979, No. 449A*; Georgian: Kurdovanidze 2000; Syrian, Jordanian: El-Shamy 2004, No. 1511;Palestinian, Iraqi: El-Shamy 2004, Nos. 449, 1511; Saudi Arabian, Qatar, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani, Indian: Thompson / Roberts 1960, Jason 1989; Spanish-American: Espinosa 1937, No. 82; Mayan: Laughlin 1977, 73ff.; Egyptian: Nowak 1969, No. 169, El-Shamy 2004, Nos. 449, 1511; Libyan: El-Shamy 2004, Nos. 449, 1511; Tunisian, Somalian: El-Shamy 2004.

Brother Or Sister 450–459

450 ***Little Brother and Little Sister.*** Little brother and little sister run away from their home because of their cruel stepmother [S31.5, S31] or because their parents want to eat them. In spite his sister's warn-

ing, the brother drinks from a spring or an animal's track [D555] and is transformed into a deer [D114.1.1] (lamb [D135], goat). The children live together in the forest until a prince finds them [P253.2, N711.1]. The sister hides up in a tree but the prince tricks her into coming down. She marries the prince and they take the animal brother with them.

The prince is absent when their child is born. The sister is replaced by another bride [K1911, K1911.1.2], often the daughter of a bad woman (stepmother, witch, maid). The sister is thrown into the water [S142], transformed into a bird [D150] (fish [D170]), or swallowed by a fish [K1911.2.2.1]. She returns at night to suckle her child [E323.1.1, D688] and to look after her brother. A servant overhears the conversation between the animal brother and the sister and informs the prince [H13]. The false bride and her mother are punished. Cf. Type 403.

In some variants the false bride and her mother want to kill the animal brother because they fear that the truth will be discovered. The cook saves him.

Combinations: 313, 327A, 403, 451, 480, and 709.
Remarks: Elements are documented in Latin verse by the Polish poet C. Kobylieński in 1588.
Literature/Variants: BP I, 79–96, III, 137; HDM 1 (1930–33) 308; Krzyżanowski 1959; EM 2 (1979) 919–925 (I. Köhler); Vedernikova 1980; Schneider 1990, 154–156; Scherf 1995 I, 128–132, II, 773f., 902f., 908–912, 946–949, 978–980, 1071–1073, 1101–1105, 1149–1152; Röth 1998; Schmidt 1999, No. 450 IV, VI.
Finnish: Rausmaa 1982ff. I, 484f.; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 282, Cardigos (forthcoming), Nos. 450, 707*; German: Ranke 1955ff. II; Grimm KHM / Uther 1996 I, No. 11, cf. II, No. 141; Italian: Cirese / Serafini 1975, Appari 1992, No. 12, Aprile 2000 II; Hungarian: MNK II; Czech: Tille 1929ff. I, 106ff.; Slovakian: Gašparíková 1991f. I, No. 94, II, No. 478; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Greek: Hahn 1918 I, No. 1, Loukatos 1957, 94ff., Angelopoulos / Brouskou 1999; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 168; Jewish: Noy 1963a, No. 39, Haboucha 1992; Ossetian: Bjazyrov 1958, No. 75; Mordvinian: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Turkmen: Reichl 1982, 71ff.; Georgian: Kurdovanidze 2000; Palestinian: Patai 1998, No. 23, El-Shamy 2004; Syrian, Jordanian, Oman, Qatar, Kuwaiti, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Jason 1989; Nepalese: Kretschmar 1985; Japanese: Ikeda 1971, No. 403A; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; Mexican: Robe 1973; Dominican: Flowers 1953; Puerto Rican: Hansen 1957; Chilean: Hansen 1957, No. **452A, Pino-Saavedra 1964, No. 37; West Indies: Flowers 1953; Egyptian, Libyan, Algerian, Moroccan: El-Shamy 2004; Tunisian: cf. Nowak 1969, No. 138, El-

Shamy 2004; Ghanaian: Schott 1993f. I, 134ff.; East African: cf. Klipple 1992; Sudanese: El-Shamy 2004.

451 ***The Maiden Who Seeks Her Brothers.*** (Including the previous Types 451A and 451*.) A girl rescues her twelve (seven, three, six) brothers [P253.0.5, P251.6.7, Z71.5.1] who had been transformed into animals (birds) [P253.2]. This tale exists chiefly in three different forms but they are often mixed with each other:

(1) A stepmother transforms her stepsons into swans [D161.1] (ravens [D151.5]). The sister looks for her brothers and finds out how to release them: She has to be silent for some years [D758] and has to make shirts out of cotton-grass for the brothers [D753.1].

A king finds the young woman in the forest and marries her [N711]. In his absence she bears a child, but her mother-in-law takes it away and accuses her of eating the child [K2116.1.1] (having borne an animal). The young queen remains silent because of her brothers, even though she is to be executed. On her way to the funeral pyre her period of silence ends and her brothers are disenchanted. Everything is explained and the mother-in-law is punished.

In some variants the disenchantment of one brother is not complete (he keeps a wing) because the sister cried a tear when her child was taken away (did not completely finish his shirt).

(2) A girl finds her brothers in a remote place and keeps house for them. They tell her to take care of the cat (dog), watch the fire, and be careful of the demonic neighbor (ogre, witch). Once she forgets to divide her food with the cat, so it puts out the fire. After the girl asks the neighbor for help, the ogre comes regularly to suck her blood. When the brothers discover this, they kill him. The girl takes flowers (herbs) from the grave of the ogre. Her brothers eat them and they are changed into oxen (sheep, birds). The episode of disenchantment is less important.

(3) A mother (father) curses her sons because there is not enough to eat. They are transformed into ravens (swans). The sister seeks for them and asks for directions from the sun, moon, and stars [H1232]. She finds her brothers on a glass mountain (glass palace). To reach them she needs a little bone as a key (gets help from the wind). She releases her brothers and they go back home.

In some variants the episode with marriage and slander follows.

Some variants start with the promise of the mother to sacrifice the brothers if a daughter (one more brother) is born [S272]. She tries to inform the boys after the birth by a sign [T595], but the wrong sign is sent [N344.1], so the brothers leave home [S272.1].

Combinations: 403, 408, 450, 706, 707, and 709.
Remarks: Early version see Johannes de Alta Silva, *Dolopathos* (No. 7).
Literature/Variants: Chauvin 1892ff. VIII, 206ff. No. 248; BP I, 70–75, 227–234, 427–434, II, 560f.; Wesselski 1925, 173–178, 254f.; Tallqvist 1947; Krzyżanowski

1965, 374f.; Lüthi 1969a, 39–55; Scherf 1995 I, 197–201, II, 1077–1081, 1088f., 1091–1096, 1156–1159, 1427–1431, 1465–1470, 1472–1477; EM 8 (1996) 1354–1366 (C. Shojaei Kawan); Dekker et al. 1997, 238–242; Röth 1998; Schmidt 1999; Shojaei Kawan 2004, 224–230.
Finnish: Rausmaa 1982ff. I, No. 50; Finnish-Swedish: Hackman 1917f. I, No. 83; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 451, 451A; Lithuanian: Kerbelytė 1999ff. I, Nos. 451, 451A; Lappish: Qvigstad 1925; Livonian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Andersen / Perlet 1996 I, No. 10; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Scottish: McKay 1940, No. 22; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, Nos. 451, 451B, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 267, Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 7b; Flemish: Meyer 1968; German: Meyer 1932, Tomkowiak 1993, 247, Grimm KHM / Uther 1996 I, Nos. 9, 25, 49; Austrian: Haiding 1969, No. 175; Swiss: Sutermeister 1869, No. 7; Ladinian: Decurtins 1896ff. II, No. 64; Italian: Cirese / Serafini 1975, Nos. 451, 451*, Aprile 2000 II; Corsican: Ortoli 1883, 31ff.; Sardinian: Aprile 2000 II; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 45ff.; Slovakian: Gašparíková 1991f. I, Nos. 110, 243, 286, 296, II, Nos. 350, 380, 409, 523, 559; Slovene: Flere 1931, 67ff.; Serbian: Eschker 1992, No. 23; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Greek: Megas 1956f. II, Nos. 16, 17, Angelopoulos / Brouskou 1999; Sorbian: Nedo 1956, No. 43; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 165, 166; Jewish: Haboucha 1992; Cheremis / Mari: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Georgian: Kurdovanidze 2000, Nos. 451, 451B*; Syrian, Jordanian, Iraqi: El-Shamy 2004; Palestinian, Qatar: El-Shamy 2004, Nos. 451, 451A; Iranian: Marzolph 1984, No. *451; Indian, Sri Lankan: Thompson / Roberts 1960; Burmese: Kasevič / Osipov 1976, No. 194; Korean: cf. Choi 1979, No. 1; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Guatemalan, Argentine: Camarena / Chevalier 1995ff. II; West Indies: Flowers 1953; Egyptian: El-Shamy 2004, Nos. 451, 451A; Libyan: Nowak 1969, No. 139, El-Shamy 2004, No. 451A; Tunisian: El-Shamy 2004, No. 451A; Algerian: cf. Nowak 1969, No. 163, El-Shamy 2004, Nos. 451, 451A; Moroccan: Kossmann 2000, 110ff., El-Shamy 2004, Nos. 451, 451A; Sudanese: El-Shamy 2004, Nos. 451, 451A.

451A See Type 451.

451* See Type 451.

452B* ***The Sisters as Oxen.*** A witch and her daughter are jealous of three beautiful orphan girls who are in the king's favor. The witch puts magic powder in the girls' soup and the two elder girls eat it and are transformed into oxen. The king asks the youngest girl to marry him and she accepts on condition that the oxen are cared for in the king's palace. The witch visits the palace and sticks two pins in the queen's head, so she becomes a dove. The witch's daughter pretends to be

the queen. The dove comes to the palace and is caught by a gardener, who has heard it speak. The king removes the pins from its head and it regains human form. The witch and her daughter are burned to death. Cf. Type 408.

Combinations: 408.
Literature/Variants:
Spanish: Jiménez Romero et al. 1990, No. 25, Camarena Laucirica 1991 I, No. 98; Portuguese: Braga 1987 I, 144, Cardigos (forthcoming); Jewish: Jason 1965; Lebanese: Nowak 1969, No. 188; Spanish-American, Mexican: Robe 1973; Puerto Rican: Hansen 1957, No. **452B; Egyptian: Nowak 1969, No. 188.

452C* See Type 511.

459 *The Make-Believe Son (Daughter).* A king casts out his first wife because she is childless. Later a maidservant informs the king that this queen has born a son (daughter) but the king is not allowed to see it. The queen is supplied with a house and food.

After some years the king arranges a marriage for his "child". The maidservant makes an image of a youth or puts an animal in a sedan-chair. A god pities the queen and vivifies the image or turns the animal into a handsome youth (young woman). The king is reconciled with the queen.

In some variants a prince falls in love with a doll thinking it is a young woman and he wants to marry her. Her "parents" convince him to marry the daughter of their neighbor.

Literature/Variants:
Palestinian: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson/Roberts 1960, Jason 1989.

SUPERNATURAL TASKS 460–499

460A *The Journey to God (Fortune)* (previously *The Journey to God to Receive Reward*). (Including the previous Types 461A and 702A*.)

A beggar wants to know why he is so poor. Or, a man has heard that God returns alms given away a thousand times [J1262.5.1]. This does not happen to him, so he goes to complain to God.

On his journey to God (fortune, sun) the hero meets men, animals and objects that asks him (three) questions which he should ask God [H1291]: e.g. (1) a wolf (lion) asks why he is never full after eating (answer: he has to eat a stupid person), (2) a tree asks why it is so dry (answer: a treasure is buried under the roots), (3) a king asks why he cannot enlarge his kingdom by war (answer: she is a queen and she should marry), (4) some young women ask why they

are not married (answer: they throw the dirt into the sun), (5) a fish asks why he is alone in a river (answer: he should drown or devour somebody), (6) a river wants to know why there is no life in it (answer: it should drown somebody).

God answers the questions and on the homeward journey the traveler passes on the answers and is rewarded [H1292].

In some variants the traveler disclaims the rewards because God promised him wealth when he comes home. The wolf eats him up because the traveler is the most stupid person it ever met.

Combinations: 461, 1735.
Remarks: 460A and 460B are not clearly differentiated.
Literature/Variants: Aarne 1916, 122–180; BP I, 292f.; Scherf 1995 I, 370–372, II, 1091–1096, 1398–1401; Röth 1998, 80; EM 11,2 (2004) 514–521 (S. Schott).
Estonian: cf. Loorits 1959, No. 151; Lithuanian: Kerbelytė 1999ff. I; Livonian, Wepsian: Kecskeméti / Paunonen 1974; Lappish: Kecskeméti / Paunonen 1974, No. 461A, Bartens 2003, No. 27; Swedish: Liungman 1961, 110ff.; Icelandic: Schier 1983, No. 10; Portuguese: Soromenho / Soromenho 1984f. II, No. 705, Cardigos (forthcoming); Flemish: cf. Meyer 1968, No. 702A*, Lox 1999a, No. 31; German: Birlinger 1871, 261ff., cf. Jahn 1889, No. 54; Austrian: Zingerle 1870, No. 40; Ladinian: Uffer 1973, No. 55; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Hungarian: Sklarek 1901, No. 2; Slovakian: Polívka 1923ff. III, 1ff., 20, Gašparíková 1991f. II, No. 524; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 89; Bosnian: Popvasileva 1983, 16, 28f., 42; Macedonian: Čepenkov / Penušliski 1989 III, No. 303; Rumanian: Schullerus 1928; Bulgarian: BFP, Nos. 460B, *460D, *461A*, cf. Nos. *460C, *461*; Albanian: Mazon 1936, No. 71, cf. Lambertz 1952, 138ff., Camaj / Schier-Oberdorffer 1974, No. 35; Greek: Loukatos 1957, 220ff., Angelopoulos / Brouskou 1999, No. 460A, cf. No. *460B; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 126, 127; Jewish: Jason 1965, No. 460*C, Jason 1975, No. 460*C, Jason 1988a, Nos. 460A, 460*C, Haboucha 1992, No. 461A; Dagestan: Chalilov 1965, No. 83, Levin 1978, No. 8; Adygea: Alieva 1986; Chuvash, Votyak: Kecskeméti / Paunonen 1974, No. 461A; Kurdish: Mann 1909, No. 12, Wentzel 1978, No. 30; Armenian: Hermann / Schwind 1951, 127ff., Hoogasian-Villa 1966, No. 25; Yakut: Ėrgis 1967, No. 192, cf. Nos. 139, 210; Turkmen: Stebleva 1969, No. 39; Tadzhik: Amonov 1961, 212ff.; Georgian: Kurdovanidze 2000, No. 460B; Mingril: Bleichsteiner 1919, 182ff.; Syrian: El-Shamy 2004; Iraqi: Nowak 1969, No. 427, El-Shamy 2004, No. 461A; Saudi Arabian: El-Shamy 2004; Iranian: Marzolph 1984, No. *461; Afghan: Levin 1986, No. 23; Pakistani: Schimmel 1980, No. 1; Indian: Tauscher 1959, No. 47, Thompson / Roberts 1960, No. 461A, Jason 1989, No. 461A, Blackburn 2001, No. 84; Nepalese: Sakya / Griffith 1980, 102ff.; Chinese: Ting 1978, No. 461A, Bäcker 1988, Nos. 5, 10; Korean: cf. Choi 1979, No. 242; Vietnamese: Karow 1972, Nos. 9, 15, 60, cf. No. 62; Indonesian: Vries 1925f. I, No. 55, II, 406 No. 166, Kratz 1978, No. 9; Japanese: Ikeda 1971, No. 460B, Inada / Ozawa 1977ff., No. 461A; Spanish-American: TFSP 32 (1964) 33–37; Nicaraguan: cf. Karlinger / Pögl 1983, No. 60; Argentine: Hansen 1957; Egyptian: El-Shamy 2004, Nos. 460A, 461A; Algerian: Frobenius 1921ff. I, No. 53, El-Shamy 2004, Nos. 460A, 461A; Moroccan: Dermenghem 1945, 95ff., Laoust 1949, No. 126, Topper 1986, No. 55, El-Shamy 2004, Nos. 460A, 461A; East African: Meinhof 1991, No. 9; Sudanese: cf. El-Shamy 1999, No. 42, El-Shamy 2004, No. 461A; Central African: Lambrecht 1967, No. 4175; Malagasy: Hambruch 1922, No. 30.

460B ***The Journey in Search of Fortune.*** (Including the previous Types 947B* and 947C*.) Two brothers live together on their farm but only one of them does the work. This brother wants to divide the farm so he can run his part alone. He works harder than his brother but after a while he wonders why the farm of his lazy brother is more successful. He goes to find Fortune to ask her why [H1281]. On his way he meets things and people that give him questions, and he promises to ask Fortune for answers.

When he arrives at Fortune he is told that he was born on an unlucky day. He sees that Fortune from day to day has less to eat. When her servants tell her how many people are born on that day she orders that they should have as much as she had on that day [N127.0.1]. On the homeward journey, the man answers the questions of the things and people he has met. Cf. Types 460A, 735.

Sometimes he marries a lucky woman who brings him good luck. Later he gives someone who had asked him about the owner of the farm an untrue answer, and loses his luck. Cf. Type 737B*.

Combinations: 460A.
Remarks: 460A and 460B are not clearly differentiated.
Literature/Variants: Aarne 1916, 122–180; Schwarzbaum 1968, 260; EM 11,2 (2004) 514–521 (S. Schott).
Finnish: Rausmaa 1982ff. I, No. 51; Estonian: Loorits 1959, No. 100; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I, No. 947B*; Lappish: Bartens 2003, No. 27; Swedish: Liungman 1961, 110ff.; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 460B, 947B*; French: Delarue / Tenèze 1964ff. II; Ladinian: Decurtins 1896ff. II, No. 7; Italian: Cirese / Serafini 1975; Serbian: Karadžić 1937, No. 13, Panić-Surep 1964, No. 29, Eschker 1992, No. 17; Croatian: Krauss / Burr et al. 2002, No. 38; Bosnian: Dizdar 1955, 216ff., Popvasileva 1983, 16, 28, 42; Macedonian: Čepenkov / Penušliski 1989 II, Nos. 111–113; Rumanian: Bîrlea 1966 II, 107ff., 116ff., 425f.; Albanian: Lambertz 1952, 83ff., Camaj / Schier-Oberdorffer 1974, No. 41; Bulgarian: BFP, No. 947B*, cf. No. *947B**, Koceva 2002; Greek: Dawkins 1950, No. 35, Dawkins 1953, No. 79, Klaar 1970, 71ff. 77ff., Megas / Puchner 1998, No. 947B*, Angelopoulos / Brouskou 1999, No. 460B; Polish: Piprek 1918, 118ff.; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 130; Jewish: Jason 1965, 1975, No. 947B*, Jason 1988b, No. 947B*, Haboucha 1992, No. 947C*; Ossetian: Bjazyrov 1958, No. 76; Adygea: Alieva 1986; Azerbaijan: Sorokine 1965, 13ff.; Kurdish: Družinina 1959, 95ff.; Armenian: Macler 1928f. I, 93ff.; Mongolian: Michajlov 1962, 50ff., 60ff.; Georgian: Dolidze 1960, 214ff.; Syrian, Lebanese, Palestinian, Iraqi: El-Shamy 2004; Afghan: Lebedev 1955, No. 21; Pakistani, Indian: Thompson / Roberts 1960; Vietnamese: Landes 1886, Nos. 59, 62; Argentine: Hansen 1957; Egyptian, Tunisian: El-Shamy 2004.

461 ***Three Hairs from the Devil's Beard.*** A poor young man wants to marry the daughter of a king (rich man). Her father tries to get rid of the young man by sending him to the devil (ogre) to bring him three hairs of the devil's beard [H1273.2]. On his way some objects and animals ask the young man to ask the devil some questions

[H1291]. A well wants to know why it has dried up, a tree wants to know why it is withered and the ferryman who rows the hero to the devil wants to know when he will be replaced.

With the help of the devil's mother (grandmother, wife) [G530.1], who asks her son when she louses him or when he is asleep, the young man gets the three hairs and the answers to his questions [H1292]. The ferryman has to give the oar to someone else [Q521.5], the spring of the well is blocked by a frog [A1111], and the roots of the tree are damaged by a treasure (snake).

For his answers and help the young man receives a large reward, and the king has to accept him as son-in-law. The greedy king also wants to get treasures on the way to the devil, but he becomes the replacement for the ferryman [P413.1.1].

Combinations: This type is usually combined with episodes of one or more other types, esp. 930, and also 302, 460B, 531, 550, 563, 1000, 1002, 1003, and 1008.
Remarks: More than half of the variants begin with Type 930 as an introductory episode.
Literature/Variants: Aarne 1916; BP I, 276–293; Tille 1919; Lüthi 1969a, 70–84; MacDonald 1982, No. H1273.2; EM 6 (1990) 343–348 (U. Marzolph); Scherf 1995 I, 629–631, II, 1181–1186, 1277–1280, 1357–1360; Dekker et al. 1997, 112–115; Röth 1998; Schmidt 1999; Röhrich 2002, 298–309.
Finnish: Rausmaa 1982ff. I, No. 52; Finnish-Swedish: Hackman 1917f. I, No. 89, II, No. 286(7); Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Livonian, Lappish, Wepsian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. I, No. 12; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Braga 1987 I, 181ff., Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968, Lox 1999a, No. 46; German: Ranke 1955ff. II, Grimm KHM / Uther 1996 I, No. 29, III, No. 165; Austrian: Haiding 1953, 179ff.; Swiss: Wildhaber / Uffer 1971, No. 21; Italian: Cirese / Serafini 1975; Hungarian: MNK II; Czech: Tille 1929ff. 1, 141; Slovakian: Gašparíková 1991f. I, Nos. 83, 343, cf. No. 95, II, No. 373, cf. No. 524; Slovene: Nedeljko 1889, 27ff.; Greek: Kretschmer 1917, No. 27, Angelopoulos / Brouskou 1999; Sorbian: Nedo 1956, Nos. 44, 57; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 125 IV b; Jewish: Noy 1963a, Nos. 63, 71, 97, Jason 1965; Gypsy: MNK X 1; Adygea: Alieva 1986; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Chuvash: Kecskeméti / Paunonen 1974; Yakut: Ėrgis 1967, No. 171, cf. Nos. 139, 210; Georgian: Kurdovanidze 2000; Syrian, Palestinian, Iraqi: El-Shamy 2004; Burmese: Kasevič / Osipov 1976, No. 31; Chinese: Ting 1978; Korean: Choi 1979, No. 242; Indonesian: Vries 1925f. II, 406 No. 167; French-Canadian: Delarue / Tenèze 1964ff. II; North American Indian: Thompson 1919, 387f.; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Guatemalan, Ecuadorian: Camarena / Chevalier 1995ff. II; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, 304; Egyptian, Moroccan: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1055.

461A See Type 460A.

462 ***The Outcast Queens and the Ogress Queen.*** (Including the previous Type 302A.) A king with three (seven, nine) wives has no children, but his wives become pregnant by eating a pear. When he is hunting [G405] he meets an ogress in form of a beautiful young woman whom he wants to marry [G264, G369.1.5]. She demands that his wives shall be killed (thrown into a pit [S435]) and as proof she asks for their eyes [S438] (and their hearts). In the forest (a pit) the blinded outcast queens bear their children one after another, but because of their hunger they divide and eat them [G72.2]. Only the youngest queen saves her son [L71].

When the son grows up he takes care of the queens. The ogress queen recognizes him and tells him that he could get the eyes of the queens back if he does an errand for her. She gives him a Uriah letter and sends him to her mother [K511]. A helper changes the letter and the son is given the eyes, which he takes back to the queens. The king hears the truth and punishes the ogress queen.

Remarks: Cf. the version in Basile, *Pentamerone* (IV,5).
Literature/Variants:
Icelandic: cf. Rittershaus 1902, No. 44; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Gypsy: cf. Mode 1983ff. II, No. 118; Syrian: El-Shamy 1999, No. 30; Palestinian: Nowak 1969, No. 189, Muhawi / Kanaana 1989, No. 30; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Nos. 302A, 462, Jason 1989, Blackburn 2001, No. 94; Sri Lankan: Thompson / Roberts 1960; Nepalese: cf. Sakya / Griffith 1980, 28ff., Unbescheid 1987, No. 18; Chinese: cf. Ting 1978; Laotian: cf. Lindell et al. 1977ff. IV, 103ff.; Syrian, Palestinian: El-Shamy 2004; French-Canadian: Barbeau et al. 1919, 90ff.; Chilean: cf. Hansen 1957, No. *455**A; Egyptian: Nowak 1969, No. 177, El-Shamy 2004; Tunisian, Algerian, Sudanese: El-Shamy 2004.

465 ***The Man Persecuted Because of His Beautiful Wife.*** (Including the previous Types 465A–465D.) A man marries a beautiful young woman of supernatural origin: She is an animal bride (e.g. swan maiden [B642]) or she comes from God. She secretly keeps house for him. He discovers her and steals or burns her animal skin to prevent her from turning back into an animal.

An envious king coverts this beautiful wife and, on advice of an evil adviser (vizier, old woman) [H911], he gives the hero (three) impossible tasks to get rid of him [H931.1, H1211]: e.g. to build a castle or bridge in one night, to bring an exceptional baby (who understands 14 languages), to find a living harp [H1335], to harvest a field of grain in one night [H1090], to bring grapes in winter [H1023.3], to feed an army, to bring a huge tent that fits into one hand, to bring a very small (thumb-sized) man.

The man accomplishes two of the tasks with the help of his wife

[H1233.2.1]. The last task often leads him to the otherworld, and it is accomplished by one of the wife's relatives who defeats the king.

In some variants the king finds out about the beautiful young woman from a picture [T11.2] that the hero carries with him.

Cf. Types 313, 402, 471, and 531.

Combinations: 400, 569, and 882.
Remarks: Documented in the 7th century in China, and in the 8th century in Japan.
Literature/Variants: Cosquin 1922b, 246–316; Megas 1958; Scherf 1995 I, 22–25, 397–403, II, 1014–1017; Röth 1998, No. 465*; EM 9 (1999) 162–171 (K. Pöge-Alder); Marzolph / Van Leeuwen 2004, No. 355.
Finnish: Rausmaa 1982ff. I, 485f.; Estonian: Aarne 1918, No. 465A; Livonian: Loorits 1926, No. 465C; Latvian: Arājs / Medne 1977, Nos. 465A–465C; Lithuanian: Kerbelytė 1999ff. I, Nos. 465A, 465C; Lappish: Kecskeméti / Paunonen 1974, No. 465C, Bartens 2003, No. 28; Wepsian, Syrjanian: Kecskeméti / Paunonen 1974, No. 465A; Karelian: Kecskeméti / Paunonen 1974, Nos. 465A–465C; Norwegian: cf. Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; Portuguese: Oliveira 1900ff. I, Nos. 161, 178, Cardigos (forthcoming); Hungarian: MNK II, Nos. 465A, 465C; Slovakian: Gašparíková 1991f. I, No. 92; Rumanian: Amzulescu 1974, No. 12.2.1; Bulgarian: BFP, Koceva 2002; Greek: Dawkins 1953, No. 18, Diller 1982, No. 42, Angelopoulos / Brouskou 1999, No. 465A; Polish: Krzyżanowski 1962f. I, No. 465A; Russian, Byelorussian, Ukrainian: SUS, Nos. 465A–465C; Turkish: Eberhard / Boratav 1953, Nos. 83 IV f, 86 (5–6), 217, 248 III b, 256 V, 280; Jewish: Noy 1963a, No. 22, Noy 1965, No. 1, Haboucha 1992; Gypsy: MNK X 1, Nos. 465A, 465C; Ossetian: Bjazyrov 1958, Nos. 65, 77, 79, 80; Adygea: Alieva 1986, Nos. 465A, 465C; Cheremis / Mari: Kecskeméti / Paunonen 1974, No. 465A, Sabitov 1989, Nos. 465A–465C; Chuvash: Kecskeméti / Paunonen 1974, No. 465B; Tatar, Mordvinian: Kecskeméti / Paunonen 1974, Nos. 465, 465A; Armenian: Gullakjan 1990, Nos. 465, 465A; Yakut: Ėrgis 1967, Nos. 111, 122, 125, 175, cf. Nos. 170, 181; Kalmyk: Lőrincz 1979, No. 465A; Buryat: Lőrincz 1979; Mongolian: Lőrincz 1979, Nos. 465, 465A, 465C, 465C*; Georgian: Kurdovanidze 2000, Nos. 465A–465C; Syrian: Nowak 1969, No. 171, El-Shamy 2004, Nos. 465, 465A; Lebanese: cf. Nowak 1969, Nos. 117, 176; Palestinian, Jordanian: El-Shamy 2004; Iraqi: Nowak 1969, No. 171, cf. No. 176, El-Shamy 2004, Nos. 465, 465A; Iranian: Marzolph 1984, No. *465A; Pakistani: Thompson / Roberts 1960, No. 465A; Indian: Thompson / Roberts 1960, Nos. 465A, 465D, Jason 1989, Blackburn 2001, Nos. 31, 78; Burmese: Kasevič / Osipov 1976, Nos. 147, 161; Sri Lankan: Thompson / Roberts 1960, No. 465A; Chinese: Ting 1978, Nos. 465A, $465A_1$, 465D; Korean: Choi 1979, No. 205, cf. No. 206; Laotian: Lindell et al. 1977ff. V, 92ff.; Japanese: Ikeda 1971, Nos. 465, 465B, cf. No. 465E, Inada / Ozawa 1977ff.; French-Canadian: Delarue / Tenèze 1964ff. II, No. 465A; Spanish-American: Robe 1973; Panamanian: Robe 1973; Mayan: Peñalosa 1992; West Indies: Flowers 1953; Egyptian: Nowak 1969, Nos. 227, 252, El-Shamy 2004; Algerian: Nowak 1969, No. 115, cf. No. 197, El-Shamy 2004; Moroccan: Nowak 1969, No. 115, cf. Nos. 117, 197, El-Shamy 2004, No. 465A; Sudanese: Nowak 1969, No. 252, El-Shamy 2004; Eritrean: El-Shamy 2004.

465A–465D See Type 465.

465A* See Type 612.

467 ***The Quest for the Wonderful Flower (Jewel).*** A young man finds a beautiful flower (jewel) and gives (sells) it to a king who demands more of them. The young man looks for the source and finds a princess who produces the flowers (jewels) magically out of her blood [D457.1.1, D457.1.3]. She had been kidnapped by an ogre, and the young man rescues her. Cf. Types 407, 465.

Literature/Variants:
Spanish: González Sanz 1996; Portuguese: Cardigos (forthcoming), No. 465; Macedonian: Piličkova 1992, No. 10; Gypsy: Mode 1983ff. I, No. 67; Armenian: Gullakjan 1990; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Tauscher 1959, No. 68, Thompson / Roberts 1960; Chinese: Ting 1978; Egyptian, Algerian: El-Shamy 2004.

468 See Type 317.

470 ***Friends in Life and Death*** [M253]. Two friends promise each other to be guests at each other's weddings. One of them dies but takes part invisibly in the wedding of the living friend. He invites him for a return visit [E238].

The living friend also takes part in the wedding of his friend in the otherworld. They take a long journey through the otherworld and see strange things: a broad and a narrow road to heaven and hell [F171.2], fat cattle in a poor pasture and lean cattle in a green one (formerly rich and poor people) [F171.1], people and animals who argue [F171.3], etc.

When the living man returns he finds that he has been away many (three) centuries [D2011]. All is changed and he knows no one. He dies or turns to dust.

Cf. Type 471.

Remarks: Documented in the 15th century in *Speculum exemplorum* (1487) and in the Dutch Christian legend *Een dooden ridder*.
Literature/Variants: Köhler / Bolte 1898ff. II, 224–241; Pauli / Bolte 1924 I, No. 561; Petzoldt 1968; Petzoldt 1969; Tubach 1969, No. 780; Petschel 1971; EM 5 (1987) 282–287 (G. Petschel); Dekker et al. 1997, 346–349; Röth 1998; Bošković-Stulli 2000.
Finnish: Rausmaa 1982ff. I, 486, Jauhiainen 1998, Nos. C500, C1171, C1176; Finnish-Swedish: Hackman 1917f. I, No. 90; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1925; Livonian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. I, Nos. 1, 109; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; Welsh: Owen 1896, 41; English: Briggs 1970f. A I, 431f.; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Portuguese: Coelho 1985, No. 75, Cardigos (forthcoming); Dutch: cf. Teenstra 1843, 145f.; Frisian: Kooi 1984a; Flemish: Berg 1981, No. 74; German: Ranke 1955ff. II, Moser-Rath 1964, No. 23, Grimm DS / Uther 1993 I, Nos. 336, 337, Kooi /

Schuster 1994, No. 39; Swiss: Büchli/Brunold-Bigler 1989ff. I, 293f., III, 235, 855, IV, 18; Austrian: Haiding 1965, Nos. 299, 312; Ladinian: Kindl 1992, No. 16; Italian: Cirese/Serafini 1975, Appari 1992, No. 47; Sardinian: Cirese/Serafini; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 127ff.; Slovakian: Polívka 1923ff. IV, 395f.; Slovene: Kocbek 1926, 27; Serbian: Dolenec 1972, Nos. 44, 45; Croatian: Dolenec 1972, No. 10, Bošković-Stulli 1975b, No. 37; Macedonian: Mazon 1923, No. 16, cf. Čepenkov/Penušliski 1989 II, No. 162; Rumanian: Dima 1944, 43f.; Bulgarian: Koceva 2002; Polish: Krzyżanowski 1962f. I, Nos. 470, 470A; Sorbian: Nedo 1956, No. 45; Russian, Byelorussian, Ukrainian: SUS; Turkish: cf. Eberhard/Boratav 1953, No. 62 IV 7; Jewish: Jason 1975, 1988a; Gypsy: MNK X 1; Votyak: Kecskeméti/Paunonen 1974; Iranian: Marzolph 1984; Chinese: Ting 1978; Korean: Choi 1979, No. 300, cf. Nos. 302, 303; Japanese: cf. Ikeda 1971, Inada/Ozawa 1977ff.; French-Canadian: Delarue/Tenèze 1964ff. II; Nicaraguan: cf. Karlinger/Pögl 1983, No. 60; Mayan: Peñalosa 1992; Venezuelan: cf. Karlinger/Pögl 1983, No. 33; Brazilian: cf. Karlinger/Freitas 1977, No. 83; Bolivian: Aníbarro de Halushka 1976, No. 25; Egyptian: cf. El-Shamy 1980, No. 12; Moroccan: Basset 1887, Nos. 31, 47; South African: Coetzee et al. 1967, No. E374.1.

470A *The Offended Skull.* (Leontius, Don Juan, Festin de Pierre.) A drunken man finds a skull (statue, a dead man hanging on the gallows), kicks it, and invites it to dinner. The skull (dead person) visits the living person and warns him about his bad behavior (kills him). On a return visit, the living person is a guest in the otherworld [C13].

In some variants the living person watches things in the otherworld. In other variants the living person stays in the otherworld only for a short time, but finds that in this world a long time has passed and everything has changed [D2011].

Combinations: 470, 681.
Remarks: Documented by Johannes Gobi Junior, *Scala coeli* (No. 756).
Literature/Variants: BP III, 478–483; Cock 1919, 108–152, 308–309; MacKay 1943; Röhrich 1962f. II, 53–85, Petzoldt 1968; Wittmann 1976; Tau 1976; EM 3 (1981) 755–759 (G. Petschel); Scherf 1995 II, 825–828; Dekker et al. 1997, 346–349; López de Abiada/Studer 2001.
Finnish: Rausmaa 1982ff. I, 486, Jauhiainen 1998, No. C1161; Estonian: Aarne 1918, No. 472*; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Norwegian: Olsen 1912, 170f.; Danish: Kamp 1879f. I, No. 16, Skattegraveren 5 (1886) No. 682; Icelandic: cf. Naumann/Naumann 1923, No. 29; Scottish: cf. Briggs 1970f. B I, 393f.; French: Delarue/Tenèze 1964ff. II; Spanish: Camarena/Chevalier 1995ff. II, González Sanz 1996; Basque: Camarena/Chevalier 1995ff. II; Portuguese: Braga 1987 I, 196f., 244f., Cardigos (forthcoming); Dutch: Volkskundig Bulletin 24 (1998) 308f.; Frisian: Kooi 1984a, Kooi/Schuster 2003, No. 49; Flemish: Meyer 1968, Meyer/Sinninghe 1973, Boone 1999ff. II, 1450ff.; German: Moser-Rath 1964, Nos. 3, 38, Müller/Röhrich 1967, Nos. L13, L14, Berger 2001; Swiss: Jegerlehner 1907, 125ff., Büchli/Brunold-Bigler 1989ff. II, 449f.; Austrian: Haiding 1965, No. 312; Italian: Cirese/Serafini 1975; Hungarian: MNK II; Macedonian: cf. Čepenkov/Penušliski 1989 II, Nos. 120, 124; Rumanian: Bîrlea 1966 III, 232, 235ff.; Polish: Krzyżanowski 1962f. I, No. 470*; Gypsy: MNK X 1; French-Canadian: Delarue/Tenèze 1964ff. II; Dominican, Chilean: Hansen 1957; Peruvian: Camarena/Chevalier 1995ff. II; Brazilian: Karlinger/Freitas 1977, No. 83.

470B *The Land Where No One Dies* [F116]. (Including the previous Type 470*.) A young man seeks for a land where no one dies. On his way to the otherworld he meets animals and men who do things for which they need a very long time (e.g. to clear away a mountain grain by grain), but they are not immortal. Finally he reaches the land where no one dies and lives there together with a young woman.

When he longs for his home, the woman advises him against leaving. He insists on going, and she warns him not to touch the earth. He passes the people and animals which he had met on outward journey, but they have finished their work and died. Back home he meets a man with a carriage full of worn-cut shoes, and he gets off his horse to help the man. But it is death looking for him, and he dies.

Combinations: 400.
Remarks: Documented in the Italian poem *Trattato della superbia e morte di senso* at the beginning of the 16th century.
Literature/Variants: Köhler/Bolte 1898ff. II, 406, 413, 434; BP IV, 269 not. 1; EM 8 (1996) 760–763 (G. Petschel); Röth 1998.
Finnish: Rausmaa 1982ff. I, No. 56, Jauhiainen 1998, No. C1176; Estonian: Aarne 1918, No. 471*; Lappish: Kohl-Larsen 1982, 35ff., Bartens 2003, No. 29; Swedish: Säve/Gustavson 1952f. I, No. 62, II, No. 138; Irish: Ó Súilleabháin/Christiansen 1963, No. 470*; French: Delarue/Tenèze 1964ff. II; Portuguese: Cardigos (forthcoming), No. 470*; Flemish: Meyer 1968, No. 470*; Italian: Cirese/Serafini 1975; Corsican: Ortoli 1883, 224ff.; Sardinian: Cirese/Serafini; Hungarian: MNK II; Serbian: Čajkanović 1929, No. 65, Karadžić 1937, No. 6; Rumanian: Kremnitz 1882, No. 11, Dima 1944, No. 4; Polish: Krzyżanowski 1962f. I, No. 469; Jewish: Jason 1965, No. 470*; Gypsy: Aichele/Block 1962, No. 20, MNK X 1; Armenian: Gullakjan 1990; Georgian: Kurdovanidze 2000, No. 471B*; Thai: Velder 1968, No. 57; Japanese: cf. Ikeda 1971, Nos. 470B, 470*; Eskimo: Barüske 1991, No. 8; French-Canadian: Delarue/Tenèze 1964ff. II; North American Indian: Konitzky 1963, No. 13; Moroccan: Topper 1986, No. 53.

470* See Type 470B.

471 *The Bridge to the Otherworld.* Three brothers one after the other set out to look for work, or to search for their lost sister [H1385.6] who is married to someone in the otherworld. They are given a difficult job: They must herd seven foals (oxen) and at the end of the day they must bring back a sample of the animals' food [H1251] (other things).

In some variants they have to accompany a supernatural being (sun, death) and are not allowed to talk or to be distracted.

The elder brothers fail: They are lured away by a bird, or persuaded by an old woman to rest, or they fail to cross a certain bridge. They are transformed to stone [D231]. The youngest brother follows the instructions and passes across the bridge [F152, E481.2.1]. He sees visions [F171]: Fat cattle in a poor pasture and lean cattle in a

green one [F171.1], stones striking on each other [F171.3], and animals which, passing in and out of a church, become human beings and take part in the Holy Communion [F171.5].

The boy takes bread and wine from the altar and brings it to the supernatural being. The visions are explained [F171.0.1]: the fat and lean cattle in the differend pastures fomerly were rich and poor people. The striking stones were people who argued and are forced to continue their conflicts in the otherworld. The animals in the church are angels, priests, or transformed princes. The youngest brother is rewarded and his brothers are disenchanted [R155.1, H1242].

Combinations: 470, 750B, and 750*.
Remarks: Documented in the 19th century but the motif of the journey to the otherworld is much older. Contains many vision motifs.
Literature/Variants: Chauvin 1892ff. VIII, 160 No. 168; cf. Dinzelbacher 1973; Richard et al. 1973; EM 2 (1979) 835–838 (G. Petschel); Scherf 1995 I, 22–25, 394–396, 444–447; Röth 1998.
Finnish: Rausmaa 1982ff. I, No. 57; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Neugaard 1993, No. F152, Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 50, Cardigos (forthcoming); Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Slovene: Vrtec 12 (1882) 114ff.; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Adygea: Alieva 1986; Cheremis / Mari: Sabitov 1989; Siberian: Holmberg 1927, 488ff.; Palestinian: El-Shamy 2004; Indian: Thompson / Roberts 1960; Chinese: cf. Ting 1978; Japanese: Ikeda 1971, No. 551; Filipino: JAFL 20 (1907) 110ff.; French-Canadian: Delarue / Tenèze 1964ff. II; Spanish-American, Mexican, Costa Rican: Robe 1973; South American Indian: Wilbert / Simoneau 1992, No. F152; Peruvian: Lira 1990, 26ff.; Bolivian: Aníbarro de Halushka 1976, No. 26; Chilean, Argentine: Hansen 1957; West Indies: Flowers 1953; Egyptian: El-Shamy 2004.

471A ***The Monk and the Bird.*** A monk, thinking about the everlasting life in the monastery gardens, listens to the singing of a bird. He believes it lasts only a short moment but when he returns to the monastery he has grown old and nobody recognizes him because decades (three centuries) have gone by [D2011.1]. Cf. Type 681.

Remarks: Documented by Maurice de Sully in a French sermon in the 12th century.
Literature/Variants: Chauvin 1892ff. VIII, 102–105; Köhler / Bolte 1898ff. II, 239f.; Müller 1912; Pauli / Bolte 1924 I, No. 562; Hammerich 1933; Röhrich 1962f. I, 124–145, 274–280; Tubach 1969, No. 3378, cf. No. 3216; Röth 1998; Verfasserlexikon 10 (1999) 1621f. (N. F. Palmer); EM 9 (1999) 788–793 (F. Wagner).
Estonian: Loorits 1959, No. 108; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1927ff. III, No. 54; Norwegian: Hodne 1984; Danish:

Aakjaer / Holbek 1966, No. 139; Icelandic: Gering 1882f. II, No. 43; Irish: Ó Súilleabháin / Christiansen 1963; Welsh: Baughman 1966; English: Briggs 1970f. A I, 498; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. II; Catalan: cf. Karlinger / Pögl 1989, No. 32, cf. Oriol / Pujol 2003; Portuguese: Buescu 1984, 154, Cardigos (forthcoming); Dutch: Blécourt 1981, No. 6.2; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Wesselski 1909, No. 154, Moser-Rath 1964, No. 134, Bechstein / Uther 1997 I, No. 46, cf. Berger 2001, No. 471A**; Swiss: Jegerlehner 1913, 276f., cf. Büchli / Brunold-Bigler 1989ff. II, 144f.; Ladinian: cf. Decurtins 1896ff. II, No. 105; Hungarian: György 1934, No. 17, MNK II, Dömötör 1992, No. 381; Czech: Dvořák 1978, No. 3378; Slovakian: Polívka 1923ff. IV, 56ff.; Albanian: cf. Lambertz 1922, No. 47; Greek: Klaar 1963, 179ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I, No. 470B; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Armenian: Tchéraz 1912, No. 8; Chinese: Ting 1978; Mexican: Robe 1973.

475 *The Man as Heater of Hell's Kettle.* A poor soldier (servant) takes a job (for seven years) in hell [M210]. Or, parents wish that the devil will take their greedy child [M411.1].

The soldier has to heat the kettles and is not allowed to wash [C721.1] or comb himself. He is also not allowed to look into the pots [C325]. He breaks this rule and finds his former masters or unfriendly relatives in the kettles. He heats them even more. Or, he releases poor souls (transformed into animals).

In payment he receives sweepings which later change into gold [D475.1]. Or, on the advice of a soul he has released, he asks for something worthless (an old piece of clothing) that gives money. The host at an inn where he stays for the night robs him of his gold [D861.1], but with the devil's help he recovers it [cf. D885]. Cf. Types 332C*, 360, 361, and 563.

Combinations: 592, 650A.
Remarks: Documented in the 19th century.
Literature/Variants: BP II, 423–426, III, 487; Tenèze 1984; EM 6 (1990) 1191–1196 (H.-J. Uther); Scherf 1995 II, 1189–1191; Röth 1998.
Finnish: Rausmaa 1982ff. I, No. 58; Finnish-Swedish: Hackman 1917f. I, No. 92; Estonian: Loorits 1959, No. 82, Viidalepp 1980, No. 60; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. I, 214ff., Kristensen 1896f. I, No. 8; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Catalan: Oriol / Pujol 2003; Walloon: Legros 1962; German: Ranke 1955ff. II, Kooi / Schuster 1994, No. 42, Grimm KHM / Uther 1996 II, No. 100; Swiss: Wildhaber / Uffer 1971, No. 6; Ladinian: cf. Decurtins 1896ff. II, No. 70, Büchli / Brunold-Bigler 1989ff. II, 537f.; Hungarian: MNK II; Czech: Tille 1929ff. I, 201ff., Horák 1971, 162ff., Jech 1984, No. 21; Slovakian: Polívka 1923ff. IV, 124f.; Slovene: Gabršček 1910, 55ff.; Serbian: Čajkanović 1927, No. 43, cf. No. 42; Croatian: Bošković-Stulli 1959, No. 16; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: cf. Eberhard / Boratav 1953, No. 113; Gypsy: MNK X 1; French-Canadian: Delarue / Tenèze 1964ff. II.

476 *Coal Turns into Gold.* This miscellaneous type consists of various tales (mostly legends) in which coal turns into gold (silver). Cf. Types 476*, 476**. E.g.:

(1) A person finds (the devil gives him) some coal that turns into gold [D475.1.1]. In some variants the person has to throw a rosary (bridle) onto the coal to effect the transformation.

(2) A person breaks apart glowing coals and finds a treasure under them [N532].

(3) The gold (transformed coal) brings unexpected good fortune to a poor person (child, charcoal burner, maidservant, shepherd, orphan).

(4) A maidservant gets glowing coals for her kitchen fire. The next morning, she finds pieces of gold in the ashes [F342.1]. Her master takes the gold away from her.

(5) A man who wants to smoke his pipe has no lighter. He takes a piece of coal from the fire, but his pipe will not light from it even on the third try. When he knocks out his pipe, a piece of gold falls out of it.

Remarks: Early source (1587), see the *Historia von D. Johann Fausten* (ch. 58).
Literature/Variants: BP I, 104f., cf. 366; HDA 5 (1932/33) 80–83 (K. Olbrich); Schwarzbaum 1980, 279; MacDonald 1982, No. F342.1; EM 8 (1996) 42f.
Finnish: Jauhiainen 1998, No. P561; Finnish-Swedish: Wessman 1931, No. 388; Lithuanian: Balys 1936, Nos. 3648, 3632, Balys 1940, No. 434; Danish: Kristensen 1892ff. III, 419ff.; English: Briggs/Tongue 1965, No. 7; French: Karlinger/Übleis 1974, No. 8; Portuguese: Martinez 1955, No. F342.1; German: Henßen 1927, 150, Lohmeier 1935, Nos. 133, 609, Henßen 1935, Nos. 17, 43a, 43b, Henßen 1955, No. 313b, Schneidewind 1960, No. 6a, Peuckert 1963, No. 363, Zender 1966, 399ff., Müller/Orend 1972, No. 119, Haller 1983, No. 157, Wolfersdorf 1987, No. 223, Grimm DS/Uther 1993 I, No. 163, Berger 2001, Nos. IX B 1, XV A 1, XV A 2, XV A 3, XV C 1–3; Swiss: Jegerlehner 1913, Nos. 2, 80; Austrian: Heyl 1897, No. 620, Graber 1944, 136f., Haiding 1972, 121f.; Croatian: Bošković-Stulli 1967f., No. 73; Indian: Thompson/Balys 1958, No. F342.1; Mexican: Robe 1971, No. 60; South American Indian: Hissink/Hahn 1961, No. 351.

476* *In the Frog's House.* A woman promises a frog to be friends and becomes midwife (godmother) to the frog's wife. She takes the frog's child to be christened, sweeps the dust in the frog's house, and takes the garbage home with her. There it becomes gold (money).

In some variants she frees drowned souls or brings up the child of the frog for seven years and then is able to release its parents from enchantment. Cf. Types 156B*, 476, 476**.

Literature/Variants:
Irish: cf. O'Sullivan 1966, No. 26; Hungarian: MNK II; Czech: Jech 1984, No. 50; Slovakian: Gašparíková 1991f. I, Nos. 48, 259, cf. No. 208, II, No. 366; Slovene: cf. Bolhar 1974, 104ff.; Bulgarian: BFP, Koceva 2002; Polish: Simonides/Simonides 1994, No. 53; Turkish: cf. Eberhard/Boratav 1953, No. 120; Jewish: Jason 1965,

1988a, Haboucha 1992, No. 476*–*A; Palestinian, Persian Gulf: El-Shamy 2004; Egyptian, Libyan, Algerian, Sudanese: El-Shamy 2004.

476** *Midwife in the Underworld.* Someone (an animal who turns into a supernatural being) summons a midwife to help a supernatural being (dwarf, water spirit, elf, forest spirit, human woman who has been kidnapped by fairies) give birth [B81.6, F372, F372.1, F451.5.5, F333].

As payment for her services, the midwife is given something apparently worthless (coal, leaves, garbage, onions, garlic), most of which she throws away carelessly. Later she finds that the small part she still has, has turned to gold [D475.1]. She looks for what she lost but cannot find it (the gift means danger of life). Cf. Types 476, 476*.

Literature/Variants: Child 1882ff. I, No. 40, II, 505ff., IV, 459a, V, 215b, 290b; BP I, 367; Christiansen 1974; Röhrich 1998, 5f.; EM 6 (1990) 631–634; Würzbach/Salz 1995, 90f.
Lappish: Qvigstad 1925, No. 41; Swedish: Sahlgren/Liljeblad 1937ff. II, Nos. 8, 17; Danish: Kristensen 1892ff. I, 330ff.; English: Briggs/Michaelis-Jena 1970, No. 60; French: Sébillot 1904ff. II, 113ff.; Dutch: Sinninghe 1977, No. 77a; Frisian: Kooi 1994, Nos. 163, 164, Kooi/Schuster 2003, No. 92; German: Wolf 1845, No. 80, Grimm DS/Uther 1993 I, Nos. 41, 49, 58, 65–70, 305, Grimm KHM/Uther 1996 I, No. 39 (2), Berger 2001, No. 503A; Austrian: Vernaleken 1858, 215; Ladinian: Kindl 1992, No. 36; Palestinian: Hanauer 1907, 209ff.

480 *The Kind and the Unkind Girls* (previously ***The Spinning-Women by the Spring. The Kind and the Unkind Girls***) [Q2]. A girl is mistreated by her stepmother [S31] and has to work very hard [H934.3]. This tale exists chiefly in two different forms:

(1) A girl loses an object which is carried off by a river (blown away by the wind), and runs after it (a spindle [N777.4]) [N777.2, N791]. She comes upon an old woman (ogress) who asks her to clean (disarrange) and to louse her head [H935, Q41.2, G466]. When the old woman lets her choose a box as her reward, she chooses the plain one [L211].

(2) A girl falls into a well (is pushed in, jumps in after an object she has dropped [N777]), or follows a rolling cake (ball of yarn, etc. [H1226]). She encounters various animals, objects, or people who ask her for help: e.g. a cow wants to be milked, an old man or woman to be loused or fed, an oven to be emptied of bread, an apple tree to be shaken [D1658.1.5]. The girl helps them all.

Then she arrives at the house of an old woman (Frau Holle, old man, supernatural beings like a giant or the twelve months) where she is assigned tasks [G204, H935]: e.g. she has to do the household or farm work, has to feed or louse the demon [G466], has to comb the hair of fairies [H1192], has to carry water in a sieve [H1023.2] or wash black wool white [H1023.6]. She is very helpful and hard-

working. In the end she is is rewarded [Q41] with gold, jewels, etc., becomes more beautiful [D1860], or jewels fall from her mouth [D1454.2]. Or, she can choose her reward and is very modest but the reward changes into wealth when she reaches home.

In some variants she is forbidden to enter a certain room [C611]. When she breaks this rule, she becomes covered with gold and flees. The grateful animals [B350], objects [D1658], and people of her outward journey help her escape from the demon.

After she arrives home, her envious stepmother sends her own daughter on the same journey. This girl goes through the same situations but she refuses help, disobeys, and is unkind. She is punished severely (frogs fall from her mouth [M431.2], horns grow on her head, or she is disfigured, beaten or killed). In some variants the stepmother is also punished.

In the end the kind young woman often marries a prince.

Cf. Types 431, 480A, and 1180.

Combinations: This type is usually combined with episodes of one or more other types, esp. 403, 510A, and also 313, 408, 428, 431, 510, 511, 511A, and 709.
Remarks: Elements of the tale are documented in 1595 in the comedy *The Old Wives' Tale* by G. Peele.
Literature/Variants: BP I, 207–227, III, 457–459; HDM 2 (1934–40) 215–221 (W. Lincke); Roberts 1958b; Troger 1966; Calame-Griaule 1984; cf. EM 5 (1987) 159–168 (M. Rumpf); Wienker-Piepho 1992; Scherf 1995 I, 67–70, 70–72, 72–74, 193–195, 295f., 309f., 342–346; Dekker et al. 1997, 393–395; Röth 1998; EM 8 (1996) 1366–1375 (B. Gobrecht); Schmidt 1999; Grayson 2002; Thomas 2003.
Finnish: Rausmaa 1973c, 122ff., Rausmaa 1982ff. I, Nos. 59, 60; Finnish-Swedish: Hackman 1917f. I, Nos. 79, 81(3,6,19), 87(3); Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Livonian, Wepsian, Wotian, Lydian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1871ff. V, No. 17; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, Nos. 480A–D; Basque: Camarena / Chevalier 1995ff. II, No. 480A; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. II, Nos. 233, 242, Cardigos (forthcoming); Frisian: Kooi 1984a, Nos. 480A, 480B, Kooi / Meerburg 1990, No. 16; Flemish: Meyer 1968, Lox 1999a, No. 22; German: Ranke 1955ff. II, 90ff., Tomkowiak 1993, 248, Grimm KHM / Uther 1996 I, No. 24, Bechstein / Uther 1997 I, No. 11; Swiss: Sutermeister 1869, No. 3; Austrian: Haiding 1953, Nos. 56, 72; Italian: Cirese / Serafini 1975, Pitrè / Schenda et al. 1991, No. 4, Appari 1992, No. 26; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1929ff. I, 436ff., 458f., cf. II 2, 415f.; Slovakian: Gašparíková 1991f. I, Nos. 155, 169, 283, II, Nos. 345, 411, 428, 557; Croatian: Krauss / Burr et al. 2002, No. 38; Macedonian: Eschker 1972, Nos. 22, 25, 29; Rumanian: Schullerus 1928, Nos. 480, 480A; Bulgarian: BFP, Nos. 480, *480, *480_3, *480_5–*480_8, Koceva 2002, Nos. *480_1–*480_9; Greek: Dawkins 1950, No. 25, Loukatos 1957, 100f., 236ff., Angelopoulos / Brouskou 1999; Sorbian: Nedo 1956, No. 46; Polish: cf. Krzyżanowski 1962f. I, No. 480A; Russian, Byelorussian, Ukrainian: SUS, Nos. 480, 480A; Turkish: Eberhard / Boratav 1953, Nos. 59, 68, cf.

No. 78; Jewish: Haboucha 1992; Gypsy: MNK X 1; Adygea: Alieva 1986; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Chuvash: Mészáros 1912, No. 19, Kecskeméti / Paunonen 1974; Tatar, Mordvinian, Votyak, Vogul / Mansi: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Turkmen: Reichl 1982, 87ff.; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Lebanese: Nowak 1969, No. 196, El-Shamy 2004; Aramaic: Arnold 1994, No. 34; Palestinian: Hanauer 1907, 203ff., El-Shamy 2004; Jordanian, Iraqi, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Nos. 480A, 480B, Jason 1989; Burmese: Kasevič / Osipov 1976, Nos. 73, 175, 196; Nepalese: Unbescheid 1987, No. 28; Chinese: cf. Ting 1978; Korean: Choi 1979, No. 457, cf. Nos. 220, 460; Indonesian: Vries 1925f. I, No. 23; Japanese: Blacker 1990, 165, 168 not. 7; French-Canadian: Delarue / Tenèze 1964ff. II; US-American, French-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Dominican: Hansen 1957, Nos. **447, **597, 806**A; Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Bolivian: Aníbarro de Halushka 1976, Nos. 27, 28; Brazilian: Karlinger / Freitas 1977, No. 58; Argentine: Chertudi 1960f. II, Nos. 51, 52; West Indies: Flowers 1953; Egyptian: Nowak 1969, Nos. 63, 196, El-Shamy 2004; Tunisian, Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 196, El-Shamy 2004; Guinea Bissau: Klipple 1992; Benin: Wekenon Tokponto 2003, 98ff.; Cameroon: Kosack 2001, 50, 53, 228, 529; East African: Arewa 1966, No. 3198, Klipple 1992; Sudanese: Klipple 1992, El-Shamy 2004; Congolese: Seiler-Dietrich 1980, No. 26, Klipple 1992; Tanzanian: El-Shamy 2004; Malagasy: Haring 1982, No. 5.480.

480A *Girl and Devil in a Strange House.*(Including the previous Type 1441.) A girl leaves home because of her cruel stepmother. On her way she helps some animals and takes them with her. During the night they stay in a strange house. A demon (devil) tries to enter (to dance with the girl, to marry her), but the girl refuses to open the door unless he gives her certain valurable gifts. When morning comes, the demon has not fulfilled all the wishes so he cannot enter the house. He loses his strength and goes away.

This is often followed by account of the unfriendly stepsister who gives no help to the animals and is killed by the demon. Cf. Types 431, 480.

Combinations: 545A, 1180, and 1199A.
Literature/Variants: BP 1, 221–225; Roberts 1958b, 143–149; EM 8 (1996) 1400–1402 (B. Kerbelytė).
Estonian: Aarne 1918, 119f. No. 31, Viidalepp 1980, 442; Latvian: Arājs / Medne 1977, No. 480III; Lithuanian: Kerbelytė 1999ff. I, No. 480B*; French: Delarue / Tenèze 1964ff. II, No. 480B; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 537, 541, Cardigos (forthcoming), No. 480B, cf. No. 480*E; Bulgarian: BFP, No. 480_1; Polish: Krzyżanowski 1962f. I, No. 480C; Russian, Byelorussian, Ukrainian: SUS, No. 480C**; Georgian: cf. Kurdovanidze 2000, 480C.

480* See 480D*.

480A* *Three Sisters Set Out to Save Their Little Brother.* A witch carries away the little brother of three sisters. The elder sisters set out to

search him, but pay no attention to the requests of an apple-tree, an oven, etc. , and are overtaken by the witch. The third does all she is asked to do; therefore, the grateful objects help her to recover her little brother from the clutches of the witch. Cf. Type 480.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Wotian, Syrjanian: Kecskeméti / Paunonen 1974; Russian, Byelorussian, Ukrainian: SUS; Cheremis / Mari: Sabitov 1989.

480B* See Type 480D*.

480C* *Transporting White Bread to Hell.* A poor brother brings his wealthy brother a gift of coarse white bread (a lamb). The wealthy brother says, "Go to hell with your bread". On his way to hell, the poor brother meets an old man who tells him what he has to do there. He saves many souls from hell and is rewarded by the old man. The wealthy brother also takes bread to hell, but is discourteous to the old man and gets no advice. He falls victim to the devils. Cf. Type 565.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Danish: Grønborg / Nielsen 1884, 89ff.; German: Plenzat 1927, 45; Bulgarian: BFP, No. *480C**; Greek: Angelopoulos / Brouskou 1999; Ukrainian: SUS.

480D* *Tales of Kind and Unkind Girls.* (Including the previous Types 480* and 480B*.) This miscellaneous type consists of various tales in which an unkind girl (neighbor, wife) wants to have the same reward that a kind one received. However, she is too selfish and is punished instead.

Literature/Variants:
Latvian: Arājs / Medne 1977, No. *480D*; Lappish: Bartens 2003, No. 30; Spanish: Camarena / Chevalier 1995ff. II, Nos. 480C, 480D; Flemish: Meyer 1968, Nos. 480A, 480B; Hungarian: MNK II, No. 481*; Greek: Angelopoulos / Brouskou 1999, Nos. *480, 480B, *480D, 480E; Russian: SUS, Nos. 480*, 480*B, 480B*; Byelorussian: SUS, Nos. 480*, 480*B; Ukrainian: SUS, Nos. 480*, 480*B, 480B*; Jewish: Jason 1975, No. 480*D, Haboucha 1992, Nos. **504, 947C*; Gypsy: MNK X 1, No. 481*; Ossetian: Bjazyrov 1958, No. 81; Yakut: Ėrgis 1967, No. 120; Georgian: Kurdovanidze 2000, No. 480C; Indian: Thompson / Roberts 1960, No. 480B, Jason 1989, No. 947C*; Sri Lankan: Thompson / Roberts 1960, No. 480B; Chinese: Ting 1978, Nos. 480F, 503M; Japanese: Ikeda 1971, Nos. 179B*, 480A–480D, 480F, 503C, 503D, 503G, 503H, cf. No. 503F.

485 *Borma Jarizhka.* (Including the previous Type 485A*.) The tsar sends a man to Babylon to get a crown. He steals the crown and burns the snakes that pursue him. He comes to an one-eyed giant,

blinds him, and escapes from the cave under the belly of the giant. (Cf. Type 1137.) He begets a child with a wild woman, but when he leaves her she is so angry that she breaks the baby in two. He helps a lion who brings him home. In spite of the lion's warning, he boasts of his journey while he is drunk. In justification he shows the lion the power of intoxication, and gets him drunk. Cf. Type 1137.

Remarks: The episode with the wild woman is also documented independently (previously Type 485A*).
Literature/Variants:
Finnish: Rausmaa 1982ff. I, No. 61; Wepsian: Kecskeméti / Paunonen 1974; Bulgarian: BFP, No. 485A*; Russian: SUS, Nos. 485, 485A*; Byelorussian: SUS; Ukrainian: SUS, Nos. 485, 485A*; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Yakut: Ėrgis 1967, No. 114.

485A* See Type 485.

485B* ***The Power of Drunkenness.*** (Including the previous Type 161B*.) The animal helper (bear, lion) of a man forbids him, on pain of death, to praise him. The man breaks this rule while he is drunk. In order to justify and save himself, he makes the animal drunk. While it is drunk the animal lets itself be bound. It acknowledges the power of drunkenness and forgives the man.

Literature/Variants:
Finnish: Rausmaa 1982ff. V, No. 153; Latvian: Arājs / Medne 1977, No. 161B*; Portuguese: Soromenho / Soromenho 1984f. II, No. 427, Cardigos (forthcoming); Russian, Byelorussian: SUS; Jewish: Jason 1965; Japanese: cf. Ikeda 1971, No. 161B*.

SUPERNATURAL HELPERS 500–559

500 ***The Name of the Supernatural Helper.*** (E.g. Tom Tit Tot, Rumpelstilzchen, Trillevip.) A father (mother) boasts that his daughter can spin gold or impossible amounts of yarn. Or, a mother beats her daughter because she is lazy. The king asks why and the mother says she will not stop spinning [H914].

The young woman's talent is to be tested and she is shut in a room to spin [H1021.8, H1092]. If she fails she will die, but if she succeeds the king will marry her. She cries. A supernatural being (a little man) agrees to help her [D2183] if she will promise him her first child (herself) if she cannot guess his name [H521, S222, S222.1]. In some variants she has to remember his name after a long time.

The young woman passes the test and the king marries her. After a year the little man, certain that she could not guess his name, comes back to take her child away. By chance the name is discovered

(by a servant, the husband or the woman herself) when the little man sings it triumphantly in the forest [N475]. When the woman says the correct name to the helper he vanishes or sinks into the earth [C432.1].

Combinations: 501.
Remarks: Documented by Madame L'Héritier de Villandon, *L'Histoire de Ricdin-Ricdon* (1705).
Literature/Variants: Clodd 1898; Polívka 1900b; Polívka 1907; Sydow 1909; BP I, 490–498; Lüthi 1971; Röhrich 1972f.; Röhrich 1976, 272–291, 329–331; Scherf 1995 I, 25–27, 154–156, II, 1000–1005, 1090f., 1133–1135, 1208–1211, 1231–1233, cf. 1257–1259; Dekker et al. 1997, 297–301; Röth 1998; EM 9 (1999) 1164–1175 (L. Röhrich); Schmidt 1999.
Finnish: Rausmaa 1982ff. I, No. 62; Finnish-Swedish: Hackman 1917f. I, No. 83(3), 95; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. II, No. 309; Faeroese: Nyman 1984; Icelandic: Scottish: Bruford / MacDonald 1994, No. 13; Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; Welsh, English: Baughman 1966; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol / Pujol 2003; Dutch: Geldof 1979, No. 38; Frisian: Kooi 1984a; Flemish: Meyer 1968, Lox 1999a, No. 16; Luxembourg: Gredt 1883, No. 919; German: Ranke 1955ff. II, Tomkowiak 1993, 248, Kooi / Schuster 1994, No. 33, Grimm KHM / Uther 1996 I, No. 55, Berger 2001; Austrian: Haiding 1953, No. 46; Ladinian: cf. Decurtins 1896ff. II, No. 35; Italian: Cirese / Serafini 1975; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 129ff.; Slovakian: Gašparíková 1991f. I, Nos. 76, 160, 316; Slovene: Schlosser 1956, No. 95; Bosnian: Krauss / Burr et al. 2002, No. 39; Greek: Klaar 1963, 79ff., Megas / Puchner 1998; Sorbian: Nedo 1956, No. 47; Polish: Krzyżanowski 1962f. I; Russian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, 411; Jewish: Haboucha 1992; Gypsy: MNK X 1; Tatar: Kecskeméti / Paunonen 1974; Chinese: cf. Ting 1978; Japanese: Ikeda 1971, No. 812; French-Canadian: Delarue / Tenèze 1964ff. II; African American: Baughman 1966; Puerto Rican: Hansen 1957; Bolivian: Aníbarro de Halushka 1976, No. 29; West Indies: Flowers 1953; Egyptian: El-Shamy 2004.

500* ***The Monster Reveals the Riddle.*** Students must count the peaks of a mountain range. They go to sleep. A monster watches them and thinks they are a multi-headed monster. He says that he walked through all the peaks of the mountain range (naming the number) and had never seen such a strange thing. Thus the students hear and solve the riddle. Cf. Type 1091.

Literature/Variants:
Slovakian: Gašparíková 2000, No. 11; Bulgarian: BFP, Koceva 2002; Polish: Krzyżanowski 1962f. I, No. 377*.

501 ***The Three Old Spinning Women*** (previously ***The Three Old Women Helpers***). Through a false boast of her mother [H914] or of a young woman herself [H915], she is compelled to spin an impossible

amount of thread [H1092]. If she is successful a prince will marry her.

She receives help from three old women who are deformed from too much spinning: the first has an enormous foot, the second has drooping lips, and the third has a thick thumb [G201.1, G244, D2183].

In payment she must invite them to her wedding. The prince sees them and exclaims in disgust. They tell him that their deformities come from spinning. He swears that he will never let his wife spin again.

Combinations: 500.
Remarks: Early literary versions, see Basile, *Pentamerone* (IV,4) and J. Praetorius, *Abentheuerlicher Gluecks-Topf* (1669).
Literature/Variants: Sydow 1909; BP I, 109–115; HDM 2 (1934–40) 132–155 (A. Taylor); Bottigheimer 1987, 112–122; Tatar 1990, 164–190; Scherf 1995 I, 25–27, 222–224, II, 1231–1233, cf. 1090f.; Röth 1998; EM: Spinnfrauen: Die drei S. (forthcoming).
Finnish: Rausmaa 1982ff. I, No. 63; Finnish-Swedish: Hackman 1917f. I, Nos. 83(3), 96; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Livonian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. II, No. 309, Kristensen 1896f. II, No. 6; Faeroese: Nyman 1984; Scottish: Baughman 1966, Briggs 1970f. A I, 568f.; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A I, 303ff., 435f.; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Braga 1987 I, 97f., Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968, Lox 1999a, No. 16; German: e.g. Ranke 1955ff. II, Uther 1990a, No. 6, Grimm KHM / Uther 1996 I, No. 14, Berger 2001; Swiss: cf. Büchli / Brunold-Bigler 1989ff. II, 556f.; Ladinian: Decurtins 1896ff. II, No. 53; Italian: Cirese / Serafini 1975; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 131ff.; Slovakian: Gašparíková 1991f. I, Nos. 125, 160, II, No. 463; Croatian: Bošković-Stulli 1975b, No. 35; Bulgarian: BFP; Albanian: Lambertz 1952, 160ff.; Greek: Schmidt 1877, 65f., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: cf. Eberhard / Boratav 1953, No. 371; Armenian: Tchéraz 1912, 117ff., Hoogasian-Villa 1966, 296ff.; Uzbek: Afzalov et al. 1963 I, 260ff.; Aramaic: Arnold 1994, No. 33; French-Canadian: Lemieux 1974ff. XVI, No. 6; US-American: Baughman 1966; Puerto Rican: Hansen 1957; Bolivian: Aníbarro de Halushka 1976, No. 30; Brazilian: Cascudo 1955a, 223ff.; Argentine: Chertudi 1960f. I, No. 47; West Indies: Flowers 1953; Algerian, Moroccan: El-Shamy 2004.

502 ***The Wild Man.*** A king catches a wild man (Iron John) and puts him into a cage, forbidding anyone to set him free. His son frees the prisoner because his ball rolls into the cage or because he feels pity for him. The prince is afraid of his father's anger and leaves home (his father drives him away to be killed or sends him to another king) along with a servant. On their way the servant persuades the prince to exchange clothes.

The prince becomes a servant at the court of another king. At a tournament he appears unrecognized three times on a splendid

horse [R222] which he received from the wild man and wins the hand of a princess. Or, he wins the princess because he has helped her father in war [L161]. Often the wild man is disenchanted [G671].

In some variants the prince works for a while at the wild man's house where he disobeys instructions (e.g. looks into a forbidden chamber [C611], cares for a horse although it is not allowed [B316]) and his hair turns to gold. Cf. Type 314.

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 314, and also 313, 314A, 510, 530, 531, 532, 570, and 850.
Remarks: Type 502 is often the first part of Type 314, so these types are not clearly differentiated. Documented in an Icelandic Saga of the 13th century, see Snorri Sturluson, *Heimskringla* (1220/30).
Literature/Variants: BP III, 94–114; Hartmann 1936, 173f.; Scherf 1995 I, 251–256, 541–544, 738f., II, 993–995; Röth 1998; EM 9 (1999) 218–222 (G. Dammann).
Finnish: Rausmaa 1982ff. I, No. 64; Finnish-Swedish: Hackman 1917f. I, No. 97; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Livonian, Wepsian, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. I, No. 15; Faroese: Nyman 1984; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. II; Portuguese: Oliveira 1900ff. II, No. 220, Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 11; Flemish: Meyer 1968; German: cf. Ranke 1955ff. I, No. 314, Uther 1990a, No. 54, Grimm KHM/Uther 1996 II, No. 136; Swiss: Uffer 1972, 186ff.; Austrian: Haiding 1969, Nos. 3, 13; Italian: Cirese/Serafini 1975; Hungarian: MNK II; Czech: Tille 1929ff. I, 290ff., II 2, 278ff.; Slovakian: Gašparíková 1991f. I, Nos. 231, 311, II, cf. Nos. 374, 487, 528; Rumanian: Schullerus 1928; Bulgarian: BFP; Greek: Megas/Puchner 1998; Sorbian: Nedo 1956, No. 48; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1975; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, No. 82; Cheremis/Mari: Kecskeméti/Paunonen 1974, Sabitov 1989; Tatar, Vogul/Mansi: Kecskeméti/Paunonen 1974; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, Nos. 130, 132–134, 208, cf. No. 201; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984, No. *314; Sri Lankan: Thompson/Roberts 1960; Chinese: cf. Ting 1978; French-Canadian: Delarue/Tenèze 1964ff. II; West Indies: Flowers 1953.

503 *The Gifts of the Little People.* A hunchbacked man takes part in a dance of the witches or people from below the earth (elves, fairies, dwarfs) [F331.1]. He sings their song or adds a missing rhyme or more weekdays [F331.3, F331.4]. As a reward they remove his hump [F344.1] or give him gold [F342.1].

A greedy neighbor (hunchbacked person) wants to get the same reward, but he ruins the song or is unfriendly. The little people add the hump of the other man to his own, or give him coals instead of gold [J2415]. Cf. Type 480D*.

Remarks: Some motifs appear in the 17th century in Ireland and Italy.
Literature/Variants: BP III, 324–329; Greverus 1956; EM 5 (1987) 637–642 (H.-J. Uther); Bruford 1994f.; Dekker et al. 1997, 375–377; Röth 1998; Takehara 2000;

Hansen 2002, 147–151.
Finnish: Rausmaa 1982ff. I, 488; Finnish-Swedish: Hackman 1917f. I, Nos. 26b(5), 118; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925, No. 502*; Swedish: Liungman 1961; Faeroese: Nyman 1984; Scottish: Baughman 1966, Bruford / MacDonald 1994, No. 56; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Braga 1987 I, 224f., Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 27; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer / Sinninghe 1973; Walloon: Legros 1962; German: Ranke 1955ff. II, Tomkowiak 1993, 248, Kooi / Schuster 1994, No. 8, Grimm KHM / Uther 1996 III, No. 182, Berger 2001, Nos. 503, IX B 2, IX B 3; Austrian: Haiding 1965, No. 107; Ladinian: cf. Decurtins 1896ff. II, No. 49; Italian: Cirese / Serafini 1975, Appari 1992, No. 8; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 126f.; Slovene: Bolhar 1959, 29; Bulgarian: BFP, Koceva 2002; Greek: Dawkins 1950, No. 25, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Turkish: Eberhard / Boratav 1953, No. 118; Jewish: Jason 1965, 1988a, Haboucha 1992; Gypsy: MNK X 1; Mongolian: Lőrincz 1979; Syrian, Lebanese, Saudi Arabian: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, No. 171; Chinese: Ting 1978; Korean: Choi 1979, No. 476; Japanese: Ikeda 1971, No. 503A, Inada / Ozawa 1977ff.; French-Canadian: Delarue / Tenèze 1964ff.; US-American: Baughman 1966; Spanish-American: Baughman 1966, Robe 1973; Mexican, Costa Rican, Panamanian: Robe 1973; Mayan: Peñalosa 1992; Venezuelan: Camarena / Chevalier 1995ff. II; Bolivian: Aníbarro de Halushka 1976, No. 31; Brazilian: Alcoforado / Albán 2001, No. 31; Chilean: Hansen 1957, Pino Saavedra 1960ff. III, No. 252; West Indies: Flowers 1953; Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 297; Congolese: cf. Klipple 1992.

505 ***The Grateful Dead.*** (Including the previous Types 506–506B, 506**, and 508.) One introductory episode is combined with various main parts in which a man wins a princess and a castle. The ending is also very similar.

Introductory episode:

While traveling, a man sees a corpse which is not allowed to be buried or is ill-treated by its creditors [Q271.1]. He uses all his money to pay the debts of the dead man and for his funeral. Later he meets the grateful dead man in the form of a traveling companion (old man, servant) who wants to help him [E341] on the condition that they will divide all their winnings [M241]. Cf. Type 507.

Main parts:

(1) The man ransoms a princess, who had been kidnapped, from slavery and marries her [R111.1.6, L161]. While the man is away in another country, the father of the princess recognizes the sail of the ship which is emboidered with the princess's coat of arms and learns that his daughter is alive. When the man goes back to fetch his wife, he finds that she has been abducted by one of her father's courtiers. The man searches for his wife, and the traveling com-

panion helps him to return to his father-in-law's court [R163]. There the man discloses his identity as the husband of the princess and gets his bride back. (Previously Type 506A.)

(2) The man rescues a young woman from robbers. On their way home by ship the man is thrown overboard by a rival [S142] but is rescued by the traveling companion [R163] and brought to the princess. He is recognized by means of a ring or otherwise [H94.4, H11.1]. The rival is unmasked and punished. (Previously Type 506B.)

(3) The traveling companion equips the man with a magnificent horse. A tournament takes place in which the winner is to marry a princess [H972, H331.2]. The man wins her. (Previously Type 508.)

Ending:

The traveling companion asks for his part of the winnings and wants to divide the princess (their baby) [M241.1]. When the man, trying to save the princess, offers the whole kingdom, the traveling companion reveals himself as the grateful dead man, says his demand was only a test of faith, and vanishes.

In some variants the grateful dead man is a saint, who helps the hero because he has redeemed a saint's picture that was mistreated [N848.1]. (Previously Type 506**.)

Combinations: 300, 301, 306, 307, 326, 400, 531, 550, 551, 580, and 857.
Remarks: Documented with the introductory part in the 2nd century B.C.E. in the apocryphal *Book of Tobit* (II,3–7), with main part (1) in *L'Histoire de Jean de Calais* of Madeleine Angélique de Gomez (1723), and with main part (3) in the 13th century in the medieval novel *Rittertreue* of the 13th century.
Literature/Variants: BP III, 490–517; Liljeblad 1927; Röhrich 1962f. II, 156–212; Tubach 1969, Nos. 1499, 2622, cf. No. 2749; EM 3 (1981) 306–322 (L. Röhrich); Hansen 1995; Scherf 1995 I, 304f., II, 915–917, 993–995, 1009–1014; Dekker et al. 1997, 77–80; Röth 1998, No. 506; Schmidt 1999, No. 506; Hansen 2002, 56–62.
Finnish: Rausmaa 1982ff. I, No. 65; Estonian: Aarne 1918; Finnish-Swedish: Hackman 1917f. I, No. 103; Latvian: Arājs / Medne 1977, No. 506; Lithuanian: Kerbelytė 1999ff. I, Nos. 506, 506**, 508; Lappish: Qvigstad 1925, Nos. 505, 506; Swedish: Liungman 1961, Nos. 506A, 506B, 508; Norwegian: Hodne 1984, No. 506; Danish: Grundtvig 1854ff. I, Nos. 81, 108; Kamp 1879f. II, No. 15; Faeroese: Nyman 1984, No. 506B; Icelandic: Sveinsson 1929, No. 506; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 505, 506A+B, 508; French: Delarue / Tenèze 1964ff. II, Nos. 506A, 506B; Spanish: Camarena / Chevalier 1995ff. II, Nos. 506, 506A, González Sanz 1996, No. 506; Basque: Camarena / Chevalier 1995ff. II, No. 506; Catalan: Oriol / Pujol 2003, Nos. 505, 506, 506A; Portuguese: Oliveira 1900ff. I, No. 44, Cardigos (forthcoming), No. 506; Dutch: Meder / Bakker 2001, No. 28; Kooi 2003, No. 8; Frisian: Kooi 1984a, Nos. 506, 508, Kooi / Schuster 1993, No. 8; Flemish: Meyer 1968, No. 506; Walloon: Legros 1962, No. 506; German: Ranke 1955ff. II, Berger 2001, No. 506A; Swiss: Jegerlehner 1913, No. 142; Austrian: Haiding 1969, Nos. 89, 172; Ladinian: Decurtins 1896ff. II, No. 66, X, No. 16, XIV, 96; Italian: Cirese / Serafini 1975, Nos. 505, 506, 506A, 508; Maltese: Mifsud-Chircop 1978, No. 506; Hungarian: MNK II, Nos. 506A, 506B, Dömötör 1992, No. 506**; Czech: Tille 1929ff. I, 468ff.; Slovakian: cf. Polívka 1923ff. IV, 356; Slovene: Kres 5 (1885) 613,

Möderndorfer 1957, 104ff.; Serbian: Karadžić 1937, No. 14, Đjorđjevič/Milošević-Đjorđjevič 1988, No. 72; Macedonian: Piličkova 1992, No. 11; Bulgarian: BFP, Nos. 505, 506B, cf. No. *506B***; Albanian: Lambertz 1922, No. 46; Greek: Dawkins 1950, No. 41, Klaar 1977, 86ff., Megas/Puchner 1998, Nos. 505, 506; Polish: Krzyżanowski 1962f. I, No. 506, Krzyżanowski 1965, 429f.; Sorbian: Nedo 1956, No. 49; Russian: SUS, Nos. 506B, 508; Byelorussian: SUS, No. 508; Ukrainian: SUS, Nos. 506B, 508; Turkish: cf. Eberhard/Boratav 1953, Nos. 62, 63, 215; Jewish: Jason 1965, Nos. 505, 506, 506*C, 508, Jason 1975, Nos. 505, 506, Jason 1988a, Nos. 505, 506, 506*C, 508; Gypsy: MNK X 1, Nos. 506, 506B; Cheremis/Mari: Sabitov 1989, No. 508; Mordvinian: Kecskeméti/Paunonen 1974, No. 508; Armenian: Gullakjan 1990; Tadzhik: Amonov 1961, 215ff.; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000, No. 508*; Syrian: El-Shamy 2004; Lebanese: Nowak 1969, No. 53; Palestinian: Nowak 1969, No. 288, El-Shamy 2004, Nos. 505, 506; Iraqi: Nowak 1969, No. 53; Indian, Sri Lankan: Thompson/Roberts 1960, Nos. 505A, 506A; Chinese: Ting 1978, No. 506, Lőrincz 1979, No. 508; Indonesian: Vries 1925f. II, 406 No. 173; Japanese: cf. Ikeda 1971, No. 780, Inada/Ozawa 1977ff., No. 506B; English-Canadian: Halpert/Widdowson 1996 I, Nos. 21, 22, 96; French-Canadian: Delarue/Tenèze 1964ff. II, Nos. 505, 506A, 506B; North American Indian: Thompson 1919, 404ff.; French-American: Delarue/Tenèze 1964ff. II, No. 506A; Spanish-American: Robe 1973; Mexican: Robe 1973, No. 506, cf. No. 506*C; Dominican, Puerto Rican: Hansen 1957, No. 506; Mayan: cf. Peñalosa 1992, No. 506C; Chilean: Hansen 1957, No. 506; Argentine: Chertudi 1960f. I, Nos. 48, 50; West Indies: Flowers 1953, Nos. 505, 506; Cape Verdian: Parsons 1923b I, 344; Egyptian: Nowak 1969, No. 53, El-Shamy 2004, Nos. 505, 506; Morocan: El-Shamy 2004; Eritrean: El-Shamy 2004; Namibian, South African: Schmidt 1989 II, No. 1061.

506–506B See Type 505.

506* *Prophecy Escaped.* A child is born in answer to a prayer [T548.1]. It is foreseen to the child that it will die by hanging when he is 20 years old [M341.1.4]. The child is helped by a companion (saint) who favors him because of his modesty. The companion saves the child's life and wins a princess for him. The helper demands half of the winnings, so the princess is to be divided [M241.1]. Cf. Type 934.

Literature/Variants:
Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Camarena/Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900ff. I, Nos. 65, 181, II, No. 288, Cardigos (forthcoming); Czech: Tille 1929ff. I, 58ff.; Japanese: Inada/Ozawa 1977ff.; Chilean: Camarena/Chevalier 1995ff. II.

506** See Type 505.

507 *The Monster's Bride.* (Including the previous Types 507A–507C.) This type consists of one introductory part and two different main parts. The ending is often the same.

Introductory part:

While traveling a young man provides a suitable funeral for an unknown man whose corpse was mistreated by creditors [Q271.1].

Later he meets a traveling companion (servant) who wants to help him [E341] on the condition that they will divide all their winnings [M241]. Cf. Type 505.

On their way, the traveling companion obtains (three) magic objects (e.g. boots, magic hood, cloak, sabre, feather). The young man woos a princess who is in love with a magician (ogre, devil). Her suitors have to guess her thoughts three times (bring hidden objects [H322.1], solve difficult tasks). If they fail they are executed.

Main part:

(1) With the help of the magic objects, the companion of the young man becomes invisible and follows the princess on her way to the magician. There he finds the solutions [H972]. He frees the princess by beating, burning, or killing the magician [T172.2.1]. On the wedding night the young man has to submerge the princess (in different forms) three times in a bath to release her from her enchantment [D766.1]. (Previously Type 507A.) Cf. Type 306.

(2) All bridegrooms of a princess have perished during the bridal night [T172.0.1]. The young man marries her on advice of his companion. A snake (snakes) comes into the chamber or crawls out of the princess's mouth to kill the young man, but the companion kills it. (Previously Types 507B, 507C.) Cf. Types 840, 1145.

Ending:

(After a year) the companion demands his half of the winnings and divides the princess in two parts. Snakes crawl out of her body. He puts the halves together and the princess is disenchanted forever.

In a few variants the companion only pretends to divide the princess [M241.1] to test the faith of the young man, and then discloses his identity as the grateful dead man. Cf. Type 505.

Combinations: 306, 307, 571, 910, 945, and 1115.
Remarks: Documented in the Christian legend of Tobias in the apocryphal *Book of Tobit* (2nd century B.C.E.).
Literature/Variants: Hertz 1893; BP III, 83f.; Basset 1924ff. III, 355 No. 210; Liljeblad 1927; cf. Tubach 1969, No. 3830; EM 3 (1981) 306–322 (L. Röhrich); EM 5 (1987) 1240–1243 (A. Gier); Scherf 1995 II, 906–909, 981f., 1227–1231, 1266–1270, 1403–1406; Röth 1998, Nos. 507A, 507C; cf. Marzolph / Van Leeuwen 2004, No. 405.

Finnish: Rausmaa 1982ff. I, No. 66; Finnish-Swedish: Hackman 1917f. I, No. 104; Latvian: Arājs / Medne 1977, Nos. 507A–507C, cf. No. *507D; Lithuanian: Kerbelytė 1999ff. I, Nos. 507A, 507B; Lappish: Qvigstad 1925, No. 507A; Wepsian: Kecskeméti / Paunonen 1974, No. 507A; Swedish: Liungman 1961, No. 507A; Norwegian: Hodne 1984, No. 507A; Danish: Bødker 1964, No. 50, Andersen / Perlet 1996 I, No. 5; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 507A–507C; English: Baughman 1966, No. 507A; Spanish: Camarena / Chevalier 1995ff. II, Nos. 507A, 507C; Catalan: Oriol / Pujol 2003, No. 507B, 507C; Portuguese: Buescu 1984, 128f., Cardigos (forthcoming), No. 507A; Frisian: Kooi 1984a, No. 507A; German: Ranke 1955ff. II; Italian: Cirese / Serafini 1975, No. 507B; Hungarian: MNK II, Nos. 507, 507A–

507C; Czech: Tille 1929ff. I, 483f., Dvořák 1978, No. 4891*; Slovakian: Gašparíková 1991f. I, Nos. 219, 295, cf. Nos. 74, 199, II, No. 372; Rumanian: Schullerus 1928, No. 306A*; Bulgarian: BFP, Nos. 507, *507C*, Koceva 2002, Nos. 507C, *507C*; Greek: Hahn 1918 II, No. 114, Dawkins 1953, Nos. 36, 48, Diller 1982, No. 31, Megas/Puchner 1998, No. 507C; Polish: Krzyżanowski 1962f. I, No. 507A; Russian: SUS, No. 507, cf. No. 507C*, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, Nos. 62 (4f., 6f.), 63 IV 5; Jewish: Jason 1965, Nos. 507B, 507C, Jason 1975, No. 507C; Gypsy: MNK X 1, Nos. 507A, 507B; Adygea: Alieva 1986, No. 507A; Mordvinian: Kecskeméti/Paunonen 1974, No. 507A; Georgian: Kurdovanidze 2000, Nos. 506, 507C; Syrian: El-Shamy 2004, Nos. 507B, 507C; Palestinian: Nowak 1969, No. 288, El-Shamy 2004, No. 507C; Iraqi, Saudi Arabian, Qatar: El-Shamy 2004, No. 507C; Iranian: Marzolph 1984, No. 507C; Pakistani, Indian, Sri Lankan: cf. Thompson/Roberts 1960, Nos. 507B, 507C; Chinese: Ting 1978, No. 507C, cf. No. 507A; French-Canadian: Delarue/Tenèze 1964ff. II, Nos. 507A, 507C; US-American: Baughman 1966, No. 507A; Spanish-American: Robe 1973, No. 507C; Mayan: Laughlin 1977, 32ff., 370ff.; Guatemalan: Camarena/Chevalier 1995ff. II; Argentine: Hansen 1957, No. 507C; Egyptian: El-Shamy 2004, No. 507C; Tunisian: El-Shamy 2004, No. 597A; Sudanese: El-Shamy 2004, No. 507C.

507A–507C See Type 507.

508 See Type 505.

510 *Cinderella and Peau d'Âne.* This type number refers to a cycle of related tales. See esp. Types 510A and 510B.

Literature/Variants: Basset 1924ff. III, 330 No. 199; Dekker et al. 1997, 50–55. Finnish: Rausmaa 1982ff. I, 488f.; Finnish-Swedish: Hackman 1917f. I, No. 81; Syrjanian: cf. Kecskeméti/Paunonen 1974; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: González Sanz 1996; Catalan: cf. Oriol/Pujol 2003; Portuguese: Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; Italian: Cirese/Serafini 1975; Sardinian: Cirese/Serafini; Jewish: Noy 1963a, No. 24, Haboucha 1992; Ossetian: Bjazyrov 1958, No. 83; Yakut: cf. Ėrgis 1967, No. 222; Lebanese, Palestinian, Iraqi, Persian Gulf, Saudi Arabian, Oman, Kuwaiti, Qatar, Yemenite: El-Shamy 2004; Indian: Jason 1989; Chinese: Ting 1978; Laotian: cf. Lindell et al. 1977ff. I, 31ff., 63ff.; Japanese: Inada/Ozawa 1977ff.; Spanish-American, Mexican: Robe 1973; Mayan: Peñalosa 1992; Brazilian: Alcoforado/Albán 2001, No. 32; West Indies: Flowers 1953; Egyptian, Tunisian, Algerian, Moroccan, Sudanese: El-Shamy 2004; South African: Grobbelaar 1981; Malagasy: Haring 1982, No. 1.6.510.

510A *Cinderella.* (Cenerentola, Cendrillon, Aschenputtel.) A young woman is mistreated by her stepmother and stepsisters [S31, L55] and has to live in the ashes as a servant. When the sisters and the stepmother go to a ball (church), they give Cinderella an impossible task (e.g. sorting peas from ashes), which she accomplishes with the help of birds [B450]. She obtains beautiful clothing from a supernatural being [D1050.1, N815] or a tree that grows on the grave of her deceased mother [D815.1, D842.1, E323.2] and goes unknown to

the ball. A prince falls in love with her [N711.6, N711.4], but she has to leave the ball early [C761.3]. The same thing happens on the next evening, but on the third evening, she loses one of her shoes [R221, F823.2].

The prince will marry only the woman whom the shoe fits [H36.1]. The stepsisters cut pieces off their feet in order to make them fit into the shoe [K1911.3.3.1], but a bird calls attention to this deceit. Cinderella who had been first hidden from the prince, tries on the shoe and it fits her. The prince marries her.

Combinations: This type is usually combined with episodes of one or more other types, esp. 327A, 403, 480, 510B, and also 408, 409, 431, 450, 511, 511A, 707, and 923.

Remarks: Documented by Basile, *Pentamerone* (I,6) in the 17th century.

Literature/Variants: Cox 1893; Singer 1903f. II, 1–31; BP I, 165–188; Morosoli 1930; HDM 1 (1930–1933) 125f. (S. Singer); Rooth 1951; Ting 1974; Lüthi 1980b; EM 3 (1981) 39–57 (R. Wehse); Dundes 1982; Philip 1989; Belmont 1990; Belmont 1993; Scherf 1995 I, 36–39, 46, 109f., 151–154, 306–309, 660–664, II, 953–955, 1351f.; Tomkowiak / Marzolph 1996, 39–43; Dekker et al. 1997, 50–55; Belmont 1998; Röth 1998; Schmidt 1999; Muhawi 2001; Hansen 2002, 85–89; Uther 2002b; Thomas 2003; Marzolph / Van Leeuwen 2004, No. 461.

Finnish: Rausmaa 1982ff. I, No. 67; Finnish-Swedish: Hackman 1917f. I, No. 81; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Livonian, Wepsian, Wotian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 510AB, p. 132; Norwegian: Hodne 1984, No. 510AB; Faeroese: Nyman 1984; Scottish: Baughman 1966; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 214, Cardigos (forthcoming); Frisian: Kooi / Schuster 1994, No. 10; German: Ranke 1955ff. II, Tomkowiak 1993, 248f., Grimm KHM / Uther 1996 I, No. 21; Swiss: Sutermeister 1869, No. 34; Austrian: Haiding 1953, No. 52; Ladinian: Decurtins 1896ff. II, No. 100, Kindl 1992, No. 3, Decurtins / Brunold-Bigler 2002, No. 127; Italian: Cirese / Serafini 1975, Pitrè / Schenda et al. 1991, No. 1; Corsican: Massignon 1963, No. 13; Sardinian: Cirese / Serafini; Hungarian: MNK II; Czech: Tille 1929ff. I, 381ff., II 1, 242ff.; Klímová 1966, No. 13; Slovakian: Gašparíková 1991f. I, Nos. 36, 82, 283, 310, cf. No. 154, II, No. 564, cf. No. 581; Slovene: Nedeljko 1889, 13ff.; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Greek: Hahn 1918 I, No. 2, Dawkins 1953, No. 21, Megas / Puchner 1998; Sorbian: Nedo 1956, No. 50; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 60; Jewish: Jason 1965; Gypsy: MNK X 1; Adygea: Alieva 1986; Mordvinian: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, Nos. 119, 216; Uzbek: Keller / Rachimov 2001, No. 19; Georgian: Kurdovanidze 2000; Lebanese: Nowak 1969, No. 196, cf. No. 188, El-Shamy 2004; Palestinian: El-Shamy 2004; Iranian: Marzolph 1984, No. *510A; Indian: Thompson / Roberts 1960, Blackburn 2001, No. 26; Chinese: Ting 1978, Bäcker 1988, No. 21; Korean: Choi 1979, No. 450; Japanese: Ikeda 1971; English-Canadian: Fauset 1931, No. 2; French-Canadian: Delarue / Tenèze 1964ff. II; North American Indian: Thompson

1919, 382ff.; US-American: Baughman 1966; French-American: Delarue / Tenèze 1964ff. II; Spanish-American: TFSP 14 (1938) 106f., 27 (1957) 89–91; Mexican: Robe 1973; Cuban, Dominican, Puerto Rican: Hansen 1957; Mayan: Laughlin 1977, 204ff., Peñalosa 1992, No. 510; Bolivian: Camarena / Chevalier 1995ff. II; Chilean: Hansen 1957; Egyptian: Nowak 1969, Nos. 63, 196, cf. No. 188, El-Shamy 2004; Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 196, El-Shamy 2004; Cameroon: Kosack 2001, 57; Sudanese: El-Shamy 2004; Namibian, South African: Schmidt 1989 II, No. 1068.

510B *Peau d'Asne* (previously ***The Dress of Gold, of Silver, and of Stars [Cap o' Rushes]***). (Cap o'Rushes, Donkey Skin, All Kinds of Fur, Allerleirauh.) A king promises his wife on her deathbed [M255] only to marry another woman who is as beautiful as she is (whom a particular ring fits). Because she is the only one who meets this condition, the king wants to marry his grown daughter. In order to delay the wedding, the young woman asks him to give her dresses like the sun (gold), the moon (silver), and stars (diamonds), and a coat made of many different kinds of fur (a covering of wood). After he provides all these, the daughter runs away from her father [T311.1] and, disguised in the ugly skin [K521.1, F821.1.3, F821.1.4], works as a kitchen maid (goose-girl) in another castle. Cf. Types 706, 706C.

When a series of feasts is held in the castle where she works, the young woman secretly puts on her splendid dresses. The prince falls in love with her [N711.6] but does not recognize her as the kitchen maid [R255]. On the following days he treats the kitchen maid badly. During the feasts he asks the beautiful woman where she comes from, and she gives cryptic answers that refer to how he had treated the kitchen maid [H151.5]. He gives her a ring. Then the prince becomes lovesick. In her character as kitchen maid, she slips his ring into his soup (bread). He finds her [H94.2, H94.4] and marries her.

Sometimes the young woman is discovered while she is bathing or dressing instead of being recognized through a token.

Combinations: 403, 510A, 511, 706, and 923.
Remarks: This form of the incest motif (the king wants to marry his daughter after the death of his wife) is often documented independently since the 12th century.
Literature/Variants: Cox 1893; BP II, 45–56; HDM 1 (1930–1933) 47–49 (K. Voretzsch); Rooth 1951; Hagen 1954 I, 139–171, II, 111–141; Soriano 1968, 113–124; Lüthi 1980b; Karlinger 1981; Mifsud-Chircop 1981; EM 3 (1981) 39–57 (R. Wehse); Ikeda 1991; Tangherlini 1994; Scherf 1995 I, 14–18, 39–41, 49–51, 154–156, 286–289, 660–664, II, 918–922, 1178–1181; Dekker et al. 1997, 50–55; Goldberg 1997b; Röth 1998; Schmidt 1999; Muhawi 2001.
Finnish: Rausmaa 1982ff. I, No. 68; Finnish-Swedish: Hackman 1917f. I, No. 81(23); Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Livonian, Wepsian, Wotian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 510AB, p. 133f.; Norwegian: Hodne 1984, No. 510AB; Danish: Grundtvig 1854ff. II, No. 7, Holbek 1990, No. 14; Irish: Ó Súilleabháin / Christiansen 1963;

English: Baughman 1966; French: Delarue / Tenèze 1964ff. II; Spanish, Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 14, II, Nos. 226, 292, Cardigos (forthcoming); German: Ranke 1955ff. II, Tomkowiak 1993, 249, Grimm KHM / Uther 1996 II, No. 65, Berger 2001, No. 510; Ladinian: Decurtins 1896ff. XIV, 99; Italian: Cirese / Serafini 1975, Appari 1992, No. 53; Corsican: Ortoli 1883, 88ff., Massignon 1963, Nos. 22, 72; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1929ff. II 1, 91ff., Klímová 1966, No. 14; Slovakian: Gašparíková 1991f. I, No. 165, II, No. 554; Rumanian: Schullerus 1928, No. 871*; Bulgarian: BFP, Koceva 2002; Greek: Hahn 1918 I, No. 27, Dawkins 1953, No. 40, Megas / Puchner 1998; Sorbian: Nedo 1956, No. 51; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 189, cf. No. 155 V; Jewish: Noy 1963a, Nos. 38, 39, Jason 1965, 1988a; Gypsy: MNK X 1; Adygea: Alieva 1986; Mordvinian: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Georgian: Kurdovanidze 2000; Syrian, Palestinian: El-Shamy 2004; Aramaic: Arnold 1994, No. 6; Saudi Arabian, Kuwaiti, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian, Sri Lankan: Thompson / Roberts 1960, Blackburn 2001, Nos. 40, 51; Chinese: Ting 1978; Japanese: Ikeda 1971; French-Canadian: Delarue / Tenèze 1964ff. II; US-American, African American: Baughman 1966; French-American: Delarue / Tenèze 1964ff. II; Spanish-American, Mexican: Robe 1973; Cuban, Dominican, Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992, No. 510; Panamanian, Bolivian, Chilean, Argentine: Camarena / Chevalier 1995ff. II; Brazilian: Alcoforado / Albán 2001, No. 33; West Indies: Flowers 1953; Egyptian, Algerian: El-Shamy 2004; Moroccan: Nowak 1969, Nos. 85, 104, El-Shamy 2004; Sudanese: El-Shamy 2004.

510B* ***The Princess in the Chest.*** A widowed king wants to marry his daughter. She demands that he give her a magic golden chest (golden lantern). On their wedding day, she hides herself in the chest. The father sells the chest to a prince (it is cast into the sea, where a prince finds it and brings it into his house). When the princess secretly comes out and eats his food, he discovers her and falls in love with her.

The prince's fiancée discovers the princess and sends her away. The prince becomes lovesick and the princess brings him food in which she has hidden a ring of the prince. He finds her and marries her.

Remarks: Documented 1550 by Straparola, *Piacevoli notti* (I,4).
Literature/Variants: BP IV, 180.
French: Cosquin 1886f. I, No. 28; Portuguese: Oliveira 1900ff. II, Nos. 322, 429, Cardigos (forthcoming), No. *510B*; Bulgarian: BFP, No. *510B*, Koceva 2002, No. *510B*; Russian: SUS; Turkish: Eberhard / Boratav 1953, No. 244; Jewish: Jason 1965, No. 510*C, Jason 1975, No. 510*C; Moroccan: cf. Nowak 1969, No. 104.

511 ***One-Eye, Two-Eyes, Three-Eyes.*** (Including the previous Types 452C*, 511A, and 511A*.) A girl (boy) has a stepmother who does not give her enough to eat but makes her herd cattle and spin a great amount of flax. She tells her sorrows to a (little colored) cow (red ox,

godmother), who gives her food [B535.0.1] and helps her with her work. The stepmother wants to know why the girl is so well fed, and sends her one-, two- and three-eyed daughters one after the other to find out. The girl sings One-Eye [F512.1] and Two-Eyes to sleep, so they learn nothing, but she forgets to sing to the third eye of Three-Eyes [F512.2.1.1], who tells her mother about the cow [D830.1].

The stepmother determines to have the cow slaughtered. When the girl tells the animal this, the cow tells her to plant its bones (intestines, or not to eat its meat). She does as she was told, and a tree (apple tree) grows which continues to help her [B100.1, D1461, D1470.2].

A rich man notices the tree and asks for an apple. When the stepsisters try to pick one, a branch scratches them. Only the girl herself can pick the fruit [D590, H31.12], and the rich man marries her [L162]. Often the tree goes (is taken) with them. The stepmother and stepsisters are punished.

Sometimes, the child and the cow run away when the stepsister discovers their secret. They pass through brass, silver, and gold forests [F811.1]. In each forest, the cow warns the child not to pick the leaves [C513], but the child disobeys. A brass etc. ox (wolf, lion) comes and fights with the cow of the child. The last of these overcomes the cow, which, before it dies, tells the child to save (plant) some part of its body (horn, hoof, skin) because it will help him later [B505, B115]. (Previously Type 511A.)

Or, the cow dies after the escape and turns into an angel that flies to heaven. (Previously Type 511A*.)

In some variants another woman wants to marry the girl's father. She promises to take good care of the girl and convinces her to kill her mother by having her look into a chest and dropping the lid on her neck. Cf. Type 720.

In other variants, after the stepmother discovers the secret of the cow, she tries to kill the girl in a covered pit filled with burning coals. A dog warns the girl in front of the pit. The stepmother kills the dog and the next day the girl falls into the pit. She is burned up, the cow licks the ashes, and a duck comes out. When her brother comes home, the girl in the form of this duck tells him what happened. He punishes the stepmother. (Previously Type 452C*.)

Combinations: 300, 313, 314, 314A, 403, 409, 480, and 510A.
Remarks: Documented in 1560 by Martin Montanus, *Gartengesellschaft* (No. 5).
Literature/Variants: Cox 1893; Montanus / Bolte 1899, No. 5; BP III, 60–66; HDM 1 (1930–33) 482–484; Rooth 1951; Lüthi 1962, 42–53; Lüthi 1980b; EM 3 (1981) 40–42, 1197–1203 (S. Schmidt); Scherf 1995 I, 248–251, 271f., 660–664, 680–682, 689–692, II, 1039–1041, 1101–1105, 1149–1152; Dekker et al. 1997, 50–55, 122–125; Röth 1998, Nos. 511, 511A; Schmidt 1999, No. 511A; EM 10 (2002) 196–199 (H. Lox).
Finnish: Rausmaa 1982ff. I, No. 69; Finnish-Swedish: Hackman 1917f. I, No. 82; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 511, 511A; Lithuanian:

Kerbelytė 1999ff. I, Nos. 452C*, 511; Livonian, Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984, No. 511A; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929, No. 302I*; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II, Nos. 511, 511A; Spanish: Camarena / Chevalier 1995ff. II, No. 511A, González Sanz 1996, Nos. 511, 511A; Catalan: cf. Oriol / Pujol 2003, Nos. 511, 511A; Portuguese: Oliveira 1900ff. II, No. 226, Cardigos (forthcoming), Nos. 511A, 511A*; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; German: Ranke 1955ff. II, Grimm KHM / Uther 1996 II, No. 130; Austrian: Haiding 1953, No. 50; Italian: Cirese / Serafini 1975, Nos. 511, 511A, 511A*; Corsican: Ortoli 1883, 81ff.; Sardinian: Cirese / Serafini. No. 511A*; Maltese: Mifsud-Chircop 1978, No. *511A; Hungarian: MNK II, Nos. 511, 511A; Slovakian: Gašparíková 1991f. II, No. 584; Bulgarian: BFP, No. 511A, cf. Nos. *511A**, *511A***, Koceva 2002, No. 511, cf. No. *511A**; Greek: Megas / Puchner 1998; Sorbian: Nedo 1956, No. 52; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian: SUS; Ukrainian: SUS, Nos. 511, 511A; Jewish: Noy 1963a, Nos. 17, 25, Jason 1965, No. 511, Jason 1975, No. 511A; Gypsy: MNK X 1, No. 511A; Adygea: Alieva 1986; Chuvash: Kecskeméti / Paunonen 1974; Mordvinian: Kecskeméti / Paunonen 1974, Nos. 511, 511A; Yakut: cf. Ėrgis 1967, Nos. 164, 218, 219; Kalmyk: Lőrincz 1979, No. 511A*; Georgian: Kurdovanidze 2000; Lebanese, Palestinian, Jordanian, Iraqi, Saudi Arabian, Kuwaiti, Qatar: El-Shamy 2004, No. 511A; Indian: Thompson / Roberts 1960, Nos. 511, 511A, Jason 1989, Blackburn 2001, No. 37; Burmese: cf. Kasevič / Osipov 1976, No. 161; Pakistani, Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978, Nos. 511, 511A; Japanese: Ikeda 1971; English-Canadian: Halpert / Widdowson 1996 I, Nos. 23, 24; French-Canadian: Delarue / Tenèze 1964ff. II, Nos. 511, 511A; North American Indian: Thompson 1919, 415; US-American: Baughman 1966, Nos. 511, 511A, Perdue 1987, Nos. 3A–E; Spanish-American: Baughman 1966, Robe 1973; African American: Baughman 1966; Mexican: Robe 1973; Cuban: Hansen 1957, No. **542; Brazilian: Alcoforado / Albán 2001, No. 32; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 63, El-Shamy 2004, Nos. 511, 511A; Tunisian: El-Shamy 2004; Algerian, Moroccan: El-Shamy 2004, Nos. 511, 511A; Sudanese: El-Shamy 2004, No. 511A; Namibian: Schmidt 1989 II, Nos. 1070, 1071; South African: Grobbelaar 1981, Schmidt 1989 II, No. 1070, 1071.

511A See Type 511.

511A* See Type 511.

512* See Type 545A*.

513 ***The Extraordinary Companions.*** This type number refers to a cycle of related tales. See esp. Types 513A–513B.

Literature/Variants:
Lappish: Qvigstad 1925; Norwegian: Hodne 1984; Faeroese: Nyman 1984; Scottish: McKay 1940, No. 3; Portuguese: Oliveira 1900ff. I, No. 162, II, No. 317, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; Italian: Cirese / Serafini 1975; Czech: Tille 1929ff. I, 253ff., II 1, 303ff., 373f.; Polish: Krzyżanowski 1962f. I; Jewish: Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Ossetian: Bjazyrov

1958, No. 84; Armenian: Gullakjan 1990; Mongolian: Lőrincz 1979; Syrian, Palestinian. Iraqi, Persian Gulf, Qatar: El-Shamy 2004; Chinese: Ting 1978; Japanese: Inada / Ozawa 1977ff.; Brazilian: Alcoforado / Albán 2001, No. 39; Egyptian, Algerian, Moroccan: El-Shamy 2004; Ghanaian: Schott 1993f. I, 50ff.; Central African: Lambrecht 1967, No. 3590; Malagasy: Haring 1982, No. 1.6.513.

513A *Six Go through the Whole World.* A discharged soldier (fool) acquires many (six) traveling companions with extraordinary abilities [F601]: e.g. one who runs fast [F681.1], one who eats great quantities [F632, F633], one who produces (can withstand) severe frost [D2144.1.2], one who can shoot and hit the left eye of a fly from far away [F661.5.3], one with acute hearing [F641.1, F641.2, F641.3], one who can make himself taller, and one who can rip up trees by their roots [F621]. In order to avenge himself on the king who discharged him, the soldier enters a contest to marry the princess [H331]. She has agreed to marry anyone who beats her at running [H331.5.1].

The king permits the soldier to employ his helpers. The runner overtakes the princess, but he falls asleep and is awakened just in time by the sharpshooter. In an effort to prevent the wedding, the king assigns other tasks: eating (drinking) a huge quantity [H1114, H1142], which the eater accomplishes, and staying in an oven [H1511], which the freezing man accomplishes. Finally the king offers the soldier as much money as he and his companions can carry [cf. H1127] if he will give up his claim for the princess. The companions ruin the king and overcome his army.

The same motifs appear together in a reduced form. A prince (young man) is looking for a wife. He takes as servants men who help him accomplish tasks that have been set for suitors who hope to marry the princess [F605.2]. In the end he marries her [L161].

Combinations: 300A, 725, 857, and 900.
Remarks: Documented in a novelle by Giovanni Sercambi (No. 11) ca. 1374, then by Basile, *Pentamerone* (III,8).
Literature/Variants: Chauvin 1892ff. VII, 124 No. 392; BP II, 79–96, III, 84f., 272f., 556–558; Tubach 1969, No. 632; Scherf 1995 I, 113–116, 177–183, 243f., 326–330, 614f., 615–620, 637–642, II, 844–847, 1076f., 1081–1084, 1192–1195; Dekker et al. 1997, 426–430; Röth 1998; Schmidt 1999; EM: Sechse kommen durch die Welt (forthcoming).
Finnish: Rausmaa 1982ff. I, No. 70; Finnish-Swedish: Hackman 1917f. I, No. 109; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Livonian, Wepsian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 513AB; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II, No. 513; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Dutch: Kooi 2003, Nos. 9, 10, 114; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Laport 1932, No. *513C; German: Ranke 1955ff. II, Tomkowiak 1993, 249, Grimm KHM / Uther 1996 II, Nos. 71, 134; Austrian: Polsterer 1908, No. 55; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, No. 35; Hungarian: MNK II;

Czech: Tille 1929f. I, 248, 253, II 1, 303ff.; Slovakian: Gašparíková 1991f. I, No. 80, II, Nos. 453, 516, cf. No. 378; Slovene: Flere 1931, 42ff.; Serbian: Eschker 1992, Nos. 24, 38; Croatian: Bošković-Stulli 1975b, No. 33; Macedonian: Eschker 1972, No. 27; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Albanian: Camaj / Schier-Oberdorffer 1974, No. 1; Greek: Hahn 1918 II, No. 63, Diller 1982, No. 33, Megas / Puchner 1998; Sorbian: Nedo 1956, No. 54; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 77, 86 IV, 197 III (5–6); Gypsy: MNK X 1; Adygea: Alieva 1986; Cheremis / Mari, Mordvinian: Kecskeméti / Paunonen 1974; Yakut: cf. Ėrgis 1967, Nos. 96, 154; Uzbek: Laude-Cirtautas 1978, No. 23; Buryat: Lőrincz 1979; Mongolian: Lőrincz 1979, Nos. 513A, 670C*; Tuva: Taube 1978, Nos. 37, 38; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960; Burmese: Kasevič / Osipov 1976, No. 173; Nepalese: Unbescheid 1987, No. 20; Korean: Choi 1979, No. 287; English-Canadian: Halpert / Widdowson 1996 I, Nos. 25–28; North American Indian: Thompson 1919, 345ff.; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; African American: Burrison 1989, 35f.; Dominican, Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Chilean: Hansen 1957, Nos. 513A, 513**C; Argentine: Chertudi 1960f. I, No. 50; West Indies: Flowers 1953; Cape Verdian: Flowers 1923b I, 244 not. 4; Sudanese, Congolese: Klipple 1992; Namibian, South African: Schmidt 1989 II, No. 1073; Malagasy: Klipple 1992.

513B ***The Land and Water Ship.*** A king offers his daughter in marriage [H335, H331] to whoever can build a ship that can travel on land as well as in water [D1533.1.1]. Three brothers attempt this task, but the older two are unkind to an old man (little man) who asks what they want to do. The third who answers honestly gets help from the old man and is then able to build the ship (in one night) [N825.2]. The old man also tells him to take with him anyone whom he meets. These turn out to be men with unusual abilities [F601]. See Type 513A.

When the young man brings the ship, the king is amazed, but since the young man is of humble origin, he gives him further (difficult) tasks to prevent the marriage. The young man accomplishes them all with the help of his companions [F601.2] (see Type 513A) and marries the princess [L161].

Combinations: 570, 571, and 610.
Remarks: Magic ship documented in the *Argonautika* of Appollonios Rhodios (ca. 250 B.C.E.).
Literature/Variants: Köhler / Bolte 1898ff. I, 191–195; BP II, 39–44, III, 272f.; Roberts 1964, 36–39; Scherf 1995 II, 1277–1280, 1342f.; Dekker et al. 1997, 426–430; Röth 1998; EM: Schiff zu Wasser und zu Lande (forthcoming).
Finnish: Rausmaa 1982ff. I, No. 71; Finnish-Swedish: Hackman 1917f. I, No. 109b; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Poestion 1886, No. 24, Qvigstad 1927ff. II, No. 26, III, No. 57; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 513AB; Norwegian: Roberts 1964, 36ff., Hodne 1984, No. 513; Danish: Kristensen 1881ff. IV, No. 63; Icelandic: Sveinsson 1929; Scottish: Campbell 1890ff. I, No. 16; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II, No. 513, Coulomb / Castell

1986, No. 17; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. II, Grimm KHM / Uther 1996 II, No. 64, III, No. 165, cf. No. 159; Austrian: Vernaleken 1892, No. 39, Polsterer 1908, No. 55; Italian: Keller 1963, 104ff., Cirese / Serafini 1975; Corsican: Massignon 1963, No. 45; Sardinian: Cirese / Serafini; Maltese: Ilg 1906 I, No. 33, Mifsud-Chircop 1978; Czech: Tille 1929ff. II 1, 308ff., 318f., 373f.; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 77, 78; Bosnian: Preindlsberger-Mrazović 1905, 117ff.; Bulgarian: BFP, Koceva 2002; Greek: Megas / Puchner 1998; Sorbian: Nedo 1956, No. 53; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1975, 1988a; Gypsy: MNK X 1; Armenian: Levin 1982, No. 11; Indian: Mode / Ray 1967, 309ff., cf. Lüders 1921, No. 7; Chinese: Ting 1978; Filipino: Fansler 1921, No. 3; English-Canadian: Halpert / Widdowson 1996 I, No. 25; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966, Perdue 1987, No. 14; French-American: Delarue / Tenèze 1964ff. II; African American: Baughman 1966; Guatemalan: Lara 1982, No. 8; Panamanian: Robe 1973; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 82.

513C See Type 531.

513C* See Type 653.

514 ***The Shift of Sex.*** A king who has only (three) daughters must send a son to war (needs a son for other reasons). The daughters ask to be allowed to pretend to be men, but only the youngest passes tests which her father sets. He gives her magic objects (a horse) and she goes to the war.

In some variants a queen has only daughters and, afraid of her husband's anger, pretends that the youngest is a boy. Or for other reasons a woman disguises herself as a man and goes out into the world.

The woman in man's clothing [K1837] accomplishes heroic deeds and / or goes into service with a king. The daughter (sister) of the king falls in love with her and wants to marry her. The woman in man's clothing refuses, or the marriage is unconsumated. In order to get rid of the "servant / husband", impossible tasks are set. The woman is able to accomplish these with the help of a helper (several helpers, the horse). Cf. Types 461, 465, 513A–513C.

In some variants the tests concern the gender of the "servant", which had been doubted. For example, her manner of eating and her behavior in a garden are tested, or she is asked to bathe with the brothers of the princess.

At the end of the tale, the woman in man's clothing is transformed into a man. This happens either through a demon's curse [D11] or a saint's help, seldom by accident. Then the princess is happy with her husband and the former woman becomes king. Her parents are happy that finally they have a real son.

Combinations: 884.
Remarks: Great variety of motifs in different episodes. Some variants lack the change of sex. Some motifs appear in earlier Oriental tales, but literary versions of this type first appear in the 17th / 18th century.
Literature/Variants: Chauvin 1892ff. VIII, 43f. No. 11; BP II, 58, 85–87, 93, III, 24, 84f.; HDM 2 (1934–40) 570–580; cf. Tubach 1969, No. 1915; EM 5 (1987) 168–186 (R. Wehse); EM 5 (1987) 1134–1138, 1140f.; Köhler-Zülch / Shojaei Kawan 1991, 118f.; Röth 1998; Papachristophorou 2002, 201–224.
Finnish: Rausmaa 1982ff. I, No. 72; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. IV, No. 71; Scottish: Campbell 1890ff. IV, No. 3; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. II; Portuguese: Oliveira 1900ff. II, No. 300, Cardigos (forthcoming); Walloon: Legros 1962; German: Lemke 1884ff. II, No. 3; Austrian: Haiding 1953, 471; Italian: Cirese / Serafini 1975, De Simone 1994 I, No. 64; Hungarian: MNK II, Dömötör 1992, No. 411; Serbian: Čajkanović 1927, No. 48; Croatian: Bošković-Stulli 1963, No. 62; Bosnian: Dizdar 1955, 155ff.; Macedonian: Eschker 1972, No. 38, Vroclavski 1979f., No. 15, Popvasileva 1983, Nos. 37, 69, Vražinovski 1986, Nos. 27, 28; Rumanian: Schullerus 1928, Bîrlea 1966 II, 149ff., 158ff., 429ff.; Bulgarian: BFP; Albanian: Dozon 1881, No. 14; Greek: Hahn 1918 I, No. 58, Dawkins 1953, No. 46, Laográphia 10 (1962) 438ff.; Polish: Krzyżanowski 1962f. I, Krzyżanowski 1965, 93ff.; Byelorussian: Löwis of Menar 1914, No. 31; Turkish: Eberhard / Boratav 1953, No. 97; Gypsy: MNK X 1; Dagestan: Chalilov 1965, No. 47; Ossetian: Britaev / Kaloev 1959, 245ff., Bjazyrov 1960, No. 10; Abkhaz: Bgažba 1959, 174ff., Šakryl 1975, No. 37; Adygea: Alieva 1986; Armenian: Gullakjan 1990; Kara-Kalpak: Volkov 1959, 25ff.; Buryat: cf. Ėliasov 1959 I, 83ff., 113ff.; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984; Indian: Hertel 1953, No. 76, cf. No. 14, Tauscher 1959, No. 12; Malaysian: Hambruch 1922, No. 41; French-Canadian: Delarue / Tenèze 1964ff. II; Chilean: Pino Saavedra 1960ff. I, No. 57, III, No. 255; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, 281; Central African: Lambrecht 1967, No. 3590 (3).

514** *A Young Woman Disguised as a Man is Wooed by the Queen* (previously *The Court Physician*). (Including the previous Types 881* and 884A.) A young woman in man's clothing [K1837] works as a doctor [K1825.1.2] (messenger) for a king. The king's wife falls in love with the doctor but is repulsed (accuses him of attempting to seduce or rape her [K2111]). Angry, she sets an impossible task, which the doctor must perform on pain of death. Often it is to enable a dumb person to speak. The dumb person reveals the intention of the queen, who is executed. The king marries the young woman who had posed as a doctor. Cf. Types 880, 881, 881A, and 884.

Literature/Variants: Chauvin 1892ff. II, 187 No. 38, V, 204ff. No. 120; EM 5 (1987) 141–144 (I. Köhler); Scherf 1995 I, 210–213.
Spanish, Basque: Camarena / Chevalier 1995ff. II; Catalan: cf. Oriol / Pujol 2003, cf. Nos. 514**, 881*, 884A; Portuguese: Oliveira 1900ff. I, No. 100, 128, II, No. 279, Cardigos (forthcoming), No. 884A; Italian: Cirese / Serafini 1975, Appari 1992, No. 1, De Simone 1994 II, No. 80; Albanian: cf. Camaj / Schier-Oberdorffer 1974, No. 40; Greek: Dawkins 1953, No. 47; Jewish: Jason 1965, No. 884A, Jason 1975, No.

884A; Syrian, Yemenite: El-Shamy 2004, No. 884A; Spanish-American: Robe 1973, No. 512*C, cf. No. 884A; Brazilian: Romero / Cascudo, No. 6, Alcoforado / Albán 2001, No. 60; Chilean: Camarena / Chevalier 1995ff. II; Libyan, Tunisian, Algrian, Moroccan: El-Shamy 2004, No. 884A.

515 ***The Shepherd Boy.*** A foundling child who herds animals finds three objects (of glass) which he gives back to their owners. They promise to reward him [Q42]. With the help of the last owner, a giant, the boy fulfills three tasks. He acquires a castle in which a princess is confined. He rescues her and marries her [L161].

Remarks: Known mainly in Sweden, where it was recorded in 1844. Structural elements well known in other tales.
Literature/Variants: Liljeblad 1927, 99 not. 10; EM 6 (1990) 1086–1088 (J.-Ö. Swahn).
Livonian: cf. Loorits 1926; Swedish: Liungman 1961, No. 515**; Flemish: Meyer 1968, No. 515**.

516 ***Faithful John.*** A prince wants to marry a beautiful princess from a distant land because he heard her name, saw her picture [T11.2, T11.2.1], or saw her in a dream [T11.3]. A faithful servant (adoptive brother, a dead man whom he has redeemed [P361, P311, P273.1]) helps him in this pursuit. The servant poses as a merchant and traps the princess on a ship [K1332], or he enters her room by hiding in a statue of an animal [K1341] (in a magical manner). The princess is kidnapped or goes voluntarily. Cf. Type 854.

On the way back, the helper overhears creatures (birds [B211.3, B143]) [N451] prophesy the future. They say that certain dangers that threaten the bridal couple can be averted by particular actions, but also that anyone who reveals this will be turned to stone. The dangers are a horse (other animal) that will run away with (kill) the bridegroom, poisoned food [H1515] (drink, clothing [H1516]), and a dragon who will kill the bridegroom on his wedding night [T172.2].

When the helper acts to avert the dangers, his actions appear excessive and irrational. When he kills the dragon, drops of its blood fall on the bride's breast. He removes them (with his mouth, or he sucks them out of her body while she is unconscious). The prince construes this as a sexual attack and condemns the helper to death [N342.1]. Before the sentence can be carried out, he justifies himself [C423.4] and is turned to stone step by step [C961.2].

The prince and his wife mourn the helper. The prince discovers (in a dream) that he can bring his friend back to life by sacrificing his own children. He kills (injures) them and rubs the stone man with their blood [E113, D766.2, S268]. The helper is restored to life and he revives the children.

Cf. Types 505, 507, and 916.

Combinations: This type is usually combined with episodes of one or more other types, esp. 302, and also 300, 301, 302B, 303, 400, and 408.
Remarks: Complete version in Basile, *Pentamerone* (IV,9).
Literature/Variants: Köhler et al. 1894, 24–35; BP I, 42–57; Rösch 1928; Krohn 1931a, 82–89; Thompson 1951, 111–113; EM 7 (1993) 601–610 (C. Shojaei Kawan); EM 7 (1993) 1267f.; Scherf 1995 II, 955–957, 973–977, 1240–1243; Cardigos 1996, 91–120, 223–230; Baumann 1998b; Röth 1998; Shojaei Kawan 2004, 230–236.
Finnish: Rausmaa 1982ff I, No. 73; Finnish-Swedish: Hackman 1917f. I, No. 106; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Livonian, Lappish: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984, 206; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, Nos. 24, 224, II, No. 439, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Stalpaert 1977, 206ff.; German: Ranke 1955ff. II, Grimm KHM / Uther 1996 I, No. 6, Berger 2001; Ladinian: Decurtins 1896ff. II, No. 10; Austrian: Haiding 1953, No. 67; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, No. 14; Hungarian: MNK II; Czech: Tille 1921, 201ff., Tille 1929ff. II 2, 173ff.; Slovakian: Gašparíková 1991f. I, No. 261, cf. II, Nos. 377, 529; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Albanian: Lambertz 1952, 24ff.; Greek: Hahn 1918 I, No. 29, Dawkins 1950, No. 2, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 214; Jewish: Jason 1965, 1988a; Gypsy: MNK X 1; Adygea: Alieva 1986; Armenian: Gullakjan 1990; Yakut: cf. Ėrgis 1967, Nos. 154, 212, 232; Georgian: Kurdovanidze 2000; Syrian: Nowak 1969, No. 133, El-Shamy 2004; Lebanese: Nowak 1969, No. 133; Persian Gulf, Saudi Arabian, Kuwaiti, Qatar: El-Shamy 2004; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; Laotian: Lindell et al. 1977ff. II, 108ff.; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Brazilian: Cascudo 1955b, 148ff.; Chilean: Pino Saavedra 1960ff. II, No. 81; Argentine: Hansen 1957, Chertudi 1960f. I, 94ff.; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, 223, 229; Egyptian, Libyan, Algerian: El-Shamy 2004.

516A See Type 861.

516B See Type 302B.

516C *Amicus and Amelius* (previously ***St. James of Galicia***). Two friends who look exactly alike assist each other in time of need. When one of them, in elder versions named Amelius, is challenged to a sword-fight, the other, Amicus, who is a better swordsman, takes his place. Amelius remains behind with Amicus's wife, and puts a sword in the middle of the marriage bed at night [T351]. Amicus wins the fight for his friend. Later, Amicus contracts leprosy. An angel tells them that he will be healed if he bathes in the blood of Amelius's children. Amelius cuts off their heads to save his friend [S268]. The children are restored to life.

Or, because his mother had made a vow before his birth, a young man goes on a pilgrimage. He meets a friend through an apple test:

a true friend is one who, when he shares an apple, takes the smaller half [H1558.0.1.1] (who notices that an apple is missing). When the friend is killed (very ill) and can be cured only by the blood of the children of the young man, he sacrifices his children in order to save his friend [S268]. The children are later restored to life.

Cf. Types 303, 516.

Remarks: Documented ca. 1100 as a Christian legend in *Vita Amicii et Amelii carissimorum*. Central motifs (true friendship, exchange of roles, the healing property of blood of innocent children) were made into a folktale in Romance-language countries. The names Amicus and Amelius are only used in the Christian legend and subsequent retellings.

Literature/Variants: Chauvin 1892ff. VIII, 194ff. No. 235; Köhler / Bolte 1898ff. II, 163–173; Wesselski 1909, No. 119; Ranke 1934a, 56–60; Tubach 1969, No. 198; EM 1 (1977) 454–463 (L. Denecke); Verfasserlexikon 1 (1978) 329f. (H. Rosenfeld); Feistner 1989; EM 7 (1993) 1267f.; Verfasserlexikon 11 (2000) 85–87 (E. Feistner).

French: Tegethoff 1923 I, 124ff.; Spanish: Camarena / Chevalier 1995ff. II; Basque: Webster 1877, 202ff.; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. II, No. 276, Cardigos (forthcoming); German: Peuckert 1932, No. 163; Ladinian: Decurtins 1896ff. II, No. 93; Uffer 1973, No. 12; Italian: Cirese / Serafini 1975; Hungarian: MNK II, No. 516D*; Czech: Tille 1929ff. I, 30ff., II 1, 260ff., Dvořák 1978, No. 198; Slovakian: Polívka 1923ff. III, 71; Gypsy: MNK X 1, No. 516D*; Sarian, Lebanese, Palestinian, Persian Gulf, Oman, Kuwaiti, Qatar: El-Shamy 2004; Spanish-American: cf. Espinosa 1937, No. 46; Egyptian, Algerian: El-Shamy 2004; Moroccan: cf. Nowak 1969, No. 309, El-Shamy 2004.

517 ***The Boy Who Understands the Language of Birds*** (previously ***The Boy who Learned Many Things***). A boy who understands (has learned) the language of birds [B215.1, B216] is asked by his father to tell what he has heard. He is at first reluctant, but then repeats the birds' prophecy [B143, M312.0.2] that the father will humble himself before the son (will serve him, bring water for the son to wash his hands). The father pushes the son into the sea (drives him out, tries to kill him) [M373].

The son is rescued and goes into the service of a foreign ruler. By hearing what birds say, he frees this ruler from ravens that annoy him. The son is honored and is given half the kingdom, and he marries a princess. In his new high position, he goes back to his parents, who serve him without recognizing him [N682]. Cf. Types 671, 671E*, 725, and 781.

Combinations: 671, 781.

Remarks: Documented in the *Seven Wise Men*, then by Johannes Gobi Junior, *Scala coeli* (No. 520). The assistance rendered to the king and the winning of the princess take various forms.

Literature/Variants: Chauvin 1892ff. VIII, 193; BP I, 322–324; cf. Tubach 1969, No. 636; Röth 1998; EM 10 (2002) 1413–1419 (A. Schmitt).

Finnish: Rausmaa 1982ff. I, No. 74; Finnish-Swedish: Hackman 1917f. I, No. 107;

Estonian: Aarne 1918, Viidalepp 1980, No. 100; Swedish: Liungman 1961; Norwegian: Hodne 1984, 160; Danish: Hjemmets Almanak 1889, 31ff.; Icelandic: Kvideland / Eiríksson 1988, No. 17; Scottish: McKay 1940, No. 14; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Catalan: Camarena / Chevalier 1995ff. II; Basque: Karlinger / Laserer 1980, No. 48; German: Behrend 1912, No. 13, Ranke 1955ff. II, Grimm KHM / Uther 1996 I, No. 33; Italian: Cirese / Serafini 1975; Hungarian: MNK II; Czech: Tille 1929ff. I, 30ff.; Slovakian: Polívka 1929f. II, 173ff.; Croatian: Smičiklas 1910ff. 15, 285ff.; Turkish: Eberhard / Boratav 1953, No. 214 IV; Jewish: Jason 1975, Nos. 517, 517*; Gypsy: Mode 1983ff. II, No. 74; Tuva: cf. Taube 1978, No. 30; Altaic: Radloff 1866ff. I, 208ff.; Palestinian: El-Shamy 2004; Korean: Choi 1978, No. 123; French-Canadian: Delarue / Tenèze 1964ff. II; Spanish-American, Mexican: Robe 1973; Dominican: Hansen 1957; Mayan: Peñalosa 1992; Ecuadorian: Carvalho-Neto 1966, 17ff.; Chilean: Hansen 1957; Egyptian, Moroccan: El-Shamy 2004.

518 ***Men Fight over Magic Objects*** (previously ***Devils [Giants] Fight over Magic Objects***). A (young) man on a journey meets three (two) men (giants, devils), who are quarreling over the division of three magic objects (e.g. cloak of invisibility, seven mile boots, wishing hat, flying carpet) (which they have inherited). The man promises to render a judgment, but he asks first to try out the objects (to run a race against the owners). He takes the magic objects and runs away with them. He uses them later to accomplish difficult tasks [D832].

Combinations: This type is usually combined with episodes of one or more other types, esp. 302, 306, 400, 566, 567, and also 313, 552, 552A, 560, 725, and 810.
Remarks: Documented in the Chinese *Tripiṭaka* (492 C.E.). This type does not exist independently but is an episode in other tales.
Literature/Variants: BP II, 318–335; BP III, 406–417, 424–443; HDM 1 (1930–33) 574f. (W. Aly); Scherf 1995 I, 586–589, 710–717, 722–726, 759–761, II, 957–960, 1204–1207, 1234–1237, 1434–1436; Röth 1998; EM: Streit um Zaubergegenstände (forthcoming).
Finnish: Rausmaa 1982ff. I, No. 75; Finnish-Swedish: Hackman 1917f. I, No. 108; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Faeroese: Nyman 1984; French: Delarue / Tenèze 1964ff. II; Catalan: cf. Oriol / Pujol 2003; German: Grimm KHM / Uther 1996 II, Nos. 92, 93, III, Nos. 193, 197; Italian: Cirese / Serafini 1975, Pitrè / Schenda et al. 1991, No. 20; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1929ff. I, 219f., II 1, 416f., II 2, 209f.; Slovakian: Gašparíková 1991f. I, Nos. 198, 199; Rumanian: Schullerus 1928, Amzulescu 1974, No. 30; Bulgarian: BFP, Koceva 2002; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 84 IV, 97 III, 174 IV, 205, 212 III, 213 III; Jewish: Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, Nos. 60, 65, 86; Adygea: Alieva 1986; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1986; Mordvinian: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Yakut: cf. Ėrgis 1967, Nos. 154, 156; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian, Palestinian, Iraqi, Yemenite: El-Shamy 2004; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978;

Korean: cf. Choi 1979, No. 270; French-Canadian: Delarue / Tenèze 1964ff. II; Dominican: Hansen 1957; Puerto Rican: Flowers 1953; Cape Verdian: Parsons 1923b I, 293; Egyptian, Algerian, Moroccan: El-Shamy 2004; Sudanese: Klipple 1992, El-Shamy 2004.

518* See Type 926D.

519 ***The Strong Woman as Bride (Brunhilde).*** A prince falls in love with a powerful young woman who will marry only someone whose own power is as strong as hers. Suitors who try and fail are put to death. Although he is warned against it, the prince sets out along with a strong companion to win her [T58].

When they arrive, the helper storms the woman's defenses, slays her army, and overcomes the woman herself on his master's behalf [Z3]. He defeats her in single combat (using a cloak of invisibility): e.g. in a shooting contest with a giant bow [H345.1], in breaking her wild horse [H345.2, F601.2, H345].

On the wedding night the strong woman tries to crush the prince [T173.1]. The helper secretly takes his master's place and beats her for three nights with whips made of three kinds of metal [K1844.1]. When the woman discovers the impersonation, she orders the feet of the helper to be cut off [Q451.2, S162] and banishes the prince to the pigsty [K1816.6].

The helper finds a blind companion and together they force a demon to heal them with Water of Life [D1500.1.18]. The helper returns, overcomes (kills) the strong woman, and rescues the prince [R169.4].

Combinations: 300A, 303, and 315.
Remarks: The figure of the strong woman is often documented in epic poems and heroic songs, e.g. in the ancient Greek myth of the Amazons and in the *Nibelungenlied* with Brunhilde.
Literature/Variants: Chauvin 1892ff. VIII, 54ff. No. 22; Löwis of Menar 1923; Beyschlag 1963; EM 6 (1990) 745–753 (D. Burkhart); Scherf 1995 II, 973–977, 1162–1167, 1240–1243; Röth 1998; Marzolph / Van Leeuwen 2004, No. 39.
Finnish: Rausmaa 1982ff. I, No. 76; Estonian: Aarne 1918, No. 519*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Frisian: Kooi 1984a; Hungarian: MNK II; Czech: Tille 1929ff. I, 101ff.; Croatian: Krauss / Burr et al. 2002, No. 40; Rumanian: Amzulescu 1974, Nos. 13, 21, 22; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 215 III (2); Jewish: Jason 1965; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, Nos. 44, 87, 88; Adygea: Alieva 1986; Cheremis / Mari: Sabitov 1986; Tatar: Jarmuchametov 1957, 39ff.; Armenian: Hoogasian-Villa 1966, 124ff.; Yakut: Ėrgis 1967, Nos. 154, 156, cf. Nos. 133, 201; Uzbek: Afzalov et al. 1963 I, 265ff., 486ff.; Kalmyk: Lőrincz 1979; Buryat: Ėliasov 1959 I, 36ff.; Palestinian: El-Shamy 2004; Aramaic: cf. Bergsträsser 1915, 38ff.; Iraqi, Yemenite: El-Shamy 2004; Burmese: Esche 1976, 209ff.; Chinese: Ting 1978; French-Canadian: Delarue / Tenèze 1964ff. II; Egyptian, Algerian,

Moroccan: El-Shamy 2004; Ghanaian: Schott 1993f. II/III, 14ff.; Sudanese: El-Shamy 2004.

530 ***The Princess on the Glass Mountain.*** (Including the previous Type 530B*.) A narrative in three parts with several different forms and combinations:

(1) At night, a field (haystack, garden) belonging to a family with three sons is robbed (devastated). The sons keep watch. The elder two fall asleep (run away in fear), but the youngest (helped by a mouse, frog, old man) stays awake and captures three magic horses [H1471]. They promise to help him in the future, and he lets them go free [B315, B401, B181]. Or, hiding in a mound of hay, he is carried home by a giant. He kills the giant and finds his treasure (helpful spirits) and three horses [B315, B401, B181].

In some variants a dying father orders his sons to watch over his grave. Out of indifference (fear), the older brothers leave this task to the youngest [H1462]. At the grave he receives three horses, as well as a pipe (stick, bridle) to use to summon them.

(2) The king's daughter is offered in marriage to whoever can ride to the top of a mountain (made of glass, crystal, marble) [F751, H331.1.1, H331.1.2] and/or take a golden apple from its summit. Or he must kiss the princess at the summit and take her ring or scarf [R111.2.2].

In some variants he must jump up to the princess who sits at the window of the fourth story of a building [F1071] (and take her ring), or jump over a grave [F989.1, H331.1.3, H331.1.4].

The young man disguises himself and, with the help of the magic horses, succeeds three times. On the third time, the king (princess) gives him a token (marks him, he is injured). He goes away.

(3) Messengers (king, princess) look for the champion, and/or all the men are ordered to march past the princess (the princess summons all the men to a feast). Through his token (mark, injury), the youth is discovered at home (in the king's household) [H80]. He marries the princess.

In some variants the horses are disenchanted and become princes (princesses). Cf. Types 313, 314, 314A.

Combinations: This type is usually combined with episodes of one or more other types, esp. 314, and also 300, 301, 302, 313, 314, 314A, 400, 502, 530A, 531, 550, 551, and 675.

Remarks: Many narratives classified as Type 530 in the catalogs have only the introduction of the type, and in some the motif of the glass mountain plays only a marginal part.

Literature/Variants: Tille 1892; Köhler/Bolte 1898ff. I, 55, 67; BP III, 111–114; Boberg 1928; HDM 1 (1930–33) 207–216 (K. Spieß); Krohn 1931a, 96–99; HDM 2 (1934–40) 627–630 (I. M. Boberg); Vries 1954, 60–63; Rieber 1980; Scherf 1995 I, 251–256, 530–534, 601f., 631–633, 736–738, 738f., II, 986–988, 1105–1108, 1113–1118;

Dekker et al. 1997, 285–289; Röth 1998; Schmidt 1999, No. 36; EM 10 (2002) 1343–1351 (I. Köhler-Zülch).
Finnish: Rausmaa 1982ff. I, Nos. 77, 78; Finnish-Swedish: Hackman 1917f. I, Nos. 48b(3), 97(1), 98; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 530, 530B*; Lithuanian: Kerbelytė 1999ff. I, Nos. 530, 530B*; Livonian, Lappish, Wepsian, Wotian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974, Nos. 530, 530B*; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. II, No. 17; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 1, Cardigos (forthcoming); Dutch: Kooi 2003, Nos. 3, 7, 112; Frisian: Kooi 1984a, No. 328, Kooi / Meerburg 1990, No. 22, Kooi / Schuster 1993, No. 3; Flemish: Meyer 1968; German: Ranke 1955ff. II, Kooi / Schuster 1994, No. 11, cf. No. 12, Grimm KHM / Uther 1996 III, No. 196, Berger 2001; Austrian: Haiding 1969, Nos. 2, 139; Ladinian: Uffer 1973, No. 109ff.; Italian: Cirese / Serafini 1975; Hungarian: MNK II; Czech: Tille 1929ff. I, 15f., 24ff., II 1, 148ff.; Slovakian: Gašparíková 1991f. I, Nos. 154, 195, 302, 311, II, Nos. 374, 487, 570, 581; Slovene: Byhan 1958, 48ff.; Serbian: Đorđevič / Milošević-Đorđevič 1988, Nos. 79–81; Croatian: Valjavec 1890, Nos. 7, 10, Bošković-Stulli 1963, Nos. 36, 50; Macedonian: Eschker 1972, No. 36, Popvasileva 1983, Nos. 37, 48; Rumanian: Bîrlea 1966 II, 231ff., III, 437f., Amzulescu 1974, No. 251; Bulgarian: BFP, Nos. 530, 530B*, Koceva 2002, Nos. 530, 530B*; Albanian: Camaj / Schier-Oberdorffer 1974, No. 13; Greek: Laográphia 21 (1963–64) 491ff.; Sorbian: Nedo 1956, No. 54; Polish: Krzyżanowski 1962f. I, Nos. 530, 530A, 530B; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 73; Jewish: Jason 1965, 1975; Gypsy: MNK X 1; Adygea: Alieva 1986; Cheremis / Mari, Chuvash, Tatar, Mordvinian: Kecskeméti / Paunonen 1974, Nos. 530, 530B*; Kurdish: Džalila et al. 1989, No. 2; Armenian: Hoogasian-Villa 1966, No. 1, Gullakjan 1990; Yakut: Ėrgis 1967, Nos. 151, 180, 201, 206; Buryat: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Palestinian: Littmann 1957, 179ff., El-Shamy 2004; Iraqi: Nowak 1969, No. 122, El-Shamy 2004; Persian Gulf: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, 61; Eskimo: Barüske 1969, No. 78; English-Canadian: Halpert / Widdowson 1996 II, No. F4; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Cuban: Camarena / Chevalier 1995ff. II; Mayan: Peñalosa 1992; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 122, El-Shamy 2004; Algerian, Moroccan: El-Shamy 2004.

530A *The Pig with the Golden Bristles.* A king commands his (three) sons-in-law to get magic animals: a pig with golden bristles, a golden-horned stag, wild boars from the sea, etc. The stupidest of the sons (another foolish boy) gets these wonders, but trades them to his brothers in return for their cut-off fingers and pieces of skin from their backs. At the feast where the brothers are honored, they are exposed as cheaters by the pieces of evidence shown by the fool.

Combinations: 314, 530.
Literature/Variants:
Finnish: Simonsuuri / Rausmaa 1968, No. 52; Estonian: Viidalepp 1980, No. 68; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Wepsian, Karelian,

Syrjanian: Kecskeméti/Paunonen 1974; Hungarian: MNK II; Czech: Jech 1984, No. 32; Slovakian: Gašparíková 1991f. II, No. 525; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Adygea: Alieva 1986; Ossetian: Bjazyrov 1958, No. 124; Cheremis/Mari: Kecskeméti/Paunonen 1974, Sabitov 1989; Chuvash, Mordvinian: Kecskeméti/Paunonen 1974; Armenian: Gullakjan 1990; Georgian: Kurdovanidze 2000.

530B* See Type 530.

531 ***The Clever Horse*** (previously ***Ferdinand the True and Ferdinand the False***). (Including the previous Type 513C.) This miscellaneous type comprises various tales dealing with a clever horse. The tale exists chiefly in three different forms, "The Godchild of the King and the Unfaithful Companion", "The Golden-haired Maiden", and "The Clever Horse".

A poor boy goes in search of his godfather [H1381.2.2.1], the king (God, Virgin Mary, etc.) [N811]. On the way he obtains a clever magic horse that offers to help him [B211.1.3, B133, B401]. Against the horse's advice [B341] he picks up a glimmering feather (golden hair, golden horse-shoe, other bright object), which he later gives to the king.

En route the boy is accompanied by a companion (devil, beardless man, Gypsy, etc.) who forces him to change places [K1934] and to swear silence. At the king's court the boy is employed as a groom. He helps different animals, who in return promise to help him [B350, B391, B470, B501].

A treacherous employee of the king (the boy's companion) slanders him to the king, saying that he had boasted he could find the bird that had lost the feather and/or to bring the golden-haired maiden (princess) as bride for the king [T11.4.1, H75.2, H1213.1, H1381.3.1.1]. On pain of death he is assigned to accomplish the dangerous tasks [H911]. He succeeds with help of his horse.

The abducted princess refuses to marry the old king until she receives certain things (her castle, keys that have fallen into the sea, water of life, etc.). The boy brings these with the help of his horse and of the helpers he had met on his way (grateful animals) [H982, B450].

As the last condition for the marriage the princess demands the boy be killed (burned, beheaded, dismembered, by taking a bath in boiling milk or oil of a herd of wild mares, by water of death, etc.) The horse saves the boy or he is resuscitated by the princess, rejuvenated, and beautified [E15.1, E12, D1865.1]. The king has the same thing done to him with fatal results (the princess does not resuscitate him, he dies in the milk, etc.) [J2411.1].

The magic horse turns into a young woman (man) [B313, D131, D700]. The boy marries her (the princess) and becomes king. Cf. Type 328.

Combinations: This type is usually combined with episodes of one or more other types, esp. 314, 327B, 328, 550, 554, and also 300, 300A, 302, 303A, 313, 400, 465, 502, 505, 513A, 513C, 516, 530, 551, 567, 590, and 1119.
Remarks: Classical origin for some motifs. Early versions see e.g. Basile, *Pentamerone* (III,7), Straparola, *Piacevoli notti* (III,2), and Madame d'Aulnoy, *La Belle aux cheveux d'or*.
Literature/Variants: Chauvin 1892ff. VI, 133ff. No. 286; Köhler/Bolte 1898ff. I, 394–398, 467–469, II, 328–346; BP III, 18–37; Megas 1955; Schwarzbaum 1968, 90; EM 3 (1981) 152–154, 4 (1984) 1011–1021 (W. Pape); Bottigheimer 1987; Gobyn 1989; Scherf 1995 I, 297–301, 454–458, 458–462, 528–530, 530–534, 541–544, 606f., 614f., 615–620, 637–642, 643–646, 790–793, II, 864–868, 1054f., 1291–1294; Röth 1998; Schmidt 1999; Marzolph/Van Leeuwen 2004, Nos. 471, 472.
Finnish: Rausmaa 1982ff. I, Nos. 79, 80; Finnish-Swedish: Hackman 1917f. I, No. 99; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Wepsian, Wotian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. II, No. 1, Kristensen 1881ff. I, No. 21, III, No. 56, IV, No. 21; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929, Schier 1983, No. 25; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. II; Spanish: Camarena/Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Meier/Woll 1975, No. 10, Cardigos (forthcoming); German: Ranke 1955ff. II, KHM/Uther 1996 II, No. 126, Berger 2001, No. 611A; Austrian: Haiding 1953, Nos. 9, 39, 58; Italian: Cirese/Serafini 1975, Appari 1992, No. 17, De Simone 1994, No. 81; Corsican: Massignon 1963, Nos. 36, 69, 84, cf. No. 49; Sardinian: Cirese/Serafini; Maltese: Mifsud-Chircop 1978, Nos. 531, 531C; Hungarian: MNK II, Dömötör 2001, 287; Czech: Tille 1929ff. II 2, 188ff.; Slovakian: Gašparíková 1991f. I, Nos. 75, 105, 170, 215, 230, 256, 317, 333, II, Nos. 379, 485, 555; Slovene: Križnik 1874, 15f.; Serbian: Čajkanović 1929, No. 59, Panić-Surep 1964, No. 13, Đjorđjevič/Milošević-Đjorđjevič 1988, Nos. 73–76; Croatian: Bošković-Stulli 1963, Nos. 37, 38; Bosnian: Krauss/Burr et al. 2002, No. 41; Macedonian: Čepenkov/Penušliski 1989 I, Nos. 51, 65, 66, Eschker 1972, No. 28; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002, Nos. 513C, 531; Greek: Hahn 1918 I, No. 37, Dawkins 1955, No. 10, Laográphia 21 (1963–64) 491ff., Megas/Puchner 1998, No. 513C; Sorbian: Nedo 1956, No. 56; Polish: Krzyżanowski 1962f. I, cf. No. 509; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, Nos. 77 IV (var. c, g), 81 (3–6), 207, 248; Jewish: Noy 1963a, No. 54, Jason 1964f., No. 513C, Jason 1975, No. 513C, Haboucha 1992; Gypsy: Mode 1983ff. III, No. 195, MNK X 1; Adygea: Alieva 1986; Cheremis/Mari: Kecskeméti/Paunonen 1974, Sabitov 1989; Chuvash, Tatar, Mordvinian, Vogul/Mansi: Kecskeméti/Paunonen 1974; Kurdisch: Lescot 1940, No. 2; Armenian: Gullakjan 1990, Nos. 513C, 531; Yakut: Ėrgis 1967, Nos. 117, 169, 192, 198–200, 202, 206; Uzbek: Afzalov et al. 1963 II, 37ff.; Tadzik: Rozenfel'd/Ryčkovoj 1990, No. 7; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian: Nowak 1969, No. 171, El-Shamy 2004, Nos. 513C, 531; Lebanese: Nowak 1969, No. 176, El-Shamy 2004; Palestinian: Campbell 1854, 48ff., El-Shamy 2004, Nos. 513C, 531; Iraqi: Nowak 1969, Nos. 171, 176, El-Shamy 2004, No. 513C; Persian Gulf, Oman, Qatar: El-Shamy 2004, No. 513C; Kuwaiti, Yemenite: El-Shamy 2004, Nos. 513C, 531; Iranian: Marzolph 1984, No. 513C; Pakistani: Thompson/Roberts 1960; Indian: cf. Cosquin 1922a, 395, Thompson/Roberts 1960, Jason 1989; Chinese: Riftin er al. 1977, cf. No. 61, Ting 1978, Nos. 513C, 531; French-Canadian, French-American: Delarue/Tenèze

1964ff. II; Spanish-American, Mexican: Robe 1973; Mayan: Peñalosa 1992; Dominican: Hansen 1957, Nos. 531, 531**A; Panamanian, Puerto Rican, Chilean, Argentine: Hansen 1957; Venezuelan, Bolivian: Camarena / Chevalier 1995ff. II; West Indies: Flowers 1953; Egyptian: Littmann 1955, 37ff., El-Shamy 2004, Nos. 513C, 531; Tunisian: El-Shamy 2004, No. 513C; Algerian, Moroccan: Nowak 1969, No. 197, El-Shamy 2004, Nos. 513C, 531; Sudanese: El-Shamy 2004, Nos. 513C, 531; Namibian: Schmidt 1989 II, No. 1076; Malagasy: Haring 1982, No. 4.533.

532 See Type 314.

532* ***The Magic Ox*** (previously ***Son of the Cow***). (God's Godson.) With the help of a (two, several) magic ox (cow), a boy plows the copper (iron, stone) field of the king. He marries the princess and receives (half of) the kingdom.

Literature/Variants:
Syrjanian: Rédei 1978, No. 31; Hungarian: MNK II; Rumanian: Schullerus 1928, Schullerus / Brednich et al. 1977, No. 102; Bulgarian: BFP; Greek: Klaar 1977, 49ff., Megas / Puchner 1998; Gypsy: MNK X 1.

533 ***The Speaking Horsehead.*** A princess is sent to her fiancé, a prince of a foreign country. Her mother orders a maidservant to accompany her, and gives her a small rag with some drops of her mother's blood to protect her and sends a speaking horse to take care of her.

When during the journey the princess loses her mother's charm, the waiting-maid gains control of the princess [K2252, K1911.1.1], forces her to change clothes and roles [K1934], and to swear an oath of secrecy [K1933].

The prince unwittingly marries the maidservant, and the real princess is employed as a goose-girl [K1816.5]. When the false wife orders the horse to be killed [B335], the princess persuades a farmhand to hang the horsehead on the wall by a gate where she passes daily. Every day she greets the horsehead with a formula, and it answers regretting the injury that is being done to her [D1011, B133.3].

When she speaks a magic formula to make the hat of a goose-boy fly away (to keep an obstrusive goose-boy away from her), he complains to the king. Thereupon the old king starts observing her and finally makes her tell her life story to a stove [H13.2.7] (her dog [H13.1.2]) (cf. Types 870, 894). The truth comes to light, the real bride marries the prince, and the maidservant is punished (she unwittingly declares her own judgment). Cf. Types 403, 425A.

Combinations: 403.
Remarks: For tales in which the bride is blinded (which Liungman 1961, 149ff. treated under Type 533) cf. Type 404. For literary precursors see the French *Legend of Berte* and Basile, *Pentamerone* (IV,7).
Literature/Variants: Arfert 1897, 8–11; BP II, 273–285; HDM 1 (1930–33) 307–311

(W. Golther); Memmer 1935, 1–118; Rausmaa 1967; Lüthi 1969a, 117–130; cf. EM 2 (1979) 155–162 (M. Rumpf); Scherf 1995 I, 67–70, 384–388, 699–701, II, 993–995; Dekker et al. 1997, 130–133; Röth 1998; Schmidt 1999; EM 10 (2002) 937–941 (R. B. Bottigheimer).
Finnish: Rausmaa 1982ff. I, No. 82; Finnish-Swedish: Hackman 1917f. I, No. 110; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 475ff.; French: Delarue / Tenèze 1964ff. II; Portuguese: Soromenho / Soromenho 1984f. I, No. 254, Cardigos (forthcoming); Dutch: Stalpaert / Joos 1971, 194ff.; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. II, Tomkowiak 1993, 249, Grimm KHM / Uther 1996 II, No. 89; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Bulgarian: BFP, Koceva 2002; Polish: Krzyżanowski 1962f. I; Russian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 75, 240; Jewish: Jason 1975; Cheremis / Mari: Kecskeméti / Paunonen 1974, No. 676, Sabitov 1989; Mordvinian: Kecskeméti / Paunonen 1974; Kurdish: Džalila et al. 1989, No. 18; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, Nos. 111, 228; Georgian: Kurdovanidze 2000; Jordanian: El-Shamy 2004; Indian: Thompson / Roberts 1960, Blackburn 2001, Nos. 19, 41; Chinese: Ting 1978; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; West Indies: Flowers 1953; Egyptian: El-Shamy 2004; Moroccan: Topper 1986, No. 13; East African: Arewa 1966; Sudanese: Klipple 1992; Namibian: Schmidt 1989 II, No. 972; Botswanian: Schmidt 1989 II, No. 972; Malagasy: Haring 1982, Nos. 1.3.533, 3.2.533, 7.408, Klipple 1992.

533* See Type 404.

535 ***The Boy Adopted by Tigers (Animals).*** A boy is abandoned in the forest and adopted by wild animals (tigers). He is given a magic bow and a magic arrow (axe).

The animals arrange a marriage for him. A monkey (barber) takes his place. The boy goes to live with an old widow who has a lovely daughter. He proves his identity by using his magic objects. He marries both the girl to whom he was betrothed and the widow's daughter.

Literature/Variants:
Bosnian: cf. Leskien 1915, No. 37; Turkish: Eberhard / Boratav 1953, No. 36; Uzbek: Afzalov et al. 1963 I, 59ff., 474ff.; Indian: Tauscher 1959, No. 69, Thompson / Roberts 1960; Burmese: Kasevič / Osipov 1976, No. 148; Chinese: Ting 1978; West Indies: Karlinger / Pögl 1983, Nos. 6, 59, cf. No. 62.

537 ***The Flight on the Grateful Eagle*** (previously ***The Marvelous Eagle Gives the Hero a Box***). A man aims his gun three times at an eagle. When suddenly the bird speaks like a human being [B211.3], the man spares it. The eagle has a broken wing and the man nurses the bird for several years until it recovers, spending all his wealth.

The grateful bird [B380, Q45] carries the man on his back across the sea [B552] to his kingdom [B222]. On the way it frightens him

three times by nearly dropping him into the sea (as the hunter had aimed three times at the bird).

On the other side of the sea the eagle's father (sister) gives the man a box [D1174.1], telling him not to open it before he reaches home [C321].

Overcome with curiosity, the man opens the box on the way, and a town (castle) springs out of it. In order to put the town back into the box, the man promises his (unborn) son to the devil (supernatural being) [S222].

The tale is usually an introduction to Type 313B.

Combinations: 222B, 222B*, 300, 313, and 315.
Remarks: The tale originates of the Babylonian *Etana myth* (18./17. century B.C.E.).
Literature/Variants: BP IV, 103; cf. Anderson 1923, 165; Haavio 1955b; Komoróczy 1964; Levin 1966; Kinnier Wilson 1969; Freydank 1971; Kinnier Wilson 1974; Schwarzbaum 1979, 66–69; EM 4 (1984) 494–499 (W. Röllig); Levin 1994; Scherf 1995 I, 78–80, 125–128, II, 1142–1145; Röth 1998; Haul 2000.
Finnish: Rausmaa 1982ff. I, No. 83; Latvian: Svabe 1923f. III, 96ff. No. 40, 101ff. No. 4p, 108f. No. 4r, 111f. No. 4t, 112f. No. 4u, 114ff. No. 4v, 119 No. 4z; Lithuanian: Kerbelytė 1999ff. I; Karelian: Kecskeméti/Paunonen 1974; Syrjanian: Belinovič/Plesovskij 1958, 70ff.; Swedish: Schier 1974, No. 32; Norwegian: Hodne 1984, 160; Danish: Kristensen 1881ff. III, No. 31; Dutch: Meder/Bakker 2001, No. 245; German: Henßen 1963b, No. 15; Hungarian: MNK II; Slovakian: Polívka 1923ff. III, 450ff.; Croatian: Smičiklas 1910ff. 18, No. 48; Macedonian: Miliopoulos 1955, 35ff.; Rumanian: Bîrlea 1966 II, 118ff., 138ff., III, 426ff., 428ff.; Russian: Veršinin 1962, 59ff.; Byelorussian: Dobrovol'skij 1891ff. I, No. 28; Ukrainian: Popov 1957, 69ff., Lintur 1972, No. 36; Turkish: Eberhard/Boratav 1953, No. 34 IV; Jewish: Noy 1963a, No. 26, Jason 1965; Gypsy: Mode 1983ff. III, No. 189; Ossetian: Britaev/Kaloev 1959, 88ff.; Abkhaz: Šakryl 1975, Nos. 24, 28; Mordvinian: Kecskeméti/Paunonen 1974; Armenian: Gullakjan 1990; Siberian: Vasilenko 1955, No. 4; Ostjakian: Gulya 1968, No. 24; Kara-Kalpak: Volkov 1959, 35ff.; Uzbek: Afzalov et al. 1963 I, 35f.; Tuva: Taube 1978, Nos. 34, 49; Georgian: Kurdovanidze 2000; Saudi Arabian: cf. Müller 1902ff. II, No. 6, El-Shamy 2004; Oman: El-Shamy 2004; Chinese: cf. Levin 1986, No. 17; Algerian: Frobenius 1921ff. III, No. 1.

540 ***The Dog and the Sailor*** (previously ***The Dog in the Sea***). An unhappy sailor in misery tries to drown himself, but in the water (on shore) he meets a dog (poodle) who offers its help [B541.4]. On the dog's advice he takes it along with him to sea.

After three heavy storms (several years) the dog orders the sailor to jump into the water. At the bottom of the sea he finds a castle and a beautiful woman. The dog had warned him of her seductive powers, so he kills her. Inside the castle the dog is waiting for him. After enduring three painful nights (after accomplishing special tasks), the sailor cuts off the dog's head, whereupon the prince who had once been enchanted by his mother-in-law (witch, father) is disenchanted [D711] and returns to human form.

Remarks: Documented in the early 19th century.
Literature/Variants: EM 6 (1990) 1347f. (S. Ude-Koeller).
Finnish: Rausmaa 1982ff. I, No. 84; Finnish-Swedish: Hackman 1917f. I, No. 54; Danish: Kamp 1879f. I, No. 8, Christensen / Bødker 1963ff., No. 84; Dutch: Kooi 2003, No. 14; Frisian: Kooi 1984a, No. 443*; German: Kooi / Schuster 1994, No. 13.

545 *The Cat as Helper.* This type refers to a cycle of related tales; it combines episodes from types 545A and 545B.

Remarks: Many catalogs refer to this type although the contents of the texts belong either to Type 545A or (and) to Type 545B.
Literature/Variants: Rausmaa 1973c, 125–127; EM 7 (1993) 1069–1083, 1126–1131 (I. Köhler-Zülch).
Finnish: Rausmaa 1982ff. I, 492; Estonian: Aarne 1918; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; Flemish: Meyer 1968, No. 545C*; Italian: Cirese / Serafini 1975, De Simone 1994, No. 19; Sardinian: Cirese / Serafini; Slovene: Bolhar 1959, 59ff.; Slovakian: Polívka 1923ff. V, No. 115ff.; Bulgarian: BFP; Greek: Laográphia 19 (1961) 569ff.; Polish: Krzyżanowski 1962f. I; Jewish: Jason 1965, 1975; Ossetian: Bjazyrov 1958, No. 94; Buryat, Mongolian: Lőrincz 1979; Iraqi: Nowak 1969, No. 58; Afghan: Grjunberg / Steblin-Kamenskov 1976, No. 63; Indian: Jason 1989; Chinese: Grjunberg / Steblin-Kamenskov 1976, No. 64, Ting 1978; Spanish-American, Mexican: Robe 1973; Dominican: Hansen 1957; Mayan: Peñalosa 1992; Libyan: Nowak 1969, No. 58; Egyptian, Libyan, Algerian, Moroccan, Sudanese: El-Shamy 2004.

545A *The Cat Castle.* A poor girl reaches the king's castle with the help of a cat (dog) [B211.1.8, B422, B421, B435.1, B581.1.2], (her sole inheritance [N411.1.1]). On the cat's advice she pretends to be the princess of the castle of the cats. The prince falls in love with her (the royal couple receives her). When she looks out of the window and sees her parents quarreling of a pot of porridge, she laughs. Being asked why, she does not want to reveal her humble origin, so she pretends to have been laughing at the poor condition of the king's castle.

The girl's noble origin is tested. When she says she possesses a castle more beautiful than that of the king, she is asked to show it. The cat goes to the castle of a troll (giant, giantess) [F771.4.1] and kills him (by making him look into the sun). The girl becomes the owner of the castle and marries the king (guests are received: The cat demands to be killed by the girl and turns into a prince [D711]. He marries the girl) [B582.1.2]. Cf. Type 505.

Remarks: Very similar to Type 545B, esp. in its single motifs. Variants of Types 545A and 545B are often mixed with each other or they are not clearly differentiated. Occurs mostly in northern Europe.
Literature/Variants: BP I, 331; EM 7 (1993) 1126–1131 (I. Köhler-Zülch); Scherf 1995 II, 949–953, 1133–1135; Dekker et al. 1997, 137f.
Finnish: Rausmaa 1982ff. I, No. 85; Finnish-Swedish: Hackman 1917f. I, No. 111; Lappish: Qvigstad 1927ff. III, No. 60; Karelian: Kecskeméti / Paunonen 1974;

Swedish: Liungman 1961, No. 545AB; Norwegian: Hodne 1984; Greek: Laográphia 21 (1963/64) 491ff.; Turkish: Eberhard/Boratav 1953, No. 34 III 1; Jewish: Jason 1975, 1988.

545B ***Puss in Boots.*** An animal (cat [B211.1.8, B422], fox [B435.1], jackal [B435.2], monkey [B441.1], etc.) intends to help a poor man (out of obligation) to become rich (by marrying him to the princess) [B580, B581, B582.1.1]. In order to gain the emperor's confidence, the animal tells him that the poor man is very wealthy [K1917.3]. When the poorly dressed future bridegroom travels to his bride's residence, the animal simulates an accident (robbery), in which all his clothes (horses, bride presents, wedding guests) are lost [K1952. 1.1]. Thereupon the king gives the poor man good clothes and he is accepted as a bridegroom.

When the man has to display his property, the animal leaves before him and coerces the shepherds and farmers to say that their herds and farmland belong to the poor man. The animal kills the real owner of the properties, a demon (dragon, ogre, giant, witch, magician) by burning, slaying, shooting or through a trick [F771.4.1, K722]. When the bride arrives with her entourage, the bridegroom presents himself as the real owner of the property.

The animal tests the gratitude of the poor man by feigning death (it becomes a human when it is decapitated [D711]).

In some variants the man behaves ungrateful or does not keep his promise.

Remarks: Very similar to Type 545A, esp. in its single motifs. Variants of Types 545A and 545B are often mixed with each other or they are not clearly differentiated. Earliest literary versions see Basile, *Pentamerone* (II,4) and Straparola, *Piacevoli notti* (XI,1); important literary version see Charles Perrault, *Le Maître de Chat ou Le Chat botté* (1697).
Literature/Variants: Köhler/Bolte 1898ff. I, 371f., 416, 558f.; Polívka 1900c; BP I, 325–334, III, 487; Wesselski 1931, 80–82; Roberts 1964, 39–44; Soriano 1968, esp. 171–179; Barchilon 1975, 13–36; Wolfzettel 1975; Escarpit 1986; Uther 1991; Uther 1992; EM 7 (1993) 1069–1083 (I. Köhler-Zülch); Köhler-Zülch 1994; Scherf 1995 I, 313–317, 491–495, II, 871f.; Dekker et al. 1997, 137–139; Röth 1998.
Finnish: Rausmaa 1982ff. I, No. 86; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. IV, No. 13; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. II, No. 545; Spanish, Basque: Camarena/Chevalier 1995ff. II; Portuguese: Soromenho/Soromenho 1984f. I, Nos. 28, 652, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. II, No. 545, Grimm KHM/Rölleke 1986 I, No. 33, Tomkowiak 1993, 249f.; Italian: Cirese/Serafini 1975, Pitrè/Schenda et al. 1991, No. 37; Sardinian: Cirese/Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Slovakian: Polívka 1929f. II, 109ff., Gašparíková 1991f. I, Nos. 85, 102, 194, 282, 287, 290; Macedonian: Čepenkov/Penušliski 1989 I, No. 53; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Greek: Laográphia 19

(1921) 569ff., Loukatos 1957, No. 15, Laográphia 21 (1963/64) 491ff.; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 34 (1–5); Jewish: Jason 1975; Gypsy: MNK X 1; Kurdish: Džalila et al. 1989, No. 155; Adygea: Alieva 1986; Tatar, Mordvinian, Vogul/Mansi: Kecskeméti/Paunonen 1974; Yakut: Ėrgis 1967, No. 121; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984, No. *545; Indian: Thompson/Roberts 1960; Sri Lankan: Schleberger 1985, No. 25; Chinese: Ting 1978; Indonesian: Vries 1925f. II, 406 No. 179; French-Canadian, French-American: Delarue/Tenèze 1964ff. II, No. 545; Spanish-American, Mexican: Robe 1973; Dominican: Hansen 1957; Venezuelan, Bolivian, Chilean, Argentine: Camarena/Chevalier 1995ff. II; West Indies: Flowers 1953; Egyptian, Algerian: Frobenius 1921ff. III, No. 26, El-Shamy 2004; Libyan: Nowak 1969, No. 52; Guinean, East African, Sudanese: Klipple 1992.

545A* ***The Magic Castle.*** (Including the previous Type 512*.) A poor girl gives all her food to an animal (cat, dog, fox) or to an old beggar (Christ). Afraid that her grandmother (mother, aunt) will punish her, she runs away and comes to a castle. (On the way, supernatural beings transform her adornments from flowers, snail shells, etc. into precious jewels.)

She becomes queen. The grandmother comes and demands the food that she had given away. But the grandmother is pushed off the balcony (ladder), dies, and turns into a grapevine (tree), which continues to question the queen about the missing food. The queen laughs at this and her husband demands that she should explain why she laughed. She replies hastily that the toilet brush is more beautiful than his beard (her own castle or garment is more beautiful than his). The animal (supernatural being) helps her to prove this by giving her a bejeweled toilet brush (castle).

In some variants a girl is cast out by her older sisters. On the advice of an old man, she goes to work in a castle. When the owner's son asks to see the girl's own castle, the old man helps her to produce one. (Previously Type 512*.)

Literature/Variants: EM 7 (1993) 1129f.
Danish: Kristensen 1881ff. II, No. 41, Holbek 1990, No. 16; Karelian: Kecskeméti/Paunonen 1974, No. 512*; Italian: Cirese/Serafini 1975, No. 545A; Greek: cf. Klaar 1963, 58ff., 67ff., Megas 1965, No. 51; Turkish: Eberhard/Boratav 1953, No. 34 IV 4, cf. Nos. 164, 132 IV 4; Jewish: cf. Noy 1963a, No. 19, Jason 1988a; Dagestan: Chalilov 1965, 211; Iraqi: Nowak 1969, No. 58; Saudi Arabian: Lebedev 1990, No. 33; Libyan: Nowak 1969, No. 58.

545C* See Type 545D*.

545D* ***The Pea King*** (previously ***The Bean King***). (Including the previous Type 545C*.) A poor boy finds a pea (bean) and imagines how many peas might grow from it. He goes to the king and asks for storehouses and sacks for his coming crops. The king is impressed and

believes the boy is wealthy. He tests his noble origin by a bed-test (cf. Type 704). The boy is unable to sleep on the hard couch because he is worried about his lost pea.

He marries the king's daughter. When the king wants to see the property of his son-in-law, the young man meets an ogre (devil, grateful ghost) who offers to give him his castle, but only if he can solve some riddles. The ogre tells all the farmers and shepherds on the way to pretend to be employees of the poor boy. An old man helps him solve the riddles. The ogre and his brothers burst, and the poor man becomes the owner of the castle and its land. Cf. Type 859.

Combinations: 545A, 812, and 1430.
Literature/Variants: BP III, 332; EM 7 (1993) 1076f., 1083 not. 61; Scherf 1995 II, 838–840; cf. El-Shamy 1999, No. 7.
Italian: Pitrè 1875, No. 87, Cirese / Serafini 1975, No. 545C*; Hungarian: MNK II; Slovene: Byhan 1958, 124ff., Bolhar 1974, 76ff.; Rumanian: Schullerus 1928, No. 545C*; Bulgarian: BFP, Nos. 545C*, *545D**, Koceva 2002, No. 545C*; Greek: Hahn 1918 /, No. 17, Dawkins 1953, No. 63, Megas 1965, No. 33; Jewish: Larrea Palacín 1952f. I, No. 58, Haboucha 1989, No. **859E; Gypsy: MNK X 1.

546 *The Clever Parrot.* The king wins the gratitude of a parrot who takes him to a princess (the parrot brings a princess to the king). On the return trip the king and his bride are separated. The parrot reunites them.

Literature/Variants:
Italian: Cirese / Serafini 1975; Abkhaz: Šakryl 1975, No. 9; Indian: Thompson / Roberts 1960, Mayeda / Brown 1974, No. 75; Chinese: Ting 1978.

550 ***Bird, Horse and Princess*** (previously ***Search for the Golden Bird***). The type combines two different introductory episodes with a common main part.

Introductory episodes:

(1) Every night an unknown thief steals a golden apple [F813.1.1] from the king's tree. The two elder princes fall asleep when they watch for the thief, but the youngest is successful. He sees a golden bird [B102.1] and shoots one of its colored (golden) feathers [H1471].

(2) A sick king can only be healed by the singing of a golden bird. He orders a search for it [H1210.1, H1331.1, H1213, H1331.1.2, H1331.1.3].

Main part:

The three brothers go on a quest for the golden bird. The first two meet a fox (wolf) which they intend to shoot. The fox warns them against going to a pleasant inn in the village, but they go there nevertheless. Both of them forget their father and the bird.

The youngest son is kind to the fox, follows its advice, and finds the golden bird [L13, B313, B560, H1233.6]. Against the fox's advice

he also takes its golden cage and thus wakes the guards. In order to save his life he has to go on a quest for a golden (magic) horse [B184.1]. Again, he also takes its golden bridle, so its guards awake, and he is condemned to death unless he brings a golden maiden (princess) [D961, N711.3, H1241, H1239.3]. With the fox's help [B435.1] he succeeds and finally reaches home with the golden princess, the golden horse, and the golden bird [H1242].

Against the fox's advice he releases his brothers from the gallows. They steal the bird, the horse, and the princess, and try to kill the youngest brother [W154.12.3]. They pretend to their father that they have brought him the valuable things [K1932]. The fox saves the life of the youngest brother (by using water of life). The golden bird, the horse, and the princess identify him as the man who rescued them. (He marries the princess [L161]) and his brothers are punished.)

In some variants the king is healed by the bird's singing. Cf. Type 551.

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 301, 314, 531, 551, 780, and also 302, 303, 303A, 304, 329, 400, 461, 505, 513, 516, 530, and 707.

Remarks: This type occurs often in combination with Type 551, so many variants cannot be assigned to one or the other.

Literature/Variants: Chauvin 1892ff. VI, 5f. No. 182, 8f. No. 273; Köhler/Bolte 1898ff. I, 264f., 537–545; BP I, 503–515; Wesselski 1925, No. 28; HDM 2 (1934–40) 6–8 (S. Liljeblad); Draak 1936; Wesselski 1938f.; Tubach 1969, No. 5214; Schwarzbaum 1980, 282; Uther 1981, 106–108; Grätz 1988, 202–205, 315, 368; Evetts-Secker 1989; Sorlin 1989; Bausinger 1990, 246f.; Sorlin 1993; Haug 1995; Bluhm 1995, 108; Scherf 1995 I, 510–514; EM 8 (1996) 838–841; Dekker et al. 1997, 149–153; Röth 1998; Schmidt 1999; Marzolph/Van Leeuwen 2004, No. 375; EM: Vogel, Pferd und Königstochter (in prep.).

Finnish: Rausmaa 1982ff. I, No. 87; Finnish-Swedish: Hackman 1917f. I, No. 113; Estonian: Aarne 1918; Livonian: Loorits 1926, Nos. 550, 531B*; Latvian: Arājs/Medne 1977; Lithuanian: Basanavičius 1993f. I, Nos. 132, 137, II, Nos. 83, 148, Kerbelytė 1999ff. I; Lappish: Qvigstad 1925, Bartens 2003, No. 32; Livonian, Wepsian, Lydian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Christensen/Bødker 1963ff., No. 48; Faeroese: Nyman 1984; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. II; Spanish: Camarena/Chevalier 1995ff. II; Catalan: Oriol/Pujol 2003; Portuguese: Vasconcellos/Soromenho et al. 1963f. I, No. 312, Cardigos (forthcoming); Dutch: Tinneveld 1976, No. 210; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. II, Uther 1990a, No. 26, Grimm KHM/Uther 1996 I, No. 57; Austrian: Haiding 1953, No. 71, Haiding 1969, No. 70; Italian: Cirese/Serafini 1975; Corsican: Massignon 1963, Nos. 4, 103; Sardinian: Cirese/Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1929ff. II 1, 2ff.; Slovakian: Gašparíková 1991f., Nos. 25, 214, 230, 256, 287, 290, II, Nos. 379, 394, 555; Slovene: Bolhar 1974, 5ff., 22ff.; Serbian: Čajkanović 1934, No. 13, Panić-Surep 1964, No. 9; Macedonian: Piličkova 1992, No. 9; Rumanian: Schullerus 1928, Amzulescu 1974, No. 30; Bulgarian: BFP, Nos. 550, *550*, *550**,

Koceva 2002, Nos. 550, *550**; Greek: Hahn 1918 I, No. 51, II, No. 72, Mousaios-Bougioukos 1976, 114ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I, Nos. 550, cf. 400B; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 76, 206; Jewish: Haboucha 1992; Gypsy: Briggs 1970f. A I, 365ff., MNK X 1; Ossetian: Bjazyrov 1958, Nos. 95–97; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Chuvash, Tatar: Kecskeméti / Paunonen 1974; Kurdish: Džalila et al. 1989, No. 1; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, Nos. 123, 124; Uzbek: Reichl 1978, 78ff., Keller / Rachimov 2001, No. 2; Tuva: Taube 1978, Nos. 27, 33; Georgian: Kurdovanidze 2000; Syrian: Nowak 1969, Nos. 173, 175, El-Shamy 2004; Palestinian: Nowak 1969, Nos. 110, 173, El-Shamy 2004; Oman: El-Shamy 2004; Iranian: Marzolph 1984; Saudi Arabian, Kuwaiti: El-Shamy 1995 I, No. B102.1; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, Nos. 163, 190; Chinese: Riftin et al. 1977, No. 36, Ting 1978, Bäcker 1988, No. 29; Indonesian: Vries 1925f. I, No. 85; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; French-American: Delarue / Tenèze 1964ff. II; Spanish-American: Baughman 1966, Robe 1973, Nos. 550, 560A*; Mexican: Robe 1973; Cuban: Hansen 1957, No. 550**B; Dominican: Hansen 1957, Nos. 550, 550**A; Puerto Rican: Hansen 1957, Nos. 307**A, 550; Mayan: Peñalosa 1992; Guatemalan: Camarena / Chevalier 1995ff. II; Chilean: Hansen 1957; West Indies: Flowers 1953; Egyptian: Nowak 1969, Nos. 116, 173, 240, El-Shamy 2004; Tunisian: Nowak 1969, No. 116; Algerian: Nowak 1969, No. 175, El-Shamy 2004; Moroccan: El-Shamy 2004; East African: Klipple 1992; Swahili: Velten 1898, 98ff., 119ff.; Sudanese: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1080.

550A See Type 750D.

551 ***Water of Life*** (previously ***The Sons on a Quest for a Wonderful Remedy for their Father***). A sick king can only be healed by a wonderful remedy [H1324, D1500.1.18] (water of life [H1321.2], rejuvenating apples, phoenix bird [H1331.1], etc.). Whoever brings it [H1210.1] will inherit the kingdom. His three sons go on a quest. The two elder haughty ones are diverted from their goal.

The youngest is single-minded and friendly towards old men (dwarf, eagle) who show him the way and give advice. With their help he reaches a magic castle that opens only for one hour. He appeases the animal guards (dragon, etc.) and finds everyone else asleep. He locates the fountain of life (golden apple tree) and takes the remedy [H1242]. He sleeps with a beautiful woman (princess) [N711.3, T475.2] and leaves his name (identification token) with her [H81.1]. When he leaves the castle it closes (sinks). On his way back he rejuvenates (releases) the helpful old men and receives magic objects in return.

At home his unsuccessful brothers secretly exchange a common (poisoned) remedy for his healing one [K2211, W154.12.3]. They give it to the king [K1932] and he recovers. These brothers slander the youngest and the king orders him to be killed. With the help of his magic objects he is able to escape this sentence.

Meanwhile the beautiful woman in the magic castle has given birth to a boy and has discovered the name of the intruder. She arrives at the head of an army and demands the father of her son [H1381.2.1]. The haughty brothers pretend it is they. They accompany her, riding beside the golden cloth (path) which the princess has spread, but they find that the gate at its end is closed. The youngest brother appears in rags, rides down the middle of the golden cloth toward the castle (is recognized by his tokens), and the gate opens for him. He marries the woman [L161] and becomes the ruler of the kingdom. The old king learns what really happened.

Combinations: This type is usually combined with episodes of one or more other types, esp. 314, 531, 780, and also 300, 301, 313, 314, 505, 530, 550, 554, 567, 590, and 968.

Remarks: This type occurs often in combination with Type 550, so many variants cannot be assigned to one or the other.

Literature/Variants: Schöll 1890; Chauvin 1892ff. VI, 7f. No. 183, 72ff. No. 239; Köhler / Bolte 1898ff. I, 562f.; Wünsche 1899; Wünsche 1905a; Wesselski 1925, No. 28; BP II, 394–401; HDM 2 (1934–40) 6–8 (S. Liljeblad); Draak 1936; Dawkins 1937; Wesselski 1938f., 182f.; Tubach 1969, No. 5214; Uther 1981, 105–108; Bendix 1983; Jech 1989, 182–186; Sorlin 1993; Scherf 1995 I, 184–187, II, 816–819, 864–868, 1280–1285, 1305–1307, 1361–1363; EM 8 (1996) 838–841; Dekker et al. 1997, 408–411; Röth 1998; EM: Wasser des Lebens (in prep.).

Finnish: Rausmaa 1982ff. I, No. 88; Finnish-Swedish: Hackman 1917f. I, No. 114; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Basanavičius 1993f. I, Nos. 13, 106, Kerbelytė 1999ff. I; Lappish: Qvigstad 1925, Bartens 2003, No. 33; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1884ff. III, No. 41, Holbek 1990, No. 17; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; Scottish: Briggs 1970f. A I, 560f.; Welsh: Baughman 1966; English: Briggs 1970f. A I, 355ff., French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 166, II, No. 371, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. II, Tomkowiak 1993, 250, Grimm KHM / Uther 1996 II, No. 97; Austrian: Haiding 1953, Nos. 6, 31, Haiding 1969, No. 70, Haiding 1977a, No. 17; Ladinian: Decurtins 1896ff. II, Nos. 27, 66, XIV, 90; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, Nos. 8, 103; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1929ff. II 1, 18ff.; Slovakian: Gašparíková 1991f., Nos. 25, 214, 230, 247, 255, 256, 290, II, Nos. 379, 393, 394, 448, 555; Slovene: Bolhar 1974, 18ff.; Croatian: Valjavec 1890, No. 15; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Greek: Laográphia 21 (1963 / 64) 491ff., Megas 1965, No. 53; Sorbian: Nedo 1956, No. 57; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 72 V, 81, 206 III 1 (var. g, l), 215 III (var. p), 215 IV 2, 220 III (var. c), 374 III 1 (var. h); Jewish: Noy 1963a, No. 29, Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Adygea: Alieva 1986; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Tatar: Kecskeméti / Paunonen 1974; Chuvash: Mészáros 1912, No. 10; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, Nos. 135, 159, 169; Uzbek: Keller / Rachimov 2001, No. 4; Georgian: Kurdovanidze 2000; Syrian, Lebanese, Palestinian: El-Shamy 2004;

Iraqi: Nowak 1969, No. 94, El-Shamy 2004; Persian Gulf, Oman, Kuwaiti, Qatar: El-Shamy 2004; Yemenite: Nowak 1969, No. 94, Daum 1983, No. 20, El-Shamy 2004; Iranian: Lorimer / Lorimer 1919, No. 7; Indian, Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978, Bäcker 1988, Nos. 8, 16, 29; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; English-Canadian: Halpert / Widdowson 1996 I, Nos. 29–33; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; French-American: Delarue / Tenèze 1964ff. II; Spanish-American, Mexican, Panamanian: Robe 1973; Dominican, Puerto Rican, Uruguayan: Hansen 1957; Mayan: Peñalosa 1992; Chilean: Hansen 1957, Nos. 551, 551**A; Argentine: Hansen 1957; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 43; Egyptian, Libyan, Tunisian, Algerian: El-Shamy 2004; Moroccan: Basset 1887, No. 109, El-Shamy 2004; East African: Klipple 1992; Sudanese: El-Shamy 2004.

552 ***The Girls Who Married Animals.*** (Including the previous Types 552A and 552B.) This tale exists chiefly in two different forms:

(1) Following the wish of his dead father and against his brothers' advice, the youngest son marries his three sisters to the first suitors who come for them [S221.1]. The suitors take the girls home with them [B620.1, B640].

On a quest for his sisters, the brother reaches the castles of his brothers-in-law and learns that they are the masters of the three animal kingdoms (men transformed to animals [D620, D621.1]; cf. Type 302C*).

They receive their brother-in-law in a friendly way and provide him with magic means (parts of their body, feathers, hair, etc.) [B501, B505.1] to use to call them at any time (he leaves a signal of distress). With their help he accomplishes difficult tasks and finally marries a woman (princess).

(He is dismembered by an ogre, summons the brothers-in-law, and they resuscitate him; cf. Type 302C*. They also recover his lost castle; cf. Type 560). (Previously Type 552A.)

(2) Three girls who despair of being married say that they will marry anyone even if the suitors are animals [C26]. Three animals pass by and take along the three girls as wives. When the girls' father visits his daughters, he finds food and other things magically provided by the brothers-in-law [D2105]. Later (at home) he tries the same method without success [J2411.3] (his effort nearly ends tragically). (Previously Type 552B.)

Combinations: 302, 302C*, 303A, 317, 400, 425A, 425C, 518, 554, and 560.
Remarks: Important version see Basile, *Pentamerone* (IV,3). The type occurs in two forms, but many variants are not clearly differentiated. The second form occurs mainly in northern Europe and is less widespread.
Literature/Variants: Köhler / Bolte 1898ff. I, 419, 551–556; BP II, 190–199, III, 424–429; Horálek 1965; Paunonen 1967; Scherf 1995 I, 218–220, 226–228, 759–761, II, 853–856; Röth 1998; Anderson 2000, 150–152; EM: Tierschwäger (in prep.).
Finnish: Rausmaa 1982ff. I, Nos. 89, 90; Finnish-Swedish: Hackman 1917f. I, No. 112; Estonian: Aarne 1918, No. 552A, Loorits 1959, No. 115, Viidalepp 1980, No.

72; Latvian: Šmits 1962ff. IV, 266f., VII, 294ff., Arājs / Medne 1977, Nos. 552A, 552B; Lithuanian: Kerbelytė 1999ff. I, Nos. 552A, 552B; Lappish: Qvigstad 1925, No. 552A, Kecskeméti / Paunonen 1974, Bartens 2003, No. 35; Wepsian: Kecskeméti / Paunonen 1974, No. 552A; Karelian: Kecskeméti / Paunonen 1974, Nos. 552, 552A; Syrjanian: Kecskeméti / Paunonen 1974, No. 552B; Swedish: Liungman 1961, No. 552AB; Norwegian: Hodne 1984, Nos. 552A, 552B; Danish: Grundtvig 1854ff. I, No. 246, Grundtvig 1876ff. II, No. 3, Kristensen 1898, No. 11; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 552A, 552B; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, No. 552A; Catalan: Oriol / Pujol 2003, No. 552A; Portuguese: Oliveira 1900ff. II, Nos. 223, 244, Cardigos (forthcoming), No. 552A; German: Ranke 1955ff. II, Tomkowiak 1993, 250, Grimm KHM / Uther 1996 III, Nos. 163, 197; Austrian: Haiding 1953, No. 30; Italian: Cirese / Serafini 1975, Nos. 552, 552A, De Simone 1994, No. 66; Hungarian: MNK II, No. 552A; Czech: Tille 1929ff. II 2, 3ff., 72ff.; Slovakian: Polívka 1923ff. II, 14ff., 27, 28ff., Michel 1944, 152ff., Gašparíková 1991f. I, Nos. 75, 210, 232, 266, 247, 255, 333, II, Nos. 408, 413, 448, 485, 582; Slovene: Ljubljanski zvon 11 (1891) 557ff.; Serbian: Eschker 1992, No. 3; Croatian: Valjavec 1890, No. 1; Rumanian: Schullerus 1928, Bîrlea 1966 I, 401ff., III, 401ff.; Bulgarian: BFP, No. 552A, Koceva 2002, No. 552A; Greek: Dawkins 1950, No. 12, Megas 1956f. I, No. 27, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian: SUS, Nos. 552A, 552B, Byelorussian, Ukrainian: SUS, No. 552A; Turkish: Eberhard / Boratav 1953, Nos. 213 III, 213 IV, 218; Jewish: Jason 1975, Nos. 552, 552A; Gypsy: MNK X 1, No. 552A; Ossetian: Bjazyrov 1958, Nos. 98–100; Adygea: Alieva 1986, No. 552A; Cheremis / Mari: Kecskeméti / Paunonen 1974, Nos. 552, 552A, 552B, Sabitov 1989, No. 552A; Tatar: Kecskeméti / Paunonen 1974; Chuvash: Mészáros 1912, No. 7, Kecskeméti / Paunonen 1974; Kurdish: Džalila et al. 1989, No. 13; Armenian: Gullakjan 1990; Georgian: Kurdovanidze 2000, Nos. 552, 552A; Syrian: Nowak 1969, No. 135, El-Shamy 2004, Nos. 552, 552A; Palestinian: Nowak 1969, No. 190, El-Shamy 2004, No. 552A; Iraqi, Oman, Yemenite: El-Shamy 2004, No. 552A; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, No. 552B; Chinese: Ting 1978, Nos. 552A, 552B; Japanese: Inada / Ozawa 1977ff., Nos. 552, 552A; French-Canadian: Delarue / Tenèze 1964ff. II, No. 552A; US-American: Baughman 1966; Spanish-American: Robe 1973, No. 552A; Filipino: Fansler 1921, No. 18; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 72; Egyptian: Nowak 1969, No. 190, El-Shamy 2004, Nos. 552, 552A; Tunisian: Nowak 1969, No. 190; Moroccan: El-Shamy 2004, Nos. 552, 552A; Sudanese: El-Shamy 2004, No. 552A.

552A See Type 552.

552B See Type 552.

553 See Type 554.

554 ***The Grateful Animals.*** (Including the previous Types 553, 554*, 554A*–C*, and 556A*–E*.) This miscellaneous type comprises various tales dealing with helpful deeds of grateful animals. In numerous tales the type occurs only as episode. Most of the variants present the following basic structure:

A man while travelling meets three animals (from air, water and

earth) who are in trouble. Because he rescues them, they promise to help him if needed. Later he falls in love with a princess whose father sets three impossible tasks for him to accomplish. With the help of the grateful animals he succeeds on three successive days [B582.2, H982, B571] and wins the princess.

In some variants a part is added in which the man accompanies his elder brothers. When they try to injure some animals, he prevents them from doing so or compensates for their misdeeds and carelessness. When they trample on an ant-hill, he builds it up again, when they leave wounded animals, he takes care of them, etc.

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 302, 400, 531, and also 303, 313, 314, 317, 329, 402, 465, 513A, 513B, 551, 552, 552A, 556F*, 560, 570, 610, 613, 667, and 673.

Literature/Variants: BP I, 131–134, II, 19–29, III, 426–429; Basset 1924ff. I, 165 No. 40; HDM 1 (1930–33) 82–84, 90 (L. Mackensen); HDM 1 (1930–33) 253–255 (K. Heckscher); Wesselski 1931, 70–73, 124, 165f.; Besthorn 1935, 134; Wesselski 1942, No. 14; EM 3 (1981) 287–299 (C. Lindahl); Scherf 1995 I, 89–92, 146–150, 541–544, 597–601, II, 853–856, 1240–1243, 1301–1304, 1325–1328, 1380–1383, 1406–1409; Röth 1998; El-Shamy 1999, No. 5; Schmidt 1999; Muktupavela 2001; Röhrich 2001, 81–83, 202; EM 11,1 (2003) 131f. (H.-J. Uther); Marzolph / Van Leeuwen 2004, Nos. 380, 383.

Finnish: Rausmaa 1982ff. I, No. 92; Finnish-Swedish: Hackman 1917f. I, Nos. 100, 101; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977, Nos. 554, *554**, *554D*–F*; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925, Nos. 554, 554*, Bartens 2003, No. 36; Livonian, Wepsian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, Nos. GS553A, 554; Norwegian: Hodne 1984; Danish: Kamp 1877, No. 96; Scottish: Briggs 1970f. A I, 470f.; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 554, 556B*; English: Briggs 1970f. A I, 369; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Pedroso 1985, No. 32, Cardigos (forthcoming); Flemish: Meyer 1968, Nos. 554, 554D*; German: Meier 1852, No. 75, Ranke 1955ff. II, Tomkowiak 1993, 250, Grimm KHM / Uther 1996 I, No. 17, II, Nos. 62, 107; Austrian: Haiding 1953, No. 38; Ladinian: Decurtins 1896ff. II, Nos. 2, 60, 646 No. 116; Italian: Visentini 1879, No. 21, Cirese / Serafini 1975, Nos. 554, 554B*; Sardinian: Cirese / Serafini, No. 554B*; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II, Dömötör 2001, 287; Czech: Tille 1929ff. II 1, 317f., 374ff., II, 2, 171ff.; Slovakian: Gašparíková 1991f. I, Nos. 168, 170, 210, 273, II, Nos. 373, 376; Slovene: Kontler / Kompoljski 1923f. II, 37ff., Bolhar 1959, 23; Croatian: Valjavec 1890, Nos. 9, 13–15, Krauss / Burr et al. 2002, Nos. 42, 43; Macedonian: Čepenkov / Penušliski 1989 I, Nos. 52, 90; Rumanian: Bîrlea 1966 I, 197ff., III, 383; Bulgarian: BFP, Koceva 2002; Greek: Laográphia 5 (1915 / 16) 452–457, 21 (1963–64) 491ff., Klaar 1987, 18ff.; Sorbian: Nedo 1956, No. 58; Polish: Krzyżanowski 1965, Nos. 554, 666A; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 61; Jewish: Jason 1965, 1975; Gypsy: Briggs 1970f. A I, 369, MNK X 1; Ossetian: Bjazyrov 1958, Nos. 102, 103; Adygea: Alieva 1986; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Kurdish: Džalila et al. 1989, No. 20; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, Nos. 122, 124, 168; Tadzhik: cf. Grjunberg / Steblin-Kamenskov 1976, No. 15; Kalmyk: Lőrincz 1979, No. 554G*;

Mongolian: Lőrincz 1979, Nos. 554, 554D*–F*; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Lebanese: Nowak 1969, No. 117; Palestinian: El-Shamy 2004, Nos. 554, 554B*; Iraqi: Nowak 1969, No. 220, El-Shamy 2004; Saudi Arabian: Fadel 1979, No. 14; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian, Sri Lankan: Bødker 1957a, No. 1101, Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, Nos. 17, 61, 163; Sri Lankan: Thompson / Roberts 1960; Chinese: Eberhard 1965, No. 67, cf. Grjunberg / Steblin-Kamenskov 1976, No. 27, Ting 1978, Nos. 554, 554D*; Korean: Choi 1979, Nos. 123, 205, 220; Indonesian: Vries 1925f. II, No. 154, 407 No. 184; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Filipino: Wrigglesworth 1993, No. 28; French-Canadian, French-American: Delarue / Tenèze 1964ff. II; Spanish-American, Mexican: Robe 1973; Cuban: Hansen 1957, 554**C; Puerto Rican: Hansen 1957, Nos. 554, 554**A, 554**B; Mayan: Peñalosa 1992; Argentine: Hansen 1957; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 222, El-Shamy 2004, Nos. 554, 556E*; Libyan: Nowak 1969, No. 220; Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 117, El-Shamy 2004, No. 554B*; Guinean: Klipple 1992; East African: Arewa 1966, Klipple 1992; Sudanese: Klipple 1992; Central African: Lambrecht 1967, Nos. 2410, 4278; Angolan: cf. Serauky 1988, 206f.; Namibian: Schmidt 1989 II, No. 1084; Malagasy: Haring 1982, Nos. 4.554, 7.554.1–7.554.3, Klipple 1992.

554* See Type 554.

554A*–554C* See Type 554.

555 ***The Fisherman and His Wife.*** A poor old fisherman rescues a supernatural being (magic fish [B170], other animal, divine being, saint, ogre, man in form of animal) from distress (danger of death, imprisonment, transformation). Or the fisherman puts a fish back into the water [B375.1]. In return the magic being grants him (and his wife) that all his wishes will be fulfilled [D1761.0.1].

In the beginning they profit only moderately, but later the wife becomes excessively demanding (e.g. they wish to become noblemen, kings, and finally even God himself). The fish (spirit) takes back his gift and the couple is returned to their former poor condition or punished in addition [C773.1, J514, Q338, L420] (transformed to animals).

Combinations: 303, 563, and 1960G.

Literature/Variants: Chauvin 1892ff. VIII, 51f. No. 19; BP I, 138–148; Basset 1924ff. II, 18 No. 8; Wesselski 1925, No. 45; HDM 2 (1934–40) 129–131 (R. Hünnerkopf); Rommel 1935; Wesselski 1942, No. 5; Meyer 1942, 103–111; Schwarzbaum 1968, 9, 442; Tubach 1969, No. 3650; Rölleke 1978; Kallenberger 1980; EM 4 (1984) 1232–1240 (H. Rölleke); Runge / Neumann 1984, 41–46; Scherf 1995 II, 842–844, 1307–1312; Dekker et al. 1997, 277–279; Röth 1998; Schmidt 1999.

Finnish: Rausmaa 1982ff. I, No. 93; Finnish-Swedish: Hackman 1917f. I, No. 119; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 37; Wepsian, Wotian, Lydian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Icelandic: Sveinsson 1929; Irish: Ó

Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 436ff.; French: Delarue / Tenèze 1964ff. II, Guerreau-Jalabert 1992, No. Q338; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 301, Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 32; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Legros 1962; German: Ranke 1955ff. II, Tomkowiak 1993, 250f., Grimm KHM / Uther 1996 I, No. 19, Bechstein / Uther 1997 I, No. 55; Austrian: Haiding 1953, 471; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 455; Serbian: Eschker 1992, No. 78; Slovakian: Polívka 1929f. II, 1ff.; Slovene: Tomažič 1942, 209ff.; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Greek: Megas 1956 I, No. 21; Polish: Krzyżanowski 1962f. I; Russian: SUS, Nos. 555, cf. 555*; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 70, cf. 178 (V); Jewish: Jason 1965, 1988a; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, No. 104; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Mordvinian: Kecskeméti / Paunonen 1974; Lebanese, Iraqi: Nowak 1969, No. 53; Kuwaiti: El-Shamy 2004; Indian: Jason 1989; Chinese: Ting 1978, Nos. 555, cf. 555*, Bäcker 1988, No. 15; Korean: Choi 1979, No. 125; Indonesian: Vries 1925ff. II, No. 100, 407 No. 185; Japanese: Ikeda 1971; French-Canadian, French-American: Delarue / Tenèze 1964ff. II; Spanish-American: Robe 1973; Cuban, Puerto Rican: Hansen 1957; Bolivian: Camarena / Chevalier 1995ff. II; Brazilian: Alcoforado / Albán 2001, No. 34; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 53, El-Shamy 2004; Libyan: Nowak 1969, No. 53; Tunisian: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1086.

556A*–E* See Type 554.

556F* *The Shepherd in the Service of a Witch.* A father sends one of his three sons to tend the cattle (sheep, etc.) of a landlord who is a soothsayer (prince of sun, witch). When the boy drives the cattle to pasture, they suddenly disappear (in the forest, crossing a brook). He cannot follow them because he is confined in a tree (by a supernatural woman). After a while the cattle return, but he does not know where they have been or what they have eaten. Consequently he has not accomplished his task (and is punished).

Then his brother tries, but he also loses the cattle. When the youngest brother tends the cattle, he succeeds with the help of the animals (the woman who had caught his brothers in the tree). By following the cattle, he learns that they transform themselves to women (daughters of the witch) during their absence. So he has accomplished his task [H1199.12.2].

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. I; French: Tenèze / Hüllen 1961, No. 25; German: Henßen 1963, 37ff.; Austrian: Zaunert 1926, 269ff.; Hungarian: MNK II; Slovakian: Polívka 1923ff. II, 28ff., 39ff., 63ff., Michel 1944, 48ff., Kosová-Kolečányi 1988, 45ff.; Serbian: Leskien 1915, No. 23; Rumanian: Karlinger / Bîrlea 1969, Nos. 8, 11; Ukrainian: Javorskij 1915, No. 42; Gypsy: MNK X 1.

559 ***Dungbeetle.*** A (stupid, poor) boy (farmer's son, smith, soldier, old man) buys various animals with special qualities (from a supernatural being): a mouse (rat), a (dung-) beetle, and a crayfish (ant, bee, cricket, louse, flea, lizard). Or he meets (finds) the animals on his way and takes them along.

The king promises his melancholy daughter to any man who can make her laugh [T68, F591, H341, H1194]. The boy accomplishes this by means of the amusing actions of his animals (dancing, playing music) [H982, B571, B582.2]. But he is not accepted as a bridegroom and is thrown into a lion's den. He is rescued by his animals, who also drive out the boy's rival (prince) by their characteristic behaviors: The dungbeetle carries away the prince's excrement [B482.2], the mouse makes him sneeze, etc., or they torment him for three nights in such a way that he does not touch the princess but soils the bed instead. The king sends him away [T171] and the boy marries the princess [L161]. Cf. Types 571, 857.

Combinations: 571.
Remarks: Important version see Basile, *Pentamerone* (III,5).
Literature/Variants: Köhler/Bolte 1898ff. I, 93–95; BP II, 454f.; Propp 1939; Schwarzbaum 1968, 297; Tubach 1969, No. 1824; Scherf 1995 I, 244–247, II, 873–878, 1030–1032, 1423–1425; EM 8 (1996) 700–707 (C. Shojaei Kawan); Röth 1998; EM 9 (1999) 717–722 (K. Pöge-Alder); Levin 2000.
Finnish: Rausmaa 1982ff. I, No. 94, II, Nos. 89, 91; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian: Kecskeméti/Paunonen 1974; Norwegian: Hodne 1984; Danish: Christensen/Bødker 1963ff., No. 118; Scottish: Baughman 1966; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. II; Spanish: Camarena/Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900ff. II, No. 412, Cardigos (forthcoming); Flemish: Meyer 1968; German: Ranke 1955ff. II; Austrian: Haiding 1953, No. 25, Haiding 1969, No. 15; Italian: Cirese/Serafini 1975; Hungarian: MNK II; Czech: Tille 1921, 231; Croatian: Vujkov 1953, 378ff.; Bulgarian: BFP, Koceva 2002; Greek: Megas/Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1975; Gypsy: Briggs 1970f. A I, 314ff., MNK X 1; Ossetian: Bjazyrov 1958, Nos. 105, 106; Cheremis/Mari: Kecskeméti/Paunonen 1974, Sabitov 1989; Mordvinian: Kecskeméti/Paunonen 1974; Yakut: Ėrgis 1967, No. 170; French-Canadian, French-American: Delarue/Tenèze 1964ff. II; North American Indian: Thompson 1919, 411ff.; Spanish-American, Mexican, Panamanian: Robe 1973; Bolivian: Camarena/Chevalier 1995ff. II; Brazilian: Cascudo 1955a, 139ff., Alcoforado/Albán 2001, No. 35; West Indies: Flowers 1953; Egyptian: El-Shamy 2004; East African: Reinisch 1879, No. 9, Arewa 1966, No. 4203, Klipple 1992.

MAGIC OBJECTS 560–649

560 *The Magic Ring.* A boy buys a dog, a cat, and a snake in order to save them from death (he rescues a snake from burning). In return he receives a magic ring (stone) from the king of the snakes (father of the rescued snake) which will grant all wishes [D810, D812, D1470.1, D1470.1.15, D817.1, B360, B505, B421, B422] (he finds the ring [D840]). With his wishing ring [D1662.1] he builds a magic castle [D1131.1] and performs impossible tasks (building a castle, a bridge of glass, a church of wax, etc. in one night).

He marries the princess, who has a lover. The wishing ring is stolen from him by the princess [D861.5, K2213] (by her lover [D861.4], another person) who wishes herself and the castle (with the princess) to be transported to a faraway island [D2136.2]. Her husband finds himself poor again. The grateful dog and cat swim to the castle and recover the ring [D882, B548.1, D882.1.1] with the help of a mouse [K431].

On their way back they lose the ring in the sea, but a fish (crayfish) gives it back to them. Finally the boy recovers his ring, the castle and his wife. He punishes the lover (his faithless wife). Cf. Types 561, 562.

Combinations: 561.

Remarks: Among its variants the Types 560, 561, and 562 are often mixed with each other or they are not clearly differentiated. Important version see Basile, *Pentamerone* (IV,1).

Literature/Variants: Chauvin 1892ff. II, 196 No. 24, V, 68ff. No. 20; Aarne 1908, 1–82; BP II, 451–458, III, 426–429; Krohn 1931a, 48–53; Leach 1961, 203–208; Schwarzbaum 1968, 90; Bascom 1975, No. 48,1–8; EM 1 (1977) esp. 245f.; Uther 1987; Scherf 1995 I, 1–3, 211–214, 558f., 602–605; Röth 1998; Schmidt 1999; Marzolph / Van Leeuwen 2004, No. 380; EM: Zauberring (in prep.).

Finnish: Rausmaa 1982ff. I, No. 95; Finnish-Swedish: Hackman 1917f. I, No. 120; Latvian: Arājs / Medne 1977; Lithuanian: Basanavičius 1993f. I, No. 125, II, No. 14, Kerbelytė 1999ff. I; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 38; Livonian, Lappish, Wepsian, Lydian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. II, No. 3; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A I, 334ff.; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. II, Nos. 230, 438, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. II, Berger 2001; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, Nos. 73, 91; Hungarian: MNK II; Czech: Tille 1929ff. I, 208ff.; Slovakian: Gašparíková 1991f. I, Nos. 92, 130, 152, 280, 292, II, Nos. 392, 437; Slovene: Bolhar 1974, 26ff.; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 85; Croatian: Bošković-Stulli 1975b, No. 16; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Greek: Hahn 1918 I, No. 9, Dawkins 1950, No. 4, Laográphia 21 (1963–64) 491ff.; Polish: Krzyżanowski 1962f. I; Russian: SUS, Nos. 560, 560*; Byelorussian: SUS, Nos. 560, 560*, 560**; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 58, 173 V; Jewish: Jason 1965, 1975; Gypsy: Briggs

1970f. A I, 334ff., MNK X 1; Ossetian: Bjazyrov 1958, Nos. 107, 108; Abkhaz: Šakryl 1975, Nos. 28, 46; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Tatar, Mordvinian: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, Nos. 122, 138, 150, 211; Tadzhik: Grjunberg / Steblin-Kamenskov 1976, 28; Kalmyk, Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian: Nowak 1969, 148, El-Shamy 2004; Aramaic: Arnold 1994, No. 5; Palestinian: Nowak 1969, No. 55, El-Shamy 2004; Jordanian: Nowak 1969, No. 128, El-Shamy 2004; Iraqi, Oman, Kuwaiti, Qatar, Yemenite: El-Shamy 2004; Saudi Arabian: Nowak 1969, No. 128; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989; Sri Lankan: Thompson / Roberts 1960; Burmese: Kasevič / Osipov 1976, No. 149; Nepalese: Sakya / Griffith 1980, 80ff.; Chinese: Ting 1978; Korean: Choi 1979, Nos. 265, 266; Indonesian: Vries 1925f. I, Nos. 67, 88; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; French-Canadian, French-American: Delarue / Tenèze 1964ff. II; Spanish-American, Mexican, Guatemalan: Robe 1973; Dominican, Puerto Rican, Chilean: Hansen 1957; Mayan: Peñalosa 1992; Venezuelan, Ecuadorian, Argentine: Camarena / Chevalier 1995ff. II; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 86; Egyptian: Nowak 1969, Nos. 55, 168, El-Shamy 2004; Algerian: El-Shamy 2004; Moroccan: Basset 1897, No. 111, Nowak 1969, No. 148, El-Shamy 2004; Guinean, East African: Klipple 1992; Sudanese: Klipple 1992, El-Shamy 2004; Tanzanian: El-Shamy 2004; Malagasy: Haring 1982, No. 7.560, Klipple 1992.

560C* See Type 571C.

561 ***Aladdin.*** A magician orders a (stupid) boy, Aladdin, to fetch a lamp for him out of a cave of treasures. The cave opens and closes by means of a magic ring [D1470.1.5]. Aladdin finds the lamp [D812.5, D840, D1470.1.16, D1421.1.5, D1662.2], but when he wants to leave the cave it does not open (the magician has closed it). When Aladdin rubs the magic ring (lamp) in despair, a helpful genie appears and leads him out.

Aladdin reaches his mother's house and wishes for riches and a castle [D1131.1]. Both wishes are fulfilled by the genie (by another spirit who appears in the same way when the lamp or the ring is rubbed). Aladdin woos the princess, but her father intends to marry her to another man (Aladdin marries the princess [L161]).

The magician exchanges the old, magic lamp (which the princess had kept) for a new, worthless one [D860, D371.1]. He wishes himself to be transfered to Africa together with the princess and the castle [D2136.2]. Aladdin is imprisoned. He rubs the ring [D881] and the genie takes him to the castle where the princess is. She poisons the magician (Aladdin kills him). Aladdin takes the lamp again and uses it to return with the castle and the princess to his home. Cf. Types 560, 562.

Combinations: 560.
Remarks: The variants of the Types 560, 561, and 562 are often mixed with each other or they are not clearly differentiated.

Literature/Variants: Zotenberg 1888; Chauvin 1892ff. V, 37ff. No. 365, 55ff. No. 19, 221ff. No. 130; Aarne 1908, 1–82; Littmann 1921ff. II, 659–791, VI, 650, 685f.; BP II, 547–549; Basset 1924ff. I, No. 23; Gerhardt 1963, 313, 322–328; Horálek 1969b, 162–169; Mylius 1974; EM 1 (1977) 240–247 (K. Ranke); Uther 1987; Walther 1987, 113–123; Marzolph 1995a; Scherf 1995 I, 8–13; Dekker et al. 1997, 39–41; Röth 1998; Fambrini 1999; Marzolph / Van Leeuwen 2004, No. 346.
Finnish: Rausmaa 1982ff. I, No. 96; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Basanavičius / Aleksynas 1993f. I, No. 133, Kerbelytė 1999ff. I; Lappish: Qvigstad 1925, Bartens 2003, No. 39; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1896f. II, No. 20; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Dutch: Tinneveld 1976, No. 4; Flemish: Meyer 1968; German: Ranke 1955ff. II, cf. Grimm KHM / Rölleke 1986 I, No. 85d, Berger 2001, No. 561*; Ladinian: Decurtins 1896ff. II, No. 57, XIV, 87; Italian: Cirese / Serafini 1975, De Simone 1994, No. 74; Corsican: Massignon 1963, No. 7; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1929ff. I, 6ff.; Slovakian: Gašparíková 1991f. I, Nos. 92, 130, 152, 216, 288, 292, II, No. 528; Slovene: Slovenski gospodar 21 (1888) 21f., 29f.; Croatian: Valjavec 1890, No. 11, Bošković-Stulli 1963, No. 40; Rumanian: Schullerus 1928, Bîrlea 1966 II, 320ff., III, 442ff.; Albanian: Camaj / Schier-Oberdorffer 1974, Nos. 16, 38; Greek: Dawkins 1953, No. 8, Laográphia 21 (1963–64) 491ff.; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 97, 180; Jewish: Noy 1963a, No. 30, Jason 1965, 1975; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, No. 109; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Armenian: Gullakjan 1990; Kalmyk: Vatagin 1964, 61ff.; Georgian: Kurdovanidze 2000; Syrian: Nowak 1969, No. 148; Iraqi: Nowak 1969, No. 217, El-Shamy 2004; Persian Gulf, Qatar: El-Shamy 2004; Indian: Thompson / Roberts 1960, Jason 1989; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Filipino: Fansler 1921, No. 10; French-Canadian: Delarue / Tenèze 1964ff. II; Chilean: Pino-Saavedra 1964, No. 15; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 127; Egyptian: Nowak 1969, No. 222, El-Shamy 2004; Tunisian: Nowak 1969, Nos. 215, 217, El-Shamy 2004; Algerian: El-Shamy 2004; Moroccan: Nowak 1969, Nos. 148, 222, El-Shamy 2004.

562 *The Spirit in the Blue Light.* A discharged soldier (deserter) is asked by an old woman (witch) to fetch for her a fire-steel (light, tinderbox, candle) from an underground treasury (magic castle) guarded by dogs [D845]. He keeps it for himself (kills the old woman). He discovers that when he lights the fire-steel a helpful spirit (dogs, iron man, giant) appears [D1470.1, D1421.1.2, D1421.1.4, N813]. He orders the spirit to bring the princess to him during three successive nights [D1426]. She has to serve him (he kisses her, impregnates her).

The king tries to discover where his daughter goes by putting a mark on the door [R135]. The spirit discovers the ruse and defeats it by putting the same mark on all the houses. The third time the soldier takes the princess, he is discovered (gives up himself) and imprisoned. He asks for his fire-steel, and before he is executed he asks for permission to smoke for one last time. When he lights his

fire-steel, the spirit appears and rescues him (and imprisons the king instead) [K331, D1391]. By threatening violence the soldier forces the king to agree that he may marry his daughter. Cf. Types 560, 561.

In some variants the spirit is disenchanted by being beheaded or when the candle is burned up [D765.1, E765.1].

Combinations: 566, 1626.
Remarks: The variants of the Types 560, 561, and 562 are often mixed with each other or they are not clearly differentiated. Important literary version by H. C. Andersen, *Fyrtøiet* (1835).
Literature/Variants: Aarne 1908, 3–83; Wesselski 1925, 244f.; BP II, 535–549; Horálek 1969b, 162–164; Röhrich 2001, 214f.; Uther 1987; EM 5 (1987) 928–933 (E. Tucker); Scherf 1995 I, 98–101, 301–303, II, 775–778; Dekker et al. 1997, 364–368; Röth 1998 ; Marzolph / Van Leeuwen 2004, Nos. 412, 545.
Finnish: Rausmaa 1982ff. I, No. 97; Finnish-Swedish: Hackman 1917f. I, No. 121; Estonian: Aarne 1918, Viidalepp 1980, No. 75; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Holbek 1990, No. 18, Andersen / Perlet 1996 I, No. 1; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. II, Grimm KHM / Uther 1996 II, No. 116; Austrian: Haiding 1953, 469; Ladinian: Uffer 1973, No. 16; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Hungarian: MNK II; Czech: Tille 1929ff. I, 606ff.; Slovakian: Gašparíková 1991f. I, No. 130; Slovene: Šašelj 1906f. II, 219ff.; Bosnian: Krauss / Burr et al. 2002, No. 44; Macedonian: Čepenkov / Penušliski 1989 III, 235; Bulgarian: BFP, Koceva 2002; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 219; Jewish: Jason 1965, 1975; Gypsy: MNK X 1; Chuvash: Mészáros 1912, No. 4; Indian: Thompson / Roberts 1960, Jason 1989; Sri Lankan: Thompson / Roberts 1960; Japanese: Ikeda 1971; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; French-American: Delarue / Tenèze 1964ff. II; Sudanese: El-Shamy 2004.

563 ***The Table, the Donkey and the Stick.*** A (poor) man receives from a supernatural being (God, devil, wind) a table that covers itself with food (tablecloth, etc.) [D1030.1, D1472.1.7, D1472.1.22]. On his way home he stays in an inn and others see him use the table (he forbids others to use it) [J2355.1]. The innkeeper cheats him by exchanging the magic table (cloth) with an ordinary one [D861.1, K2241, D861.3, D861.2]. After the poor man arrives home the table does not have any magic power, so he goes back to the giver and complains. The giver gives him a gold-dropping animal (donkey [B103.1.1], hen, etc.).

The same thing happens again. This time the man receives a sack containing a magic cudgel [D1401.2] (mannikin) that beats people until it is called off by its owner [D1601.5, D1401.1, D1651.2]. The man himself is beaten by the cudgel. When the greedy innkeeper tries to steal the sack, the cudgel beats him until he returns all the stolen magic objects [D881.2]. Cf. Types 564, 565, and 569.

Combinations: This type is usually combined with episodes of one or more other types, esp. 564, 569, and also 212, 313, 326, 461, 554, 555, 566, 1541, and 1960G.
Remarks: Important versions see Basile, *Pentamerone* (I,1, cf. V,2). The variants of the Types 563, 564 and 565 are often mixed with each other or they are not clearly differentiated. Only the Grimms' version (No. 36) is introduced by the tale of the lying goat, where three brothers set out on a journey (cf. Type 212).
Literature/Variants: Chauvin 1892ff. V, 257ff. No. 154, 261ff. No. 154; Aarne 1909b; Krohn 1931a, 48–53; BP I, 346–361, II 104–106; Liungman 1961, 167–172; Scherf 1995 I, 229–233, 286–289, 368–370, II, 1198–1201, 1202–1204; Dekker et al. 1997, 360–364; Röth 1998; Schmidt 1999; EM: Tischleindeckdich (in prep.).
Finnish: Rausmaa 1982ff. I, No. 98; Finnish-Swedish: Hackman 1917f. I, No. 122; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Basanavičius / Aleksynas 1993f. I, Nos. 29, 107, II, Nos. 161, 161a, Kerbelytė 1999ff. I; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, Nos. 39, 46; Livonian, Wepsian, Lydian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. III, No. 34; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A I, 478ff.; French: Delarue / Tenèze 1964ff. II; Spanish, Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 11, Cardigos (forthcoming), Nos. 563, 563*A; Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 14; Flemish: Meyer 1968; Walloon: Legros 1962; German: Ranke 1955ff. II, Tomkowiak 1993, 251, Grimm KHM / Uther 1996 I, No. 36; Swiss: Büchli / Brunold-Bigler 1989ff. III, 156ff.; Austrian: Haiding 1953, No. 40; Ladinian: Decurtins 1896ff. II, No. 18; Italian: Cirese / Serafini 1975, Pitrè / Schenda et al. 1991, No. 19, Appari 1992, No. 34, De Simone 1994, No. 38; Corsican: Ortoli 1883, 171 No. 23, Massignon 1963, Nos. 28, 31, 50, 74; Hungarian: MNK II; Czech: Tille 1929ff. I, 516ff., 525ff.; Slovakian: Gašparíková 1991f. I, Nos. 156, 217, 222, 291, 319, II, Nos. 451, 582, Gašparíková 2000, No. 14; Slovene: Kres 4 (1884) 451, Krauss / Burr et al. 2002, No. 45; Croatian: Valjavec 1890, No. 19, Bošković-Stulli 1975b, No. 3; Macedonian: Popvasileva 1983, Nos. 95, 116, 118, 126, Čepenkov / Penušliski 1989 I, No. 61; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Greek: Hallgarten 1929, 160ff., Loukatos 1957, 121ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 176; Jewish: Noy 1965, No. 3, Haboucha 1992; Gypsy: Briggs 1970f. A I, 478ff., MNK X 1; Adygea: Alieva 1986; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Chuvash, Tatar, Mordvinian, Vogul / Mansi: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, Nos. 108, 111, 131, 149, 153, 154, 227, 235; Kalmyk, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Palestinian: Nowak 1969, No. 303, El-Shamy 2004; Jordanian, Iraqi, Qatar: El-Shamy 2004; Yemenite: Nowak 1969, No. 216, El-Shamy 2004; Iranian: Marzolph 1984; Afghan: cf. Grjunberg / Steblin-Kamenskov 1976, No. 39; Indian: Thompson / Roberts 1960, Jason 1989; Pakistani, Sri Lankan: Thompson / Roberts 1960; Nepalese: Unbescheid 1987, No. 22; Chinese: Grjunberg / Steblin-Kamenskov 1976, No. 61, Ting 1978; Thai: Velder 1968, No. 3; Indonesian: Vries 1925f. II, No. 91, 407 No. 187; Japanese: Ikeda 1971; Filipino: Fansler 1921, Nos. 231, 237; English-Canadian: Halpert / Widdowson 1996 I, No. 34; French-Canadian: Delarue / Tenèze 1964ff. II; North American Indian: Thompson 1919, 413f.; US-American: Baughman 1966; French-American: Delarue / Tenèze 1964ff. II; Spanish-American, Mexican: Robe 1973; Cuban, Dominican, Puerto Rican, Chilean: Hansen

1957; Guatemalan, Bolivian, Chilean: Camarena / Chevalier 1995ff. II; Brazilian: Romero / Cascudo, 263ff.; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, Nos. 35, 35a, 35b; Egyptian, Algerian: El-Shamy 2004; Tunisian: Nowak 1969, No. 216, El-Shamy 2004; Moroccan: Basset 1897, No. 102, Laoust 1949 I, 114ff., II, 192ff., El-Shamy 2004; Guinean: Klipple 1992; Benin: Wekenon Tokponto 2003, 93ff.; Chadian: Jungraithmayr 1981, Nos. 12, 13, 21; Cameroon: Kosack 2001, 245; East African, Sudanese, Congolese: Seiler-Dietrich 1980, No. 16, Klipple 1992; Namibian: Schmidt 1989 II, No. 1089; South African: Coetzee et al. 1967, Klipple 1992; Malagasy: Haring 1982, No. 4.563.

564 ***The Magic Providing Purse*** (previously ***The Magic Providing Purse and "Out, Boy, out of the Sack!"***). A supernatural being (devil, spirits, fortune, frost, wind) gives a poor man an object (knapsack, sack, purse, pot, box) that supplies him with unlimited food. The man takes it home to his family.

A rich man (brother, neighbor) buys (borrows, steals) the magic object, and soon the poor man is hungry again. He asks the supernatural being for a replacement and receives a similar looking object. But this one produces men with cudgels (whips) instead of food; they beat him and his family. The poor man gives the object to his rich neighbor. He is beaten until he returns the food-supplying object to the poor man.

In some variants the last scene occurs at a meal organized by the rich man and all his guests are beaten. Cf. Types 563, 565.

Combinations: 480, 503, 563, 591, 613, 675, 735, and 954.
Remarks: Literary treatment, see Basile, *Pentamerone* (V,2). The variants of the Types 563, 564 and 565 are often mixed with each other or they are not clearly differentiated.
Literature/Variants: Aarne 1909b; Krohn 1931a, 48–53; Asmussen 1965; Jason 1988b, 114–136; Scherf 1995 I, 420–423, II, 1202–1204; Röth 1998; EM 10 (2002) 1450–1454 (C. Goldberg).
Finnish: Rausmaa 1982ff. I, No. 99; Finnish-Swedish: Hackman 1917f. I, No. 122; Estonian: Aarne 1918, Loorits 1959, No. 118, Viidalepp 1980, No. 77; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Livonian, Lappish, Wepsian, Lydian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Catalan: Oriol / Pujol 2003; Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 14; Flemish: Meyer 1968; German: Meyer 1932, Woeller 1959, No. 40, Berger 2001, No. 563*; Italian: Cirese / Serafini 1975; Czech: Tille 1929ff. I, 523f., 525ff.; Slovakian: Gašparíková 1991f. I, Nos. 217, 222, 291, II, No. 582; Croatian: cf. Bošković-Stulli 1963, No. 40; Macedonian: Popvasileva 1983, No. 65; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, 1988a; Ossetian: Bjazyrov 1958, Nos. 110, 111; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Chuvash: Paasonen et al. 1949, No. 13, Kecskeméti / Paunonen 1974; Tatar, Mordvinian, Vogul / Mansi: Kecskeméti / Paunonen 1974; Udmurt: Kralina 1961, No. 62; Siberian: Doerfer 1983, Nos. 20, 39; Yakut: Ėrgis 1967, No. 152; Kalmyk: Ostroumov 1892, No. 6; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Yemenite: El-Shamy 2004; Indian: Thompson / Roberts 1960;

Nepalese: cf. Unbescheid 1987, No. 22; French-American: Delarue / Tenèze 1964ff. II; Spanish-American: TFSP 6 (1927) 45ff., 27 (1957) 87f.; Spanish-American, Dominican, Puerto Rican: Hansen 1957; Egyptian, Moroccan: El-Shamy 2004; Tunisian: Nowak 1969, No. 216, El-Shamy 2004.

565 *The Magic Mill.* A poor man receives a ham from his rich brother (the devil) who tells him to "go to the devil" with it. An old man directs him to the devil, where he exchanges his ham for a mill that grinds anything its owner wishes (meal, salt [D1601.21.1], other food; a pot that fills itself with porridge [D1601.10.1, D1472.1.9]). Only its owner can command it to stop [D1651, D1651.3]. The poor man becomes rich. Cf. Type 480C*.

His envious brother buys (steals) the mill, but he does not know how to stop it. It grinds such a quantity of food (flour, herrings, porridge, etc.) that the man is overpowered (it fills the whole house with porridge [C916.3]). The real owner stops it and takes it back again. Often combined with the following episode:

A ship-captain steals (buys) the mill and commands it to grind salt. He also cannot stop it, and it grinds so much salt that his ship finally sinks. The mill keeps grinding at the bottom of the sea, and this is why sea-water is salty [A1115.2]. Cf. Types 563, 564.

Combinations: 715.
Remarks: The variants of the Types 563, 564, and 565 are often mixed with each other or they are not clearly differentiated.
Literature/Variants: Aarne 1909b, 67, 80; Krohn 1931a, 48–53; BP II, 438–440; HDM 1 (1930–1933) 320–323 (W. Heiligendorff); Christiansen 1959, 154–187; Liungman 1961, 167–172; Schwarzbaum 1968, 245; Fabula 22 (1981) 37, 50; Jason 1988b; Scherf 1995 II, 885–889, 1167f.; Dekker et al. 1997, 424–426; Röth 1998; Schmidt 1999; EM: Wundermühle (in prep.).
Finnish: Rausmaa 1982ff. I, No. 100; Finnish-Swedish: Hackman 1917f. I, Nos. 32b(9), 124; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. I, No. 27, Christensen / Bødker 1963ff., No. 45; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Scottish: Briggs 1970f. A I, 427f.; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. II, No. 277, Cardigos (forthcoming); Dutch: Meder / Bakker 2001, No. 154, Kooi 2003, No. 29; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 10; German: Ranke 1955ff. II, Tomkowiak 1993, 251, Grimm KHM / Uther 1996 II, No. 103; Austrian: Haiding 1953, No. 4; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1929ff. I, 530f.; Slovakian: Gašparíková 1991f. I, No. 156, II, No. 451; Slovene: Brezovnik 1894, 97ff.; Macedonian: Popvasileva 1983, No. 54; Bulgarian: BFP, No. 565, cf. No. *480C**, Koceva 2002; Greek: Kretschmer 1917, No. 50, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I, No. 565, cf. No. 738; Russian: SUS, Nos. 565, 565*, 565A*; Ukrainian: SUS; Jewish: Noy 1963a, No. 31, Jason 1965, 1975; Cheremis / Mari: Sabitov 1989; Yakut: Ėrgis 1967, Nos. 146, 147; Syrian: El-Shamy 2004; Aramaic: Arnold 1994, No. 1; Chinese: Ting 1978; Korean: Choi 1979,

No. 264; Indonesian: Vries 1925f. II, No. 155, 407 No. 189; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Roberts 1974, No. 137; French-American: Ancelet 1994, No. 24; South American Indian: Wilbert / Simoneau 1992, No. D1472.19; West Indies: Flowers 1953; Egyptian: El-Shamy 1995 I, No. A1115.2; Moroccan: Stumme 1895, No. 32; Congolese: Klipple 1992.

566 *The Three Magic Objects and the Wonderful Fruits.* (Fortunatus.) (Including the previous Type 580*.) Three brothers (soldiers, a young man) each receive a magic object from a supernatural being (mannikin, enchanted princess) [D812, N821, D1470.1]: a purse that fills itself [D1451], a coat or cap that takes its owner anywhere [D1520, D1520.11], a horn or whistle that furnishes soldiers or brings power [D1475.1]). The king notices the glamorous life-style of the owner of the purse.

By a ruse (by playing cards [D861.6]) the princess steals the purse (magic objects). Its owner gets the magic objects of his brothers, and they are stolen as well.

He eats magic fruits (apple, fig, nut, vegetables, magic drink) that cause and cure disfigurement (horns grow on the head, and are removed).

He gives (sells) the princess the magic fruits and horns grow on her head [D992.1, D1375.1] (she grows a long nose [D1376.1], is transformed into a donkey [cf. Type 567]). He sells her the healing fruits only when she confesses her theft and promises to return his magic objects [D881.1, D895, D1375.2]. Cf. Type 567.

Combinations: This type is usually combined with episodes of one or more other types, esp. 518, 567, 569, and also 302, 306, 400, 560, 562, 563, 567A, and 735.
Remarks: The variants of the Types 566, 567, and 567A are often mixed with each other or they are not clearly differentiated. (Type 567 may originate from a combination with Type 566.) Literary traditions first documented in the Middle Ages (e.g. *Gesta Romanorum*, No. 120). Popular German novel (1509).
Literature/Variants: Chauvin 1892ff. VI, 166ff. No. 371E; Köhler / Bolte 1898ff. I, 479–481; Aarne 1908, 83–142; Wesselski 1925, No. 44; BP I, 464–485, III, 3–9; HDM 2 (1934–40) 200–207 (H. Diewerge); Liungman 1961, 172–174; Schwarzbaum 1968, 256; Tubach 1969, No. 2153; Valckx 1975; Hoffmeister 1985; EM 5 (1987) 7–14 (H.-J. Uther); Mühlherr 1993; Ohno 1993; Scherf 1995 I, 458–462, 755–758, II, 989–990; Dekker et al. 1997, 133–136; Röth 1998; Verfasserlexikon 11,1 (2000) 450f. (A. Mühlherr); Rubini 2003.
Finnish: Rausmaa 1982ff. I, No. 101; Finnish-Swedish: Hackman 1917f. I, Nos. 125, 137; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Livonian, Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. I, Nos. 42, 46, II, No. 44, III, Nos. 21, 55; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963, No. 566, cf. No. 580*, O'Sullivan 1966, No. 28; English: Briggs 1970f. A I, 245ff.; French: Delarue / Tenèze 1964ff. II; Spanish, Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No.

49, II, No. 304, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer / Sinninghe 1976; German: Ranke 1955ff. II, Tomkowiak 1993, 251f., Grimm KHM / Uther 1996 II, No. 122; Austrian: Haiding 1953, No. 12; Italian: Cirese / Serafini 1975, Pitrè / Schenda et al. 1991, Nos. 17, 18; Hungarian: MNK II; Czech: Tille 1929ff. I, 514f., Dvořák 1978, No. 2153; Slovakian: Gašparíková 1991f. I, Nos. 216, II, Nos. 453, 488, 526, 567; Slovene: Krek 1885, 109ff.; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Greek: Hahn 1918 I, No. 44, Megas / Puchner 1998; Sorbian: Nedo 1956, No. 60; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian: SUS; Ukrainian: SUS, No. 566, cf. No. 580*; Turkish: Eberhard / Boratav 1953, Nos. 174 (6–9), 174 IV 7, 175; Jewish: Noy 1963a, No. 32, Haboucha 1992, No. **566A; Gypsy: MNK X 1; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, No. 154; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Palestinian: Nowak 1969, No. 131, El-Shamy 2004; Jordanian, Oman, Qatar: El-Shamy 2004; Persian Gulf: Nowak 1969, No. 131; Yemenite: Nowak 1969, No. 131, El-Shamy 2004; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; Vietnamese: Karow 1978, No. 14; Indonesian: Vries 1925f. II, 407 No. 189; English-Canadian: Halpert / Widowsen 1996 I, No. 35; French-Canadian: Delarue / Tenèze 1964ff. II; North American Indian: Thompson 1919, 399ff.; French-American: Delarue / Tenèze 1964ff. II; Spanish-American: Robe 1973, Nos. 566, 566*A; Mexican: Robe 1973; Guatemalan, Colombian: Camarena / Chevalier 1995ff. II; Puerto Rican, Chilean, Argentine: Hansen 1957; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 80; Egyptian: Nowak 1969, No. 131, El-Shamy 2004; Algerian: El-Shamy 2004; Moroccan: El-Shamy 2004, Nos. 566, 580*.

567 ***The Magic Bird-Heart.*** A man eats the heart of a magic bird and thereby receives the power of spitting gold [B113.1] (of finding a coin under his pillow every day, he becomes king [D1561.1.1, M312.3]). A woman (his own wife) causes him to vomit the bird-heart, eats it herself (because she learned its secret from an old woman) [D861.5] and casts him out. He finds a magic herb that transforms people into donkeys [D965, D983, D551.2, D132.1, D661]. With the help of the herb he changes the woman to donkey (and makes it work hard). Cf. Type 566.

In some variants he changes the woman back to a human being and marries her.

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 303, 518, 531, 566, and 567A.
Remarks: Probably of Oriental origin (see *Ṭuṭi-Nāme* and Somadeva's *Kathāsaritsāgara*). The variants of the Types 566, 567, and 567A are often mixed with each other or they are not clearly differentiated. (Type 567 may originate from a combination with Type 566.) Often an introduction to Type 303.
Literature/Variants: Polívka 1900a; Aarne 1908, 53–200; Krohn 1931a, 45–48; BP I, 528–556, III, 3–9; Ranke 1934b, 113–130; Schwarzbaum 1968, 90; Dammann 1978; Schwarzbaum 1980, 281; EM 4 (1984) 450; Pritchett 1983; Ohno 1993; Scherf 1995 I, 265–268, 514–517, 577–581, 755–758, II, 1454–1461; Röth 1998; Schmidt 1999; Marzolph / Van Leeuwen 2004, Nos. 61, 380, 475; EM: Vogelherz: Das

wunderbare V. (in prep.).
Finnish: Rausmaa 1982ff. I, No. 102; Finnish-Swedish: Hackman 1917f. I, No. 126; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Livonian, Wepsian, Wotian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984, 160f. No. 567; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 49, II, No. 304, Cardigos (forthcoming); Dutch: Meder / Bakker 2001, No. 247; Flemish: Meyer 1968; German: Ranke 1955ff. II, Grimm KHM / Uther 1996 I, No. 60, II, No. 122, Bechstein / Uther 1997 I, No. 69, Berger 2001, No. 567*; Austrian: Haiding 1969, No. 169; Ladinian: Decurtins 1896ff. II, No. 21, X, No. 2; Italian: Cirese / Serafini 1975; Hungarian: MNK II; Czech: Tille 1929ff. I, 257, 346f., 548ff; Slovakian: Polívka 1929f. II, 87ff., Gašparíková 1991f. II, Nos. 526, 567; Slovene: Kres 5 (1888) 249; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 20; Croatian: Bošković-Stulli 1963, No. 43; Macedonian: Vroclavski 1979f. II, No. 18, Popvasileva 1983, Nos. 44, 92, Čepenkov / Penušliski 1989 I, Nos. 66, 71, II, Nos. 186, 190; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Greek: Hahn 1918 I, No. 36, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 174; Jewish: Haboucha 1992; Gypsy: MNK X 1; Adygea: Alieva 1986; Cheremis / Mari: Sabitov 1989; Tatar, Mordvinian: Kecskeméti / Paunonen 1974; Kurdish: Džalila et al. 1989, No. 19; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, No. 113; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Palestinian: El-Shamy 2004; Aramaic: Arnold 1994, No. 41; Jordanian: Nowak 1969, No. 130; Iranian: Marzolph 1984; Indian: cf. Thompson / Roberts 1960, No. 567A, Jason 1989; Pakistani, Sri Lankan: Thompson / Roberts 1960; Burmese: Kasevič / Osipov 1976, Nos. 75, 192, cf. 195; Chinese: Ting 1978; Indonesian: Vries 1925ff. I, No. 86, II, 407 No. 190; Japanese: Ikeda 1971; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; Spanish-American: Robe 1973; Puerto Rican: Hansen 1957; West Indies: Flowers 1953; Egyptian: El-Shamy 2004; Moroccan: Basset 1887, No. 36, El-Shamy 2004; East African: Klipple 1992; Namibian: Schmidt 1989 II, No. 1092.

567A ***The Magic Bird-Heart and the Separated Brothers.*** Two brothers condemned to death (whose stepmother claims they have insulted her [K2111, S322.4]) are spared [K512]. They eat parts of a magic bird (magic object, magic fruit, etc.) that will make one become a king, and the other produce gold (precious stones) when laughing (crying). (The magic bird is prepared as a meal for another person [by their mother] but the brothers eat it by mistake.)

The brothers flee and are separated (when fetching water [N311]). The elder brother is chosen as king [N683] (with the help of a royal elephant [H171.1]). The younger brother is enslaved by a foreign king who forces him to produce gold (he falls into the hands of a shipowner who sacrifices him so that his becalmed ship may sail [S264.1]. He is cast overboard, arrives in a distant land, and wins a [several] brides). Finally the brothers are reunited and the younger brother is freed (the elder searches for his younger brother and finds him).

Combinations: 300, 303, 518, 566, and 567.
Remarks: The variants of the Types 566, 567, and 567A are often mixed with each other or they are not clearly differentiated. (Type 567 may originate from a combination with Type 566; Type 567A is probably an Indian version.)
Literature/Variants: Chauvin 1892ff. V, 208ff. No. 120; Aarne 1908, 53–200; Pritchett 1983; Ohno 1993; EM: Vogelherz: Das wunderbare V. (in prep.)
Karelian: Kecskeméti / Paunonen 1974; German: Lemke 1884ff. II, 221 No. 45, Behrend 1908, No. 11, Merkelbach-Pinck 1967, 113ff.; Italian: Cirese / Serafini 1975; Hungarian: Gaál 1970, No. 5; Serbian: Karadžić 1937, No. 26, Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 20, 21; Croatian: Ardalić 1908a, No. 4, cf. Bošković-Stulli 1963, No. 43; Macedonian: Popvasileva 1983, Nos. 44, 92, 114; Rumanian: Bîrlea 1966 II, 354ff., III, 445f.; Bulgarian: BFP, Koceva 2002; Greek: Laográphia 21 (1963 / 64) 491ff.; Jewish: Noy 1963a, Nos. 12, 20, Jason 1965, 1975, 1988a; Gypsy: Mode 1983ff. III, No. 142; Abkhaz: Šakryl 1975, No. 29; Cheremis / Mari, Tatar: Kecskeméti / Paunonen 1974; Armenian: Hoogasian-Villa 1966, No. 12; Uzbek: Afzalov et al. 1963 I, 104ff., II, 152ff.; Kalmyk, Buryat, Mongolian: Lőrincz 1979; Tuva: Taube 1978, No. 49; Palestinian, Persian Gulf: Nowak 1969, No. 131, El-Shamy 2004; Iraqi, Oman, Kuwaiti, Qatar, Yemenite: El-Shamy 2004; Iranian: Marzolph 1979, 33ff., 94ff.; Indian: Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, No. 112; Chinese: Ting 1978; Indonesian: Vries 1925f. II, No. 133; Spanish-American: Robe 1973; Egyptian: Nowak 1969, No. 131, El-Shamy 2004; Algerian, Moroccan, Sudanese: El-Shamy 2004.

569 ***The Knapsack, the Hat and the Horn.*** The youngest of three poor brothers obtains a magic object [D840, D1470.1] (table-cloth, napkin, table, mill) that magically produces food [D1472.1.22]. On his way he exchanges the object for a knapsack that can produce an army [D1475.4] (magic weapon, stick, sabre, cudgel out of the sack). By means of this he secures the first object again [D831]. In the same way he gets other magic objects that function as weapons (hat), make walls fall down (horn [D1222]), provide him with unlimited quantities of money, let him cover enormous distances (seven-league boots, flying carpet), produce a castle (etc.), or resuscitate the dead (violin, flute).

Back home he lives a glamorous life. The magic objects are stolen from him by a cunning guest (king, princess, neighbor). By using the last object he recovers them all. With the help of the magic horn he destroys the attacking army and kills the king and his daughter; or, he resuscitates the people he has killed, makes peace with the king, marries the princess, and inherits (half of) the kingdom.

In some variants the king is attacked by enemies. The boy rescues him from danger using his magic objects, and marries the princess. Cf. Type 465A.

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 326, 400, 465, 563, 566, 592, and 936*.
Literature/Variants: BP I, 464–485; Stolleis 1980; Just 1991, 46–57; Scherf 1995 I, 397–403, II, 966–969, 1393–1396, 1396–1398; Röth 1998; EM 11,1 (2003) 213–219 (J. van der Kooi).

Finnish: Rausmaa 1982ff. I, No. 103; Finnish-Swedish: Hackman 1917f. I, No. 123; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. IV, No. 53; Scottish: Briggs 1970f. A I, 306; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 32, Cardigos (forthcoming); Flemish: Meyer 1968; German: Ranke 1955ff. II, Uther 1990a, No. 24, Grimm KHM / Uther 1996 I, No. 54, Bechstein / Uther 1997 II, No. 33; Austrian: Haiding 1969, Nos. 64, 97, 140; Ladinian: Wildhaber / Uffer 1971, 147ff.; Italian: Appari 1992, No. 204; Hungarian: MNK II; Serbian: Eschker 1992, No. 31; Czech: Tille 1929ff. I, 524f., 532ff., II 1, 294ff.; Slovakian: Gašparíková 1991f. I, Nos. 156, 222, 291, II, Nos. 451, 487, 567, 582; Slovene: Gabršček 1910, 345ff., Bolhar 1974, 84ff.; Bulgarian: BFP; Greek: Loukatos 1957, 121ff., Diller 1982, Nos. 37, 40, Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 169 III (4–13); Gypsy: Briggs 1970f. A I, 350, 396, MNK X 1; Vogul / Mansi: Kecskeméti / Paunonen 1974; Kalmyk: Lőrincz 1979; Georgian: Kurdovanidze 2000; Indian: Thompson / Roberts 1960, Blackburn 2001, No. 89; Burmese: Kasevič / Osipov 1976, No. 147; Indonesian: Vries 1925f. I, No. 3, II, 407 No. 191; French-Canadian: Delarue / Tenèze 1964ff. II; North American Indian: Thompson 1919, 404, 406, 408; US-American: Baughman 1966; French-American: Delarue / Tenèze 1964ff. II; Spanish-American: TFSP 6 (1927) 45–47, Robe 1973; Dominican, Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; West Indies: Flowers 1953; Egyptian: El-Shamy 2004.

570 ***The Rabbit-Herd.*** A king offers his daughter in marriage to whoever can herd (catch, tame, train) his 100 (more or fewer) rabbits (roosters, sheep, goats, geese, partridges) without losing any [T68, H335, H1112].

The youngest of three brothers is kind to an old woman (to whom his brothers were unkind) and receives a magic whistle with which he can summon the rabbits [D1441.1.2]. In order to avoid the marriage, members (deputies) of the royal family (in disguise) try to buy one of his rabbits. The young man demands a degrading humiliating act (e.g. jumping on one leg, dancing to the whistle, turning somersaults, attaching a pot to his or her bottom, being beaten, cutting flesh out of his / her own body, branding his / her skin, tearing an animal carcass with teeth, kissing the backside of an animal [K1288] or of a person, sodomy, eating excrement, kissing him or sleeping with him [K1358]). After the demands are fulfilled, the young man whistles and the rabbit comes back to him.

Not willing to admit defeat, the king sets another task: the young man should fill a sack of lies (truths) [H1045]. When the king realizes that the "lies" are actually truths that humiliate the royal family [K1271.1.1], he announces that the sack is filled up and agrees to the marriage.

Combinations: This type is usually combined with episodes of one or more other

types, esp. 513B, 554, 571, 850, and also 303, 502, 513A, 610, 851, 853, 857, 1000, 1115, and 1020C.
Literature/Variants: Köhler / Bolte 1898ff. I, 428f., 464f.; BP III, 267–274; Dégh 1989; EM 6 (1990) 558–563 (L. Dégh); McCarthy 1993; Scherf 1995 I, 574–577, II, 1277–1280; Dekker et al. 1997, 188f.; Röth 1998; Schmidt 1999; EM: Sack voll Lügen oder Wahrheiten (forthcoming).
Finnish: Rausmaa 1982ff. I, No. 104; Finnish-Swedish: Hackman 1917f. I, Nos. 109b(8), 127; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Skattegraveren 9 (1888) 161–164, No. 497, Andersen / Perlet 1996 I, No. 13; Icelandic: Sveinsson 1929; Scottish: Briggs 1970f. A I, 336ff.; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II, Hoffmann 1973, No. 570B; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Coelho 1985, No. 45, Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 19; Flemish: Meyer 1968; German: Ranke 1955ff. II, III, 188f., Tomkowiak 1993, 252, Grimm KHM / Uther 1996 III, No. 165, Bechstein / Uther 1997 I, No. 31; Swiss: Uffer 1972, 186ff.; Austrian: Haiding 1953, No. 29, Haiding 1969, Nos. 3, 98; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, No. 33; Hungarian: MNK II; Czech: Tille 1929ff. II 1, 279ff., 303ff., 307ff., 319ff.; Slovakian: Gašparíková 1991f. I, Nos. 26, 44, 244; Slovene: Miličinski 1917, 113ff.; Macedonian: Čepenkov / Penušliski 1989 III, No. 237; Bulgarian: BFP, Koceva 2002; Greek: Kretschmer 1917, No. 34, Megas / Puchner 1998; Sorbian: Nedo 1956, No. 61; Polish: Krzyżanowski 1962f. I, No. 515; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 58 III (var. h), 182 III 1 (var. a), 182 V, 232 IV 3a; Jewish: Cahan 1931, No. 31; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, Nos. 112, 113; Cheremis / Mari: Sabitov 1989; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Palestinian: El-Shamy 2004; Chinese: Ting 1978; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966, Randolph 1976, 47ff.; French-American: Delarue / Tenèze 1964ff. II; Spanish-American, Mexican: Robe 1973; Guatemalan, Cuban, Puerto Rican, Argentine: Camarena / Chevalier 1995ff. II; Brazilian: Cascudo 1955b, 139; Chilean: Hansen 1957; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, Nos. 83, 84.

570A ***The Princess and the Magic Shell.*** In his third catch of fish, a fisherman finds a golden dish (cup, shell, fish-skin) which, whenever someone drinks from it, fills itself with gold pieces. A princess (queen) wants the dish, and he agrees to give it to her if she will sleep with him. She becomes pregnant and is banished by her father (husband).

She goes (with the fisherman, alone after he has been killed) to another country where she becomes wealthy (with the help of the vessel). She disguises herself as a man [K1837] and returns home. Her father wants to have the magic dish, and she says she will give it to him if he will sleep with her. He agrees. She reveals who she is and exposes his hypocrisy. They are reconciled.

Literature/Variants: EM 10 (2002) 1341–1343 (S. Fährmann).
Austrian: Zingerle / Zingerle 1870, No. 16; Bulgarian: BFP; Greek: Hahn 1918 II,

No. 109; Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, Nos. 71, 192 V, 193 (6–8); Jewish: Jason 1965, Noy 1968, No. 41; Gypsy: MNK X 1; Syrian: Nowak 1969, No. 218; Palestinian: Littmann 1957, 331ff., El-Shamy 2004; Iraqi, Yemenite: El-Shamy 2004; Egyptian: Nowak 1968, No. 225, El-Shamy 2004; Algerian: RTP 29 (1914) 205–211, 212–215, Lacoste / Mouliéras 1965 II, No. 77, El-Shamy 2004; Moroccan: Grim 1983, 82ff., El-Shamy 2004.

570* ***The Rat-Catcher.*** (The Pied Piper.) A city has been overrun by rats and mice. A man dressed in odd, colorful clothing promises the inhabitants that he will drive the vermin out in return for a fee. He lures the animals out by playing a flute and drowns them in a river. The citizens refuse to pay him (to keep their promise) and the piper goes away empty-handed.

Later, he comes back disguised as a hunter. He plays his flute and all the children follow him out of the city. He leads them into a mountain, and they are never seen again [D1224, D1427.1, D1441. 1.2].

Remarks: Documented in the middle of the 16th century.
Literature/Variants: Chauvin 1892ff. VII, 155 No. 157; Krogmann 1934; Frenzel / Rumpf 1962f.; Dobbertin 1970; MacDonald 1982, No. D1427.1; Wann 1984; Humburg 1985; Mieder 1985; Spanuth 1985; EM 11,1 (2003) 300–307 (H.-J. Uther). Norwegian: Hodne 1984, 204f.; Danish: Bødker / Hüllen 1966, 120ff.; English: Jacobs 1894b, 1ff.; German: Kuhn / Schwartz 1848, No. 99, Moser-Rath 1964, No. 15, Merkelbach-Pinck 1967, 171ff., Rehermann 1977, 160, Grimm DS / Uther 1993 I, No. 245; Austrian: Haiding 1965, No. 156; Italian: Cirese / Serafini 1975, No. D1427.1; Hungarian: Bihari 1980, No. L II.2.2; Polish: Krzyżanowski 1962f. II, No. 7099.

571 ***"All Stick Together".*** A melancholy princess is promised in marriage to whoever can make her laugh [F591, H341, H1194, T68]. The youngest (most stupid) of three brothers (poor shepherd, son of a farmer or craftsman) receives a magic object (golden animal, vehicle) [D817] from an old woman (man, supernatural being) because of his kindness (out of pity, through a lucky bargain). On his way (during an overnight stay) a curious person (thief) touches the object and cannot let it go (the young man makes the person stick to it by a magic formula or stick) [K422, D1413, D2171.3.1]. Later other (naked) people, objects, and animals become attached to the magic object or to each other [D2171.5]. This strange looking parade passes by the castle where the princess sees it and laughs for the first time in her life [H341.1]. The young man marries her (and gets half of the kingdom).

Combinations: This type is usually combined with episodes of one or more other types, esp. 570, and also 507, 513A, 513B, 559, 853, 910, 1610, 1655, and 1696.
Remarks: The Types 571 and 571B are often mixed with each other or they are not clearly differentiated. Early treatment, see Basile, *Pentamerone* (V,1).

Literature/Variants: BP II, 39–44; HDM 2 (1934–40) 314f. (H. Honti); Schwarzbaum 1979, 388 not. 7; EM 7 (1993) 1417–1425 (C. Shojaei Kawan); Scherf 1995 I, 506–509, 546–548; EM 8 (1996) 700–707 (C. Shojaei Kawan); Dekker et al. 1997, 433–437; Röth 1998.
Finnish: Rausmaa 1982ff. I, No. 105, II, No. 67; Finnish-Swedish: Hackman 1917f. I, No. 128; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 40; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. II, Nos. 316, 317, Grundtvig 1876ff. III, 31ff.; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 571–574; English: Baughman 1966, Briggs 1970f. A II, 150f.; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Dutch: Kooi 2003, No. 12; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. II, No. 571A, Grimm KHM / Uther 1996 II, No. 64; Austrian: Haiding 1953, No. 25, Haiding 1969, No. 15; Ladinian: Decurtins 1896ff. II, No. 9; Italian: Cirese / Serafini 1975, Nos. 571, 571–574; Corsican: Massignon 1963, No. 83; Sardinian: Cirese / Serafini; Hungarian: MNK II, Dömötör 2001, 287; Czech: Tille 1929ff. I, 375ff., II 1, 278f., 303ff., 312ff., Jech 1984, No. 39; Slovakian: Gašparíková 1991f. I, No. 244; Slovene: Gabršček 1910, 241ff.; Serbian: Čajkanović 1927, No. 57, Eschker 1992, No. 44; Croatian: Bošković-Stulli 1975b, No. 15; Rumanian: Schullerus 1928; Greek: Diller 1982, No. 82, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 182 III 2 (e, f); Jewish: Jason 1988a; Gypsy: MNK X 1; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Chuvash, Tatar: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, Nos. 83, 84, 165; Iranian: Rozenfel'd 1956, 197ff.; Indian: Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, Nos. 46, 62; Chinese: Ting 1978; Japanese: Ikeda 1971; French-Canadian: Delarue / Tenèze 1964ff. II; North American Indian: Thompson 1919 II, 411ff.; US-American: Baughman 1966, Perdue 1987, No. 15A; French-American: Delarue / Tenèze 1964ff. II; Spanish-American: Robe 1973; African American: Baughman 1966; Guatemalan, Panamanian, Cuban: Camarena / Chevalier 1995ff. II; West Indies: Flowers 1953; Egyptian, Sudanese: El-Shamy 2004.

571A See Type 571B.

571B *Lover Exposed* (previously ***The Himphamp***). (Including the previous Type 571A.) A man falls in love with the wife of a smith (craftsman, farmer). In order to get rid of the husband he denounces him to the master (of the castle), pretending that the husband practices magic.

The master thereupon orders him to perform (three) impossible tasks [H931, H1010], of which the last one is to make a "Himphamp" – a fictional word without any meaning. The husband gets help (from the devil [D812.3], supernatural being) to solve the tasks, the last one by a magic formula that makes things stick together. He surprises the loving couple in bed and makes them stick together (to the chamber pot [D1413.8]).

Or, a man learns that his wife has commited adultery. By means of a magic sticking formula (magician) he makes the loving couple (clergyman and his wife) stick naked to the chamber pot [D1413.8]

(basin [D1413.7]) [K1217] (previously Type 571A). Helpful servants get also stuck. The next day the man leads the chain of persons through the streets.

Other people (farmhand, maidservant), animals (cow, bull) and objects (food) get stuck in obcene situations and are mocked by passers-by. The man presents his "Himphamp" to the master. All are released, and the guilty ones are punished, made to pay compensation, or pardoned. They promise to reform, they escape, or they drown themselves.

Combinations: 571, 940, 1358A, 1359C, 1537, and 1829.
Remarks: Classical origin: Homer, *Odyssey* (VIII, 272ff.). Among its variants the Types 571 and 571B are often mixed with each other or they are not clearly differentiated.
Literature/Variants: BP II, 40–44; Wesselski 1925, No. 27; EM 8 (1996) 1056–1063 (R. Wehse); Legman 1968f. I, 269; Dekker et al. 1997, 387f.
Finnish-Swedish: Hackman 1917 I, No. 128b; Latvian: Arājs / Medne 1977; Lithuanian: Dowojna-Sylwestrowicz 1894, 371ff.; Danish: Kristensen 1890, No. 25, Holbek 1990, No. 20; Karelian: Kecskeméti / Paunonen 1974; Faeroese: Nyman 1984; English: Roth 1977, No. E23, Wehse 1979, 417; French: Delarue / Tenèze 1964ff. II, Hoffmann 1973; Spanish: Espinosa 1946f., Nos. 126–132; Portuguese: Soromenho / Soromenho 1984f. II, No. 682, Cardigos (forthcoming), No. 571A; Dutch: Cox-Leick / Cox 1977, No. 46; Flemish: Lox 1999a, No. 35; German: Knoop 1893, No. 7, Busch 1910, No. 29, Ranke 1955ff. II; Hungarian: MNK II; Czech: Tille 1929ff. I, 375ff.; Slovakian: Polívka 1923ff. IV, 434, Gašparíková 1991f. II, Nos. 496, 557; Serbian: Anthropophyteia 2 (1905) 164ff.; Bulgarian: Nicoloff 1979, No. 21, BFP, Koceva 2002; Greek: Nicolaïdès 1906, No. 69, Megas / Puchner 1998; Russian: Zelenin 1915, No. 22, Nikiforov / Propp 1961, No. 13, Afanas'ev / Barag et al. 1984f. II, No. 256; Ukrainian: Hnatjuk 1909f. II, Nos. 276–278; Jewish: Haboucha 1992; Cheremis / Mari: Beke 1938, No. 62; Kalmyk: Veršinin 1962, 85ff.; Buryat: Ėliasov 1959 I, 379ff.; Indian: McCulloch 1912, No. 22, Thompson-Balys 1958, No. K1217; French-Canadian: Lemieux 1974ff. VIII, No. 9; Puerto Rican: Mason / Espinosa 1924, No. 35; Central African: Fuchs 1961, 108ff.

571C ***The Biting Doll.*** (Including the previous Type 560C*.) A kind girl (boy) receives a magic doll (goose) that defecates money [D1268, D1469.2]. An envious neighbor borrows the doll [D861.2], but it soils her house and she throws it out on the street.

When the king, who has stopped to relieve himself, uses the doll to wipe himself, it bites his backside and sticks to him (bites him when he passes by). Nobody can remove the doll from the king's body. He announces that any one who can release him will get a reward [H1196]. Only the girl is able to make the doll stop biting [D1651]. She recovers her doll and marries the king [T67.3.1].

Remarks: Early versions see Straparola, *Piacevoli notti* (V,2) and Basile, *Pentamerone* (V,1).
Literature/Variants: Schlosser 1912; BP IV, 74, 181, 248f.; Legman 1968f. II, 457f.; Scherf 1995 I, 3–6, 240–243, 392; EM 11,1 (2003) 43–45 (J. Camarena Laucirica).

Finnish: Rausmaa 1972, No. 427; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, No. 298, Cardigos (forthcoming); German: Bechstein / Uther 1997 II, No. 50; Italian: Cirese / Serafini 1975, Nos. 560C*, 571C, De Simone 1994, No. 17; Maltese: Mifsud-Chircop 1978; Jewish: Jason 1965, No. 560C*, Noy 1968, No. 52, Jason 1975, No. 560C*; Turkish: Eberhard / Boratav 1953, No. 172; Chinese: Ting 1978, No. 560C*; French-Amercian: Delarue / Tenèze 1964ff. II; Chilean: Hansen 1957, No. **568; West Indies: Parsons 1933ff. II, 559f.

572* *The Barking Dog's Head, the Striking Axe,* **etc.** A man (the youngest of three brothers) finds singing, screaming or barking men's or animal's heads, self striking axes, singing plants, etc. and puts them all into a sack. When he empties the sack before the melancholy princess (other actions), he makes her laugh for the first time. As reward he marries the princess or he receives land (food and lodging).

Literature/Variants: EM 8 (1996) 703.
Finnish: Rausmaa 1982ff. I, No. 106; Finnish-Swedish: Hackman 1917f. I, Nos. 109b(2), 129; Estonian: Aarne 1918, Loorits 1959, Nos. 121, 122, Viidalepp 1980, No. 80; Latvian: Arājs / Medne 1977; Lithuanian: Danner 1961, 77ff., Kerbelytė 1999ff. I; Greek: Megas / Puchner 1998; Georgian: Kurdovanidze 2000.

575 *The Prince's Wings.* Rival workmen have a contest to construct the most wonderful object. A goldsmith builds an artificial fish (something else), a joiner constructs an artificial flying object (folding wings, bird, mechanical horse with wings). A prince buys the flying object and flies with it in a foreign country in order to see the princess (who is enclosed in a tower by the king) [K1346, F1021.1]. He becomes her lover, and impregnates her (is taken in the very act). When the king learns what has happened, he orders the prince (and his daughter) to be executed. The lovers escape by riding together on the flying object to the prince's home country [R111.3.1, R215.1], where they marry.

In some variants they land on their way so the princess can give birth. When fetching fire the flying object is burned. The lovers are separated (and later reunited).

Combinations: 425D, 461, 566, and 881A.
Remarks: Early literary sources see *Pañcatantra* (I,5), *The weaver as viṣṇu*. Early European literary version see Boccaccio, *Decamerone* (IV,2).
Literature/Variants: Chauvin 1892ff. V, No. 130; Weinreich 1911, 147–154; BP II, 131–135; EM 4 (1984) 1358–1365 (K. Horálek); Cox 1990; Scherf 1995 I, 323–325, 437–440, 440–444, II, 841f., 1298–1301, 1312–1316, 1369–1371; Röth 1998; Marzolph / Van Leeuwen 2004, No. 103.
Finnish: Rausmaa 1982ff. I, No. 107; Finnish-Swedish: Hackman 1917f. I, No. 130; Estonian: Aarne 1918, Viidalepp 1980, No. 81; Latvian: Arājs / Medne 1977;

Lithuanian: Kerbelytė 1999ff. I; Wepsian: Kecskeméti / Paunonen 1974; Danish: Kristensen 1881ff. III, No. 22; Icelandic: Sveinsson 1929; Frisian: Kooi / Schuster 1994, No. 15; Flemish: Meyer 1968; German: Ranke 1955ff. II, Grimm KHM / Rölleke 1986 I, No. 77; Austrian: Haiding 1953, No. 15; Italian: Cirese / Serafini 1975; Hungarian: MNK II, Dömötör 1992, No. 402; Czech: Tille 1929ff. II 1, 36ff.; Slovakian: Gašparíková 1991f. II, No. 375; Serbian: Karadžić 1937, No. 9; Macedonian: Čepenkov / Penušliski 1989 I, No. 67; Bulgarian: BFP, Koceva 2002; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 136 III (1–4), 175 IV, 291 V; Jewish: Jason 1965; Gypsy: Mode 1983ff. III, No. 152, MNK X 1; Ossetian: Bjazyrov 1958, No. 114; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Uighur: Reichl 1986, No. 11; Azerbaijan: cf. Seidov 1977, 147ff.; Armenian: Gullakjan 1990; Siberian: Vasilenko 1955, No. 22; Yakut: Ėrgis 1967, No. 205; Kara-Kalpak: Volkov 1959, No. 23; Turkmen: Stebleva 1969, No. 30; Tadzhik: Sandelholztruhe 1960, 208ff.; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Pakistani, Indian, Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Spanish-American, Mexican: Robe 1973; Moroccan: Basset 1897, No. 105.

576 *The Magic Knife.* (Including the previous Types 576B*, C*.) A young man steals a magic knife from a robbers' castle [D838, D1083], kills the robbers with it [D1400.1.4.3, D1400.1.6], and wins a clergyman's daughter. He defeats his rival by means of the knife.

Literature/Variants:
Finnish-Swedish: Hackman 1917f. I, No. 133; Lappish: Qvigstad 1925, No. 576*; Dutch: cf. Tinneveld 1976, No. 180; Greek: Megas / Puchner 1998; Russian: SUS; Yakut: Ėrgis 1967, Nos. 137, 313; Kalmyk: Džimbinov 1962, 113ff.

576B* See Type 576.

577 *The King's Tasks.* The king promises his daughter to whoever is able to perform certain difficult tasks [H335, T68]. Two elder brothers are unkind to a supernatural being (old woman), whereas the youngest is kind. He receives (finds) magic objects (self-chopping axe [D1601.14], self-digging shovel [D1601.15, D1601.16], self-playing violin [D1601.18.2], etc.). With their help he is able to perform the tasks [D1581, H971.1] (to fell a large oak in one day and in the same time to dig a well at his court, etc.) and win the princess.

Combinations: 313, 328, 513A, 570, and 650A.
Literature/Variants: Christiansen 1960; Roberts 1964, 45f.; EM 1 (1977) 972 (K. Ranke).
Finnish: Rausmaa 1982ff. I, No. 108; Finnish-Swedish: Hackman 1917f. I, No. 133; Latvian: Arājs / Medne 1977; Lappish: Qvigstad 1925, No. 577*; Swedish: Liungman 1961; Norwegian: Hodne 1984, 158f., No. 577; Scottish: Briggs 1970f. A I, 507ff., Bruford / MacDonald 1994, No. 7; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Dutch: Kooi 2003, No. 12; Frisian: Kooi 1984a; German: Ranke 1955ff. II; Austrian: Haiding 1953, No. 67; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Serbian: Karadžić 1937, No. 59; Turkish:

Eberhard / Boratav 1953, No. 191 III; Ossetian: Levin 1978, No. 17; Kazakhian: Sidel'nikov 1952, 19f.; Palestinian, Qatar: El-Shamy 2004; Japanese: Ikeda 1971; Polynesian: Kirtley 1971, No. D1601.14; French-Canadian, French-American: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; Mexican: Robe 1973; Dominican: Hansen 1957; West Indies: Flowers 1953; Egyptian, Tunisian, Algerian, Moroccan: El-Shamy 2004.

580 ***Beloved of Women.*** At their father's death three brothers are each granted a wish: the two elder ones wish for riches, but the youngest wishes for the power to make women love him [D1900].

They set out on a journey and spend the night in three different inns. The youngest brother sleeps with the wife (daughter) of the house and receives three magic objects [D856]: a tablecloth on which food magically appears, a rooster (similar) that produces drinks, and a pair of scissors that produces clothes out of nothing.

The brothers reach a town where all who enter must be castrated. The youngest refuses and is taken as a prisoner to an island. With the help of his magic objects he secures a comfortable life for himself and the other prisoners. A princess (king's widow) wants to buy the objects. The boy is only willing to give them to her if he may spend the night in her chamber, beside her, and finally in her bed [T45]. At the end he marries her.

Combinations: 505, 551, and 566.
Literature/Variants: Paunonen 1967; EM 2 (1979) 86–88 (P.-R. Rausmaa); Scherf 1995 I, 280–283; EM 9 (1999) 1118.
Finnish: Rausmaa 1982ff. I, No. 109; Finnish-Swedish: Hackman 1917f. I, No. 136; Estonian: Aarne 1918, cf. Loorits 1959, No. 119, Viidalepp 1980, No. 79; Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Bødker et al. 1957, No. 6; Faeroese: Nyman 1984; Icelandic: Rittershaus 1902, No. 48, Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; French: Perbosc / Bru 1987, 102ff., 183ff.; Spanish: Camarena / Chevalier 1995ff. II; Portuguese: Oliveira 1900ff. II, No. 298, Cardigos (forthcoming); Flemish: Meyer 1968; Italian: Cirese / Serafini 1975; Slovakian: Gašparíková 1991f. II, No. 393; Greek: Kretschmer 1917, No. 49, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; French-American: Delarue / Tenèze 1964ff. II; Algerian: Frobenius 1921ff. I, Nos. 32, 33.

580* See Type 566.

581 See Type 303.

585 ***Spindle, Shuttle, and Needle.*** A prince will marry the girl who is at once the poorest and the richest [H1311.2]. Spindle, shuttle, and needle help a virtuous girl out of gratitude for her industry. The spindle guides the prince to her [D1425.1], the shuttle makes a magic road [D1484.1, D1485.1], and the needle transforms the poor room to a beautiful one [D1337.1.7]. The prince marries the girl.

Literature/Variants: BP III, 355.
Scottish: cf. Briggs 1970f. A 1, 323f.; Irish: Ó Súilleabháin / Christiansen 1963; German: Grimm KHM / Uther 1996 III, No. 188; Lebanese: Jahn 1970, No. 19, El-Shamy 2004; US-American: Baughman 1966.

590 *The Faithless Mother* (previously *The Prince and the Arm Bands*). A boy sets out on a journey with his mother. On their way he finds an object (armband, belt, sword, shirt, etc.) which gives him supernatural strength [D840, D1335.5, D1335.4]. In a house of robbers (giants, other supernatural beings) the son defeats all of them (cf. Type 650A) until only one is left with whom his mother (secretly) starts a liaison [S12.1] (she marries him).

In order to get rid of the son (the lover fears the son's strength) the mother feigns sickness and sends her son on a dangerous quest for a remedy [H931, H1211, H1212] (fruit [apple] from the garden of supernatural beings [H1333.3.1, H1333.3.1.1, H1333.3.1.3, D1364.4.1], water of life, animal's milk [H1361]) for which he must risk his life. The son returns successful and uninjured [F615, F615.2.1], accompanied by wild animals that have become his protectors [B315, B431.2, B520].

In numerous variants the boy rescues a young girl (princess [R111.1.1]) during one of his adventures and sends (brings) her back to her father, and / or he meets female helpers (old woman, a girl skilled in magic, his bride).

The boy's mother asks him for the secret of his strength and steals it (ties him, gives him a narcotic drink, persuades him to take a bath) [K975, D861]. Then she (and / or her lover) blinds (murders) the boy. When he is blinded he is found by the princess, who nurses and restores his sight by observing how a blind animal is healed [B512]. When he is murdered he is resuscitated by one of his female helpers (using the remedies he procured).

He recovers the object that holds his strength [D880] and takes revenge on his mother and her lover (kills them). He marries the princess (female helper, daughter of the helper). Cf. Type 315.

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 315, and also 302, 303, 314, 315A, 318, 400, 531, 551, and 613.
Remarks: Closely related to Type 315; both Types are often mixed with each other or they are not clearly differentiated.
Literature/Variants: BP I, 551–553, III, 1f.; Thompson 1951, 113–117; Schwarzbaum 1968, 90; cf. Tubach 1969, No. 4474; Schwarzbaum 1979, xliv not. 53; Uther 1981, 114f.; Scherf 1995 I, 751–755, II, 1373–1377; Röth 1998; EM 8 (1996) 1233; EM 9 (1999) 1057–1064 (C. Shojaei Kawan).
Finnish: Rausmaa 1982ff. I, No. 110; Estonian: Aarne 1918, Loorits 1959, No. 116; Latvian: Arājs / Medne 1977; Wepsian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. III, Nos. 1, 16; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003;

Portuguese: Oliveira 1900ff. I, No. 7, Cardigos (forthcoming); Flemish: Meyer 1968; German: Ranke 1955ff. II, Tomkowiak 1993, 252, cf. Grimm KHM / Uther 1996 II, No. 121; Austrian: Haiding 1969, Nos. 21, 63; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Karlinger / Mykytiuk 1967, No. 51; Slovakian: Gašparíková 1991f. I, Nos. 71, 97, 299, II, No. 408; Slovene: Šašelj 1906f. I, 28f.; Croatian: Valjavec 1890, No. 3, Bošković-Stulli 1975b, No. 31; Macedonian: Čepenkov / Penušliski 1989 I, No. 65; Bulgarian: BFP, Koceva 2002; Albanian: Camaj / Schier-Oberdorffer 1974, No. 18; Greek: Dawkins 1955, No. 6, Mousaios-Bougioukos 1976, 54ff., 92ff., Megas / Puchner 1998; Sorbian: Nedo 1956, No. 62; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 108; Jewish: Noy 1965, No. 17, Haboucha 1992; Gypsy: MNK X 1; Adygea: Alieva 1986; Cheremis / Mari, Chuvash, Tatar, Mordvinian, Votyak, Vogul / Mansi: Kecskeméti / Paunonen 1974; Kurdish: Wentzel 1978, No. 4, Džalila et al. 1989, Nos. 14, 15; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, Nos. 108, 110; Tadzhik: Grjunberg / Steblin-Kamenskov 1976, No. 24; Kalmyk, Mongolian: Lőrincz 1979; Syrian, Palestinian, Jordanian, Iraqi, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984, No. *590; Afghan: Grjunberg / Steblin-Kamenskov 1976, No. 25; Indian, Sri Lankan: Thompson / Roberts 1960; French-Canadian: Delarue / Tenèze 1964ff. II; North American Indian: Thompson 1919 II, 391ff.; Puerto Rican, Chilean: Hansen 1957; Argentine: Chertudi 1960f. II, Nos. 53, 54; West Indies: Flowers 1953; Egyptian: Spitta-Bey 1883, No. 11, El-Shamy 2004; Tunisian, Algerian, Moroccan: El-Shamy 2004; East African: Arewa 1966, No. 3228; Sudanese: El-Shamy 2004.

590A See Type 318.

591 *The Thieving Pot.* A poor man (farmer, orphan boy) receives (in exchange for his cow) a magic pot [N421, D851] which goes to his neighbors where it fills itself with food, money, etc. Then the pot takes its contents back to its owner [D1605.1].

When the person whom it robbed tries to catch the pot, it takes him to its poor owner where it has to be redeemed (the theft has to be forgiven). Or, the pot takes the man to hell [D1412.2].

Combinations: 564, 565, and 569.
Literature/Variants: Scherf 1995 II, 1133–1135; Röth 1998; El-Shamy 1999, No. 6; Schmidt 1999; EM: Topf: Der stehlende T. (in prep.).
Finnish-Swedish: Hackman 1917f. I, No. 138; Lappish: Qvigstad 1927ff. II, No. 43, Bartens 2003, No. 42; Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. I, No. 26, IV, No. 61; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; Dutch: Sinninghe 1943; Flemish: Joos 1889ff. III, No. 88; German: Meyer 1932, Henßen 1935, No. 134; Italian: Cirese / Serafini 1975; Slovene: Slovenski gospodar 65 (1931) 11f.; Turkish: Eberhard / Boratav 1953, No. 173; Jewish: Elbaz 1982, No. 35; Uzbek: Afzalov et al. 1963 I, 47f.; Palestinian: Schmidt / Kahle 1918f. I, No. 32, Muhawi / Kanaana 1989, No. 1, El-Shamy 2004; Jordanian, Qatar: El-Shamy 2004; Indian: Jason 1989; Malaysian: Hambruch 1922, No. 52; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Eskimo: Barüske 1969, No. 15; Egyptian, Moroccan: El-Shamy 2004.

592 ***The Dance among Thorns.*** A poor boy, driven from home by his evil stepmother [S322.4] (dismissed from service with a pittance [W154. 1]), gives all his money as alms to a beggar (supernatural being) [Q42.1] who in return grants the boy three wishes [D1761.0.2]: a never failing gun [D1653.1.7] (crossbow [D1653.1.4]), a fiddle (flute) that compels people to dance [D1415.2.5], another magic object or the magic power of having his wishes obeyed [D1761.0.1].

He shoots a bird (on a wager [N55, N55.1]), which falls into a thornbush. When a monk (Jew, the loser of the wager) tries to take the bird out, the boy's magic fiddle makes him dance in the thorns.

The boy is condemned and led to the gallows. He asks for permission to play his fiddle for the last time. The judge and whole assembly have to dance until the boy is released [K551.3.1].

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 330, 475, 569, 650A, 725, 1000, 1009, 1045, 1062, 1072, 1159, 1653, and 1910.
Remarks: Literary treatments in Europe since the 15th century.
Literature/Variants: Bolte 1892; Köhler/Bolte 1898ff. I, 88f.; BP II, 490–503; Weinreich 1951, 461–467; Schwarzbaum 1968, 65, 456; Cammann 1985; Bottigheimer 1987, 17, 82, 123–142; Uther 1989, 448; Korn 1990; Just 1991, 11–45; Scherf 1995 I, 635–637, 784–786, II, 878–881, 1168–1171; Dekker et al. 1997, 81–83; Röth 1998; EM: Tanz in der Dornhecke (in prep.).
Finnish: Rausmaa 1982ff. I, No. 111; Finnish-Swedish: Hackman 1917f. I, Nos. 48a(9), 105, 139; Estonian: Aarne 1918, Loorits 1959, No. 119, Viidalepp 1980, No. 82; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Livonian, Wepsian, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Bødker et al. 1957, No. 21; Irish: Ó Súilleabháin/Christiansen 1963; Welsh: Baughman 1966; English: Briggs 1970f. A I, 250ff.; French: Delarue/Tenèze 1964ff. II; Spanish: Camarena/Chevalier 1995ff. II, González Sanz 1996; Basque: Camarena/Chevalier 1995ff. II; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900ff. II, No. 331, Cardigos (forthcoming); Dutch: Tinneveld 1976, No. 179, Blécourt 1980, No. 3.6; Frisian: Kooi 1984a; Flemish: Meyer 1968; Luxembourg: Gredt 1883, No. 918; German: Ranke 1955ff. II, Moser-Rath 1984, 18f., 288f., Grimm KHM/Uther 1996 II, No. 110; Swiss: Büchli/Brunold-Bigler 1989ff. II, 818ff.; Austrian: Haiding 1969, Nos. 136, 162; Italian: Cirese/Serafini 1975, De Simone 1994, No. 83; Corsican: Massignon 1963, Nos. 23, 38; Hungarian: MNK II; Czech: Tille 1929ff. I, 502ff.; Slovakian: Gašparíková 1991f. I, Nos. 33, 103, 222, 223, 240, 324, II, Nos. 392, 410, 420, 437, 488, 518, 577; Slovene: Kontler/Kompoljski 1923f. II, 15ff.; Serbian: Čajkanović 1927, Nos. 42, 112, Đjorđjevič/Milošević-Đjorđjevič 1988, Nos. 82, 179, 180; Croatian: Smičiklas 1910ff. 18, 57, Bošković-Stulli 1975b, No. 2; Rumanian: Schullerus 1928; Bulgarian: BFP, Koceva 2002; Greek: Megas 1965, No. 67, Megas/Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 176 V; Gypsy: MNK X 1; Abkhaz: Šakryl 1975, No. 50; Adygea: Alieva 1986; Mordvinian: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Chinese: Ting 1978; Indonesian: Vries 1925f. I, No. 29; French-Canadian: Delarue/Tenèze 1964ff. II; US-American: Baughman 1966, French-

American: Delarue / Tenèze 1964ff. II; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Chilean: Pino-Saavedra 1964, No. 17; West Indies: Flowers 1953.

593 *Fiddevav.* A poor boy intends to marry a young woman but her father (she herself) refuses. The rejected suitor receives from a person skilled in magic (old woman [N825.3], witch, priest, devil) a magic stone, which, when put into ashes, makes all people who use it (farmer, farmwife, farmhand, maidservant, preacher, daughter, etc.) stick to the poker and compells them to keep talking nonsense (e.g. "Fiddevav") [D1413, D1413.17, D2172.1], (or, a magic root under the doorstep causes them fart). Only the suitor is able to release the people from the charm by taking the magic object away. In return he marries the young woman. Cf. Types 330A, 571, and 571B.

Literature/Variants: EM 4 (1994) 1099f. (E. Moser-Rath).
Finnish: Rausmaa 1982ff. I, No. 112; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. I, 8ff.; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 568, 569, Cardigos (forthcoming); German: Henßen 1935, No. 136, Bodens 1937, No. 1082; Italian: Toschi / Fabi 1960, No. 116; Hungarian: MNK II; Polish: Krzyżanowski 1962f. I; Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1, Erdész / Futaky 1996, No. 16; Chuvash, Mordvinian: Kecskeméti / Paunonen 1974; French-Canadian: Baughman 1966; Spanish-American: Robe 1973; US-American: Baughman 1966; Brazilian: Alcoforado / Albán 2001, No. 37; West Indies: Flowers 1953, East African: Kohl-Larsen 1969, 90ff.

594* *The Magic Bridle.* A boy, setting out, obtains a bridle that tames all kinds of horses [D1442.1], a needle that makes everything fall to pieces [D1562.4], and a gun that always hits what he aims at [D1653.1.7]. The boy works as a servant at the king's court. By means of his magic objects he performs great exploits and wins a princess as his wife.

Literature/Variants:
Swedish: Liungman 1961; Norwegian: Hodne 1984; Spanish: Espinosa 1946f., No. 153; Greek: Megas 1998.

610 *The Healing Fruits.* A sick princess is offered to whoever can cure her (with fruit) [T68.1, H346]. The youngest of three brothers succeeds [Q2, L10, L13]. He is kind to a little man (old woman, grateful animals), who gives him the healing fruit [N825.3, D1500.1.5], after his elder brothers had reacted with annoyance at the little man's questions.

Before the marriage takes place, the king gives the youngest brother impossible tasks. The little man helps him again. He has to build a ship that moves faster on land than on water (cf. Type 513B),

to herd 100 rabbits (cf. Type 570), and to fetch a feather from a magic bird (cf. Type 461).

He performs the tasks, makes a fortune, returns, humbles the king, and marries the princess [L161].

Or, the king copies him in order to gain the same riches. On the way across a lake the ferryman drops him into the water and he is drowned. The young suitor gains his kingdom and marries the princess. Cf. Type 551.

Combinations: 461, 513B, 517, 550, 554, 570, 671, 725, and 1610.
Literature/Variants: BP III, 267–274; Wesselski 1931, 162f.; Heule 1984; EM 5 (1987) 443–447 (J. L. Sutherland); EM 6 (1990) 343–348 (U. Marzolph); EM 6 (1990) 558–563 (L. Dégh); Scherf 1995 I, 458–462, 574–577, 583f., II, 1277–1280; Röth 1998.
Finnish-Swedish: Hackman 1917f. I, Nos. 115, 116; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961, No. 554; Danish: Grundtvig 1854ff. II, 20ff., Kristensen 1881ff. I, No. 11, Kristensen 1984ff. III, No. 17; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: cf. Tegethoff 1923 II, No. 24, Fabre / Lacroix 1973f. II, No. 17, Lambert 1985; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Camarena / Chevalier 1995ff. II; Flemish: Meyer 1968; German: cf. Ranke 1955ff. II, Nos. 461, 570, Grimm KHM / Uther 1996 III, No. 165; Ladinian: Uffer 1973, No. 18; Italian: Cirese / Serafini 1975; Sardinian: Karlinger 1973b, No. 2; Czech: cf. Tille 1921, 236; Croatian: Smičiklas 1910ff. 16, No. 19; Polish: Krzyżanowski 1962f. I; Russian, Ukrainian: SUS; Tuva: Taube 1978, Nos. 30, 57; Indian: Mode / Ray 1967, 309ff.; French-Canadian: Delarue / Tenèze 1964ff. II; Spanish-American: Robe 1973; Egyptian, Algerian: El-Shamy 2004.

611 ***The Gifts of the Demons*** (previously ***The Gifts of the Dwarfs***). The son of a merchant is betrothed to the daughter of another merchant (the adoptive son of a merchant falls in love with the merchant's daughter). When the boy's father dies, the girl's parents change their minds and send the boy to sea to get rid of him.

The ship sinks but the boy saves himself (on an island). He rescues a child (from a lion, wolf, eagle, dragon, bad man) and receives a magic remedy (magic salve [D1500.1.19], healing water) as reward [D817.1] from demoniac women (dwarfs [F451.5.1], trolls, giants) with which he heals a sick princess (king), and a magic sword (spectacles, binoculars, flute, whistle, bone, gun) with which he overcomes a hostile army [D1400.1.4.1]. He returns home a rich man and marries the bride who had been promised to him in childhood (his first love [T102]).

Combinations: 531, 882, 930, 1060, 1650, and 1651.
Literature/Variants: EM 5 (1987) 1125–1128 (Á. Dömötör).
Finnish: Rausmaa 1982ff. I, No. 113; Livonian: Loorits 1926; Latvian: Šmits 1962ff. IX, 109ff.; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. II, No. 1, Kristensen 1881ff. II, No. 19, Christensen / Bødker 1963ff., No. 23; Icelandic: cf. Kvideland / Eiríksson 1988, No. 24; Irish: Ó Súilleabháin / Christian-

sen 1963; German: Behrend 1912, No. 13, Benzel 1962, No. 171; Greek: Laográphia 20 (1962) 372ff., Diller 1982, No. 46, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Chinese: Ting 1978; Yakut: Ėrgis 1967, No. 108; English-Canadian: Halpert / Widdowson 1996 II, Nos. 36–43.

612 *The Three Snake-Leaves.* (Including the previous Types 465A* and 612A.) A man promises his wife (bride) that if she dies before him he will be buried with her [M254, S123.2] (to keep watch at her grave).

She soon (after the wedding) dies. In the grave (at the grave-side) he sees a snake (weasel) revive another dead snake with a herb (three leaves, blade of grass) [B512, B491.1, D1500.1.4]. He revives his wife in the same manner [E165]. His wife then falls in love with another man (ship's captain) [K2213.5] and, together with her new lover, she throws her husband into the sea [K2213.2, S142].

Or, she leaves her husband and by a ruse causes him to be condemned to death (as a thief). A faithful servant [P361] (friend, his mother) resuscitates him with the snake-leaves [E105]. The guilty pair is exposed and punished [Q261].

In some Indian variants, a god permits a man to resuscitate his wife by giving her half of his own lifespan. She falls in love with another man and tries to kill her husband. He is rescued and asks his wife to return the given years he gave her. She dies for a second time. (Previously Type 612A.)

Remarks: Early literary sources, e.g. Apollodorus (III,3,1), Hyginus, *Fabulae* (136), *Pañcatantra* (IV,5).

Literature/Variants: Chauvin 1892ff. VIII, 119f. No. 104; Paris 1903c; BP I, 126–131; Basset 1924ff. II, 95; Wesselski 1925, 188–192; Besthorn 1935, 120f.; Wesselski 1938a, 92–95; HDM 2 (1934–40) 317f. (M. Lambertz); Tubach 1969, No. 2706, cf. No. 4272; Schwarzbaum 1978, 403, 406; EM 8 (1996) 833–835 (R. W. Brednich); Röth 1998; Verfasserlexikon 10 (2000) 71f. (G. Dicke); Anderson 2000, 89–91; Marzolph / Van Leeuwen 2004, No. 432; EM: Schlangenblätter: Die drei S. (forthcoming).

Finnish: Rausmaa 1972, No. 138; Estonian: Viidalepp 1980, No. 83; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II, No. 465A*; Swedish: Liungman 1961; Danish: Holbek 1987, 167f.; Wepsian: Kecskeméti / Paunonen 1974, Nos. 465A*, 612; French: Delarue / Tenèze 1964ff. II, Guerreau-Jalabert 1992, No. E105; Spanish: Camarena / Chevalier 1995ff. II, cf. Goldberg 1998, No. E105; Catalan: Neugaard 1993, No. B491.1, Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, Nos. 19, 138, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Ranke 1955ff. II, Grimm KHM / Uther 1996 I, No. 16; Italian: Cirese / Serafini 1975; Rumanian: Bîrlea 1966 I, 564ff., III, 414; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 212ff.; Slovakian: Gašparíková 1991f. I, Nos. 165, 312, II, No. 412; Bulgarian: BFP, No. 612, cf. Nos. *612B, *934B_2, Koceva 2002; Greek: Klaar 1977, 94ff., Megas / Puchner 1998, Nos. 612, 612A; Polish: Krzyżanowski 1962f. I; Russian, Ukrainian: SUS, Nos. 465A*, 612; Byelorussian: SUS; Turkish: Eberhard / Boratav 1953, No. 120; Jewish: Gaster 1924, No. 328, Jason 1965; Gypsy: Mode 1983ff. III, No. 175; Ossetian: Bjazyrov 1958, No. 325; Adygea: Alieva 1986; Cheremis / Mari: Kecskeméti / Paunonen 1974, No. 465A*, Sabitov 1989, No. 465A*; Chuvash:

Kecskeméti / Paunonen 1974, Nos. 465A*, 612; Syrian, Palestinian, Iraqi, Qatar: El-Shamy 2004; Pakistani: Thompson / Roberts 1960, No. 612A; Indian: Thompson / Roberts 1960, Nos. 612, 612A, Jason 1989; Burmese: Kasevič / Osipov 1976, No. 136; Chinese: Ting 1978; Indonesian: Vries 1925f. I, No. 57; Japanese: Ikeda 1971, Nos. 612, 612A; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973, No. 85; Guatemalan, Colombian, Ecuadorian, Chilean: Camarena / Chevalier 1995ff. II; Cap Verdian: Parsons 1923b I, No. 67; Egyptian: Nowak 1969, No. 79, El-Shamy 2004; Algerian: Frobenius 1921ff. II, No. 17, El-Shamy 2004.

612A See Type 612.

613 ***The Two Travelers.*** (Truth and Falsehood.) (Including the previous Types 613*, 613A*, and 613B*.) Two men (travelers, brothers, tailor and cobbler) argue (wager) [N61] about whether truth or falsehood (justice or unjustice, whose religion) is more powerful.

They call on animals and people they meet to act as judges [K451.1, N92]. The loser (the one who stands for the truth) is robbed and blinded, or the wicked man shares his bread with his hungry companion only if he will let his eyes be put out [M225, N2.3.3, S165]. The blind man spends the night in (under) a tree [F1045], where he overhears secrets of birds (other animals, devils, ogres, witches) [B253, G661.1, N451.1, N452]. By means of this knowledge [H963] he is able to restore his sight [D1505.5], to cure sickness (of the princess, king) [C940.1, D2064.1, V34.2], to end drought [F933.2, H1193, N452.1], etc. [N552.1.1, D2101, H1181]. He is rewarded (marries the princess [H346]).

His companion, intending to acquire the same wealth, imitates him. He goes to the same tree (sometimes also blinded), but the birds (devils) think it was he who betrayed their secrets, and tear him to pieces [N471].

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 326, 531, 554, 812, 954, 1535, and 1641.

Literature/Variants: Chauvin 1892ff. II, 193 No. 12, V, 11ff. No. 8, 14f. No. 158; Köhler / Bolte 1898ff. I, 281–290, 465; BP II, 468–482; Christiansen 1916; Pauli / Bolte 1924 I, No. 489; Wesselski 1925, No. 14; Bolte 1931a; Krohn 1931b; Pieper 1935, 29–33; Schwarzbaum 1968, 37f., 105f., 379, 443, 446, 461f., 481; Tubach 1969, Nos. 695, 4283; EM 1 (1977) 195–197; Schwarzbaum 1979, 391 not. 2, 461 not. 7; Uther 1981, 116f., 183f.; Jason 1988b, 53–113; Scherf 1995 I, 74–78; Dekker et al. 1997, 377–379; Röth 1998; Schmidt 1999; Verfasserlexikon 10 (2000) 970–972 (S. Ringler); Marzolph / Van Leeuwen 2004, Nos. 255, 382, 400; EM: Wanderer: Die beiden W. (in prep.).

Finnish: Rausmaa 1982ff. I, No. 114; Finnish-Swedish: Hackman 1917f. I, No. 117; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kecskeméti / Paunonen 1974, Nos. 613, 613*; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. III, Nos. 1, 38, IV, Nos. 16–18;

Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Scottish: Bruford / MacDonald 1994, No. 12; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 122; French: Soupault 1963, 295ff., Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 55, II, No. 259, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer / Sinninghe 1976; German: Ranke 1955ff. II, Grimm KHM / Uther 1996 II, No. 107; Swiss: Sooder 1929, 23f., cf. Wildhaber / Uffer 1971, No. 30; Austrian: Haiding 1953, Nos. 34, 66; Ladinian: Uffer 1945, No. 3; Italian: Cirese / Serafini 1975, Nos. 613, De Simone 1994, No. 85; Corsican: Massignon 1963, Nos. 5, 43, 51, 82, 88; Sardinian: Cirese / Serafini, No. 613, 613A*; Maltese: Mifsud-Chircop 1978; Hungarian: György 1934, No. 98, MNK II, Dömötör 2001, 287; Czech: Tille 1929ff. II 2, 164ff., 171ff., Dvořák 1978, No. 695; Slovakian: Gašparíková 1991f. I, Nos. 170, 218; Slovene: Šašelj 1906f. II, 226f., Bolhar 1974, 50ff.; Serbian: Eschker 1992, No. 7; Macedonian: Eschker 1972, No. 26; Rumanian: Bîrlea 1966 II, 396ff., III, 450; Bulgarian: BFP, Koceva 2002, Nos. 613, 613*; Albanian: Jarník 1890ff., 264f.; Greek: Klaar 1963, 159ff., Megas / Puchner 1998; Sorbian: Nedo 1956, No. 63; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 67, 253; Jewish: Noy 1963a, No. 11, Noy 1965, No. 18, Jason 1965, 1975, 1988a, Nos. 613, 613*, *613**; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, Nos. 43, 116; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989, Nos. 613, 613A*; Chuvash, Tatar, Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Kurdish: Nebez 1972, 88ff.; Armenian: Gullakjan 1990; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Lebanese: El-Shamy 2004, No. 613A§; Palestinian: Nowak 1969, Nos. 189, 301, El-Shamy 2004; Iraqi: Nowak 1969, No. 301, El-Shamy 2004; Jordanian, Saudi Arabian, Oman: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, No. 172; Sri Lankan: Thompson / Roberts 1960; Chinese: Riftin et al. 1977, No. 13, Ting 1978; Korean: Choi 1979, Nos. 460, 465, 467; Japanese: Ikeda 1971; English-Canadian: Fauset 1931, No. 1; French-Canadian: Delarue / Tenèze 1964ff. II; Spanish-American, Mexican: Robe 1973; Dominican: Hansen 1957, Nos. 613, 613**A; Puerto Rican: Hansen 1957, No. 613; Mayan: Peñalosa 1992; Guatemalan, Colombian, Ecuadorian, Bolivian, Chilean: Camarena / Chevalier 1995ff. II; Brazilian: Alcoforado / Albán 2001, No. 38; West Indies: Flowers 1953; Egyptian: El-Shamy 2004, Nos. 613, 613A§; Tunisian, Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 300, El-Shamy 2004; East African, Congolese: Klipple 1992; Sudanese: Klipple 1992, El-Shamy 2004; Eritrean, Tanzanian: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1101; Malagasy: Haring 1982, No. 5.613.

613*–613B* See Type 613.

621 See Type 857.

SUPERNATURAL POWER OR KNOWLEDGE 650–699

650A *Strong John.* A young man, born of an animal (son of a bear) or from a giant (troll-woman, forged from iron by a smith) [B631, F611.1.1, F611.1.11–F611.1.15, T516] develops great strength (at the forge, in the forest, in war, by suckling for many years [F611.2.1, F611.2.3], by his great appetite, by tests of strength [F611.3.1], etc.).

Because of his enormous appetite he is sent away from home [F612.1, F614.1]. He works for a smith but (often) injures his master [K1411, K1421, K1422], who tries to get rid of him by setting trials of strength [H931, F514.2, F612.3.1, F614.6]. The strong man has to uproot trees, to catch wolves and bears (lions, etc.), to tame devils, etc. [F613–F613.4]. When he is sent to catch wild animals [F615.2.3], he harnesses them to a coach. When he is in a well and a mill stone (bell) is thrown on him, he wears it as collar or complains that chickens are scratching dirt onto him [F615.3.1, F615.3.1.1]. When he is sent to the devil's mill (hell), he drives the devil to his master's house [F80, F615.1, H1272]. When he goes to the king to be paid, the king shoots him (in vain) with cannons. The strong man accomplishes every task and overcomes all difficulties [F615] (kills his master and finally marries).

Combinations: This type is usually combined with episodes of one or more other types, esp. 300, 301, 1000, 1063, and also 300A, 302, 326, 592, 650B, 820, 1003, 1004, 1005, 1007, 1029, 1045, 1049, 1050, 1052, 1060, 1062, 1072, 1082, 1084, 1088, 1115, 1120, 1130, 1132, 1535, 1640, 1881, and 1910.
Remarks: Introduction to Type 301.
Literature/Variants: Singer 1903f. I, 63–77; BP II, 285–297, III, 274; Kruse 1922; Vries 1924; Loorits 1927; HDM 1 (1930–33) 172–174 (W. Golther); Scherb 1930; Merkel 1977; EM 1 (1977) 1232; Scherf 1995 I, 113–116, 268–271, 647–649, II, 894–896; EM 8 (1996) 318–321 (S. Becker); Dekker et al. 1997, 352–354; Röth 1998; Schmidt 1999; EM: Starker Hans (forthcoming).
Finnish: Rausmaa 1982ff. I, Nos. 4, 12, 116, III, No. 2, Jauhiainen 1998, Nos. H55, K105, L61; Finnish-Swedish: Hackman 1917f. I, Nos. 141, 142(16,17); Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 43; Livonian, Lappish, Wepsian, Lydian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. II, No. 4; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 499ff., 524f., 529f.; French: Delarue / Tenèze 1964ff. II, No. 650; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 132, Cardigos (forthcoming), Nos. 650A, 650D; Dutch: Kooi 2003, No. 30; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 6; Flemish: Meyer 1968, Lox 1999a, No. 20; German: Ranke 1955ff. II, No. 650, Grimm KHM / Uther 1996 II, No. 90, III, No. 166, Bechstein / Uther 1997 II, No. 6, Berger 2001, Nos. 650A, 650A*, 650A**; Swiss: Sutermeister 1869, No. 8, Uffer 1972, 191ff.; Austrian: Haiding 1953, Nos. 41, 48, 65, Haiding 1969, Nos. 38, 103, 150; Ladinian: Decurtins 1896ff. II, No. 15, X, No. 21; Italian: Cirese / Serafini 1975; Hungarian:

MNK II, Dömötör 2001, 287; Czech: Tille 1929ff. I, 171, II 2, 56ff., 87ff; Slovakian: Gašparíková 1991f. I, Nos. 13, 51, 96, 216, 277, 289, 315, 322, II, Nos. 378, 408, 475, 486, 551; Slovene: Nedeljko 1884ff. I, 65ff., Bolhar 1974, 34ff.; Serbian: Čajkanović 1929, No. 175; Rumanian: Schullerus 1928, Bîrlea 1966 II, 421ff., III, 7ff., 58ff., 452, 475f., 479ff.; Bulgarian: BFP, Koceva 2002; Greek: Hahn 1918 II, No. 75, Megas / Puchner 1998, Nos. 650, 650A; Sorbian: Nedo 1956, Nos. 64a–c; Polish: Krzyżanowski 1965 I, No. 650; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 146 V, 281, p. 414 No. 3; Jewish: Noy 1963a, No. 15, Jason 1965, No. 650, Jason 1975, 1988a; Gypsy: Briggs 1970f. A I, 499ff., cf. 541f., MNK X 1; Ossetian: Bjazyrov 1958, Nos. 118–120; Abkhaz: Šakryl 1975, Nos. 78, 94; Adygea: Alieva 1986; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Chuvash, Tatar, Mordvinian, Votyak, Vogul / Mansi: Kecskeméti / Paunonen 1974; Yakut: Ėrgis 1967, Nos. 181, 182, 274; Uzbek: Keller / Rachimov 2001, No. 16; Georgian: Kurdovanidze 2000; Palestinian, Iraqi: El-Shamy 2004; Chinese: Ting 1978, No. 650A_1, Bäcker 1988, No. 24; Indonesian: Vries 1925f. I, No. 7, II, 407 No. 197; Filipino: Fansler 1921, No. 3; English-Canadian: Halpert / Widdowson 1996 I, Nos. 23, 24; French-Canadian: Delarue / Tenèze 1964ff. II; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957, No. 650; Mayan: Peñalosa 1992; Venezuelan, Colombian, Peruvian, Bolivian, Uruguayan, Chilean, Argentine: Camarena / Chevalier 1995ff. II; West Indies: Flowers 1953, No. 650; Egyptian, Tunisian, Moroccan: El-Shamy 2004; Algerian: Nowak 1969, No. 178, El-Shamy 2004; Ghanaian: Schott 1993f. I, No. 438; Sudanese: Klipple 1992, El-Shamy 2004; Malagasy: Klipple 1992.

650B *The Quest for a Strong Companion.* A young man seeks a strong adversary to wrestle with. He stays overnight in a hut where two strong men live. When he discovers them, he secretly runs away.

In his flight he meets a giant plowman and begs him to conceal him from the strong men in pursuit. The giant plowman hides the young man in his trousers (pocket) [F531.5.11], and fights the two men [J2631].

Literature/Variants: Legman 1968f. II, 449; Masing 1981.
Finnish: Rausmaa 1982ff. I, No. 117; Estonian: Aarne 1918, Viidalepp 1980, Nos. 87, 88; Latvian: Šmits 1962ff. VIII, 454ff., Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I, No. 650B_1; Norwegian: cf. Stroebe 1915 II, No. 28; Karelian: Kecskeméti / Paunonen 1974; Hungarian: Dömötör 1992, No. 22; Serbian: Karadžić 1937, No. 1, Eschker 1992, No. 2; Greek: Megas / Puchner 1998; Russian, Ukrainian: SUS; Chechen-Ingush: Levin 1978, No. 22; Ossetian: Bjazyrov 1958, No. 121; Abkhaz: Šakryl 1975, Nos. 46, 61; Karachay: Lajpanov 1957, 22ff.; Adygea: Alieva 1986; Cheremis / Mari: Sabitov 1989; Kazakh: Sidel'nikov 1958ff. I, 420; Kara-Kalpak: Volkov 1959, 53ff.; Kirghiz: Potanin 1917, No. 36; Georgian: Dolidze 1956, No. 96; Indian: Tauscher 1959, No. 73, Jason 1989; Chinese: Ting 1978, No. 650B_1; US-American: Baughman 1966; Algerian: Frobenius 1921ff. II, No. 6, El-Shamy 2004; Ghanaian: Schott 1993f. I, No. 438.

650C *The Youth Who Bathed Himself in the Blood of a Dragon.* (Siegfried of the *Nibelungenlied.*) A strong young man slays a dragon and bathes himself in its blood. Thereafter he has a tough skin which no

weapon can penetrate [D1846.4.]. He dies from a wound in the only vulnerable spot on his body – his armpit, which the dragon's blood has not touched.

Literature/Variants: Cock 1919, 153–157, 309–312; EM 1 (1977) 59–61 (K. Ranke). Latvian: Šmits 1962ff. VIII, 457ff.; Lithuanian: Kerbelytė 1999ff. I; German: Plenzat 1930, 46; Sorbian: Nedo 1956, No. 64b; Rumanian: cf. Bîrlea 1966 III, 268ff., 509f.; Persian Gulf: Nowak 1969, No. 160; Japanese: Inada / Ozawa 1977ff.

652 ***The Prince Whose Wishes Always Come True.*** A godfather (God, Christ, beggar, soldier, Virgin Mary, etc.) gives a prince the power to make all his wishes come true [N811, D1761.0.1]. An envious person (servant, gardener, cook, smith, general, dwarf, court jester, etc. [K2250]) learns about the prince's extraordinary ability, and kidnaps the boy. The servant smears blood on the queen's mouth [K2155.1] (clothes), so she is accused of killing and eating her son, and is imprisoned [Q455].

The prince is rescued and reared by foster-parents (woodsman [R131.8.5, N856.1]). The kidnapper uses the prince's magic power by telling him to wish for riches (castle).

Later the prince falls in love with his foster-parents' daughter (a playmate he had wished for [T52.1]), who tells him of his true identity. The prince transforms his kidnapper into a dog [D141] and his sweetheart into a carnation [D212.1] (lily, rose) and goes with them to his father's court where he takes service as a huntsman. He identifies himself to his father. The queen is released and the malefactor is punished. The prince restores his sweetheart to human form and marries her [D630, D711.4, H151.7, L162, S451].

Combinations: 313, 407.
Remarks: Literary treatment, see Basile, *Pentamerone* (I,2).
Literature/Variants: BP II, 121–128; EM 2 (1979) 499; Schwarzbaum 1980, 276; Meder 1996; Röth 1998; EM 9 (1999) 1352; EM 10 (2002) 1327–1331 (T. Meder); Marzolph / Van Leeuwen 2004, No. 534.
Finnish: Rausmaa 1982ff. II, No. 118; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Karelian: Kecskeméti / Paunonen 1974; Danish: Berntsen 1873f. II, No. 20; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Portuguese: Soromenho / Soromenho 1984f. I, No. 320, Cardigos (forthcoming); Dutch: Sinninghe 1943, Bødker et al. 1963, 108ff.; German: Ranke 1955ff. II, Grimm KHM / Uther 1996 II, No. 76; Austrian: Geramb / Haiding 1980, No. 23; Italian: Cirese / Serafini 1975; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 118ff.; Slovakian: Polívka 1923ff. III, 130, Gašparíková 1991f. I, Nos. 24, 91; Slovene: Nedeljko 1884ff. I, 48ff.; Bulgarian: BFP, Koceva 2002; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, Noy 1968, No. 15, Jason 1975, 1988a; Gypsy: MNK X 1; Armenian: Gullakjan 1990; Jordanian: El-Shamy 2004; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; West Indies: Flowers 1953; Egyptian: El-Shamy 2004.

652A See Type 407.

653 ***The Four Skillful Brothers.*** (Including the previous Type 513C*.) Three (four [P251.6.2] or more) brothers leave home and acquire extraordinary skills [F660.1]. The first is a huntsman, the second a ship-builder (astronomer), the third a thief (the fourth a tailor). When they return home they demonstrate their skills to their father [F642, F642.1, F661.1.1, F661.4, F662.1, H504, H1151.12, K305.1].

They all help to rescue a princess who was captured by a dragon [R166, R111.1.3]: The ship-builder builds a fast ship to carry them to the island where the princess is imprisoned (the astronomer discovers the place of her imprisonment), the thief steals her, and the huntsman shoots the dragon (the tailor sews the ship destroyed by the dragon back together [F662.2]). Later each of the brothers claims that he should marry the princess [H621.2, R111.7].

In some variants either their dispute remains unresolved [Z16], or the brothers' father marries the princess. She may decide herself whom to marry. Sometimes it is proposed that she should be divided, and only her true lover objects (Solomon's judgment, cf. Type 926). Or, the winning suitor is decided by lot, or the brothers are given money or half the kingdom instead [Q112].

Combinations: This type is usually combined with episodes of one or more other types, esp. 857, 945, and 1525A.

Remarks: Indian origin see *Vetālapañcaviṃśatikā* (No. 5). Oldest European version is the Italian *Novellino* (No. 23) of the 13th/14th century. Other early treatments see Straparola, *Piacevoli notti* (VII,5) and Basile, *Pentamerone* (V,7).

Literature/Variants: Chauvin 1892ff. VIII, 76 No. 45; Köhler/Bolte 1898ff. I, 298–303, 438–440; Farnham 1920; Wesselski 1925, No. 80; BP III, 45–58; Kretschmer 1930; HDM 2 (1934–40) 567–569 (B. Heller); EM 2 (1979) 903–912 (K. Ranke); Scherf 1995 I, 182–184, 195–197, 466–470, II, 1273–1276, 1330–1332; Tomkowiak/Marzolph 1996, 56–58; Goldberg 1997c; Röth 1998; Schmidt 1999; cf. Marzolph/Van Leeuwen 2004, No. 355.

Finnish: Rausmaa 1982ff. I, No. 119; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925, No. 653*, Bartens 2003, No. 44; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. II, No. 6, Grundtvig 1876ff. I, No. 17; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. II; Spanish, Basque: Camarena/Chevalier 1995ff. II; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900ff. II, No. 414, Cardigos (forthcoming), Nos. 513C*, 653; BFP; Dutch: Sinninghe 1943, Kooi 2003, No. 4; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. II, Tomkowiak 1993, 252, Grimm KHM/Uther 1996 II, No. 129; Italian: Cirese/Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1929ff. II 1, 162; Slovakian: Gašparíková 1991f. II, No. 417; Slovene: Drekonja 1932, 48f.; Serbian: Đjorđjevič/Milošević-Đjorđjevič 1988, No. 247; Rumanian: Bîrlea 1966 I, 274ff., II, 405ff., III, 389ff., 451f.; Bulgarian: BFP, Nos. 513C*, 653, Koceva 2002, Nos. 513C*, 653; Greek: Dawkins 1950, No. 6, Megas/Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelo-

russian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 291; Jewish: Jason 1965, 1975, 1988a; Gypsy: Briggs 1970f. A I, 521f., MNK X 1; Abkhaz: Šakryl 1975, No. 97; Adygea: Alieva 1986; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Yakut: Ėrgis 1967, Nos. 160, 163; Tadzhik: Grjunberg / Steblin-Kamenskov 1976, Nos. 34, 43, 44; Georgian: Fähnrich 1995, No. 48; Kuwaiti: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani, Sri Lankan: Thompson / Roberts 1960; Indian: Tauscher 1959, Nos. 24, 43, Thompson / Roberts 1960, Blackburn 2001, No. 66; Nepalese: Unbescheid 1987, Nos. 17, 19; Chinese: Ting 1978; Korean: Choi 1979, Nos. 203, 461, 467, 469; Indonesian: Vries 1925f. II, 497 No. 198; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; French-Canadian: Delarue / Tenèze 1964ff. II; Spanish-American, Mexican: Robe 1973; Dominican: Hansen 1957; Mayan: Peñalosa 1992; Brazilian: Cascudo 1955a, 112; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, Nos. 37, 37a, 37b, 39; Tunisian, Algerian, Moroccan: El-Shamy 2004; East African: Arewa 1966, No. 4291; Tanzanian: El-Shamy 2004; Central African: Lambrecht 1967, No. 4491(4); Namibian: Schmidt 1989 II, No. 1111; Malagasy: Haring 1982, Nos. 1.4.653, 1.6.653.

653A ***The Rarest Thing in the World.*** A princess is offered to whichever of three suitors (friends, brothers) brings the best (rarest, most precious) thing in the world [T68.1] (three men with extraordinary abilities woo the princess). They acquire wonderful (magic) objects: a mirror (telescope, spectacles) which shows everything that is happening in the world [D1323.15], a flying coat (flying carpet) [D1520.18, D1520.19] and a fruit (apple, lemon, etc.) or an ointment that heals (resuscitates) [D1500.1.5.1, E106].

When they meet they use the telescope to see that the princess is sick (dead). They go to her immediately with the carpet and use the fruit to heal her (restore her to life). A dispute follows as to who is to marry her [H621.2, Z16]. (She chooses the one who loves her most.)

Literature/Variants: Chauvin 1892ff. VI, 133ff. No. 286; Farnham 1920; BP III, 47–53; Bascom 1975, No. 36,1–37; Crowley 1976; Jones 1976; EM 2 (1979) 908–910; Scherf 1995 II, 1330–1332; Goldberg 1997c; Röth 1998; Schmidt 1999; Reuster-Jahn 2003; Marzolph / Van Leeuwen 2004, No. 355.

Finnish: Rausmaa 1982ff. I, No. 120; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Icelandic: Sveinsson 1929, No. 575; Irish: Béaloideas 35 / 36 (1967–68) 156ff. No. 23; French: Delarue / Tenèze 1964ff. II; Spanish: Espinosa 1946f., No. 150, Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 156, Cardigos (forthcoming); Flemish: Meyer 1968; German: Peuckert 1932, No. 103; Swiss: Büchli / Brunold-Bigler 1989ff. III, 482f.; Italian: Schneller 1867, No. 14; Corsican: Massignon 1963, No. 61; Hungarian: MNK II; Czech: Horák 1971, 113ff.; Rumanian: Bîrlea 1966 II, 420; Bulgarian: BFP, Koceva 2002; Albanian: Leskien 1915, No. 66; Greek: Klaar 1970, 148ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I, No. 463; Sorbian: Nedo 1972, 205ff.; Russian, Byelorussian: SUS; Turkish: Eberhard / Boratav 1953, No. 291; Jewish: Haboucha 1992; Gypsy: Aichele / Block 1962, No. 19; Abkhaz: ÅSakryl 1975, No. 21; Adygea: Alieva 1986; Kurdish: Mann 1909, 105ff., Džalila et al. 1989, Nos. 26, 27; Armenian: Gullakjan 1990; Georgian: Fähnrich 1995, No. 48; Syrian, Palestinian, Jordanian, Iraqi, Saudi Arabian, Qatar, Yemenite: El-Shamy 2004; Iranian:

Marzolph 1984; Indian: Tauscher 1959, No. 24; Chinese: Ting 1978; Japanese: Inada / Ozawa 1977ff.; Filipino: Fansler 1921, No. 12; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Guatemalan, Dominican: Camarena / Chevalier 1995ff. II; Brazilian: Romero / Cascudo, 284ff.; Cape Verdian: Parsons 1923b I, No. 13; North African: El-Shamy 2004; Egyptian: El-Shamy 1980, No. 7, El-Shamy 2004; Tunisian, Algerian: El-Shamy 2004; Cameroon: Kosack 2001, 173; East African: Velten 1898, 71ff.; Sudanese: El-Shamy 2004; Ethiopian: Reinisch 1889, Nos. 3, 11; South African: Grobbelaar 1981.

653B *The Suitors Restore the Maiden to Life.* A woman loved by three (four) suitors dies [T92.0.1]. The first keeps watch at her funeral pyre, the second takes her ashes to the river (Ganges), the third (a wandering beggar) learns a magic formula that restores her to life [T92.14]. A dispute follows as to who is to marry her [H621.2, Z16].

Usually the problem is solved in a philosophic explanation: The one who brought the woman back to life is like her father; the one who carried her ashes to the river is like her son; the one who watched the funeral pyre is like her husband and therefore may marry her.

Remarks: Indian origin, see *Vetālapañcaviṃśatikā* (No. 2).
Literature/Variants: Penzer 1924ff. VI, 261–266; Ruben 1944; EM 2 (1979) 910; Scherf 1995 II, 1330–1332, Goldberg 1997c.
Lithuanian: Kerbelytė 1999ff. II; Portuguese: Oliveira 1900ff. I, No. 156, Cardigos (forthcoming), No. 653A; Flemish: Meyer 1968, Top 1982, No. 8; Mongolian: Lőrincz 1979; Indian: Thompson / Roberts 1960, Beck et al. 1987, No. 8; Sri Lankan: Thompson / Roberts 1960; Nepalese: Sakya / Griffith 1980, 98ff.; Chinese: Ting 1978; Cambodian: Sacher 1979, 353f., Gaudes 1987, Nos. 29, 46; Cape Verdian: Parsons 1923b I, No. 13.

654 *The Three Agile Brothers.* Three brothers are sent out by their father to acquire skills. The one who learns best will inherit the house [F660.1, H504]. The first becomes a smith, the second a barber, the third a fencer.

When they are asked to demonstrate their skills, the smith shoes a horse while it is galloping [F663.1], the barber shaves a running hare [F665.1], the fencer circulates his sword so fast that he stays dry in a heavy rain [F667.1].

The father either chooses one of his sons, or, he leaves his property to all three of them.

Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 196). Early tall tale see Philippe le Picard (No. 1).
Literature/Variants: BP III, 10–12; Wesselski 1925, No. 20; HDM 2 (1934–40) 567–569 (B. Heller); Tubach 1969, No. 3638; Bascom 1975, Nos. 3,1–7; EM 2 (1979) 868–871 (K. Ranke); Hansen 2002, 426f.
Finnish: Rausmaa 1982ff. I, No. 121; Finnish-Swedish: Hackman 1917f. I, No. 143; Estonian: Aarne 1918, Viidalepp 1980, No. 89; Latvian: Arājs / Medne 1977; Lithu-

anian: Kerbelytė 1999ff. II, No. 654A*; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Catalan: Oriol / Pujol 2003; Dutch: Overbeke / Dekker et al. 1991, Nos. 512, 2407, Kooi 1986, 114; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. II, Moser-Rath 1984, 291, Tomkowiak 1993, 252, Grimm KHM / Uther 1996 II, No. 124; Italian: Cirese / Serafini 1975; Hungarian: cf. György 1932, 47, 51, No. 16, Dömötör 2001, 287; Bosnian: Krauss / Burr et al. 2002, No. 48; Russian: SUS; Turkish: Eberhard / Boratav 1953, 411f.; Uzbek: Reichl 1978, 40ff.; Chinese: Ting 1978; Korean: Choi 1979, Nos. 203, 461, 467, 469; Japanese: Inada / Ozawa 1977ff.; US-American: Baughman 1966; Dominican: Hansen 1957; West Indies: Flowers 1953.

654B* See Type 926A*.

655 *The Wise Brothers.* (Including the previous Type 655A.) A father leaves his wealth to his three sons. One of them steals diamonds (pieces of gold) that had been willed to all three brothers. In order to settle the case they consult a wise man. On their way they see tracks of an animal and make the following deductions [J1661.1]: It was a camel (horse, pack-animal), it was one-eyed (grass is eaten on one side of the road only) [J1661.1.1], it was lame (because of its tracks), it was carrying oil or honey, etc. (drops are seen on the ground), it had no tail (dung on a heap instead of being spread by the tail), etc.

When they meet the owner of the lost animal he overhears their remarks, takes them for thieves, and brings them to the judge. They explain their observations to the judge and are absolved. When they are invited for dinner (by the judge) they say the meat is dogmeat [F647.5.1], the wine (bread) smells like a corpse [F647.1], and their host is a bastard [J1661.1.2].

On investigation all their statements are found to be true. The animal had been suckled by a bitch, the vine (corn) had grown on a cemetery, and the mother (of the judge) confesses her adultery.

In some variants the judge tells the story of the noblest act (cf. Type 976) in order to settle the dispute of the inheritance. Based on his reaction he declares the youngest to be the thief. Or, the brothers are asked to shoot on their father's corpse, so that their behavior discloses the real son and heir (cf. Type 920C). In other versions the judge enforces another test of paternity [H486.1], or he pronounces another of Solomon's judgments.

Combinations: 725, 875, 920C, and 976.
Remarks: Indian variants e.g. in *Bṛhatkathā* of *Kṣemendra* and in *Kathāsaritsāgara* of Somadeva.
Literature/Variants: Fraenkel 1890; Chauvin 1892ff. VII, 158ff. No. 438, VIII, No. 63; Fraenkel 1893; Prato 1894; Fischer / Bolte 1895, 198–202; Penzer 1924ff. VI, 286; Wesselski 1925, 222–225; Schick 1934f. I, 5–17, 236–252; ZfVk. 44 (1936) 79; Dawkins 1950, 324–326; Megas 1956; Schwarzbaum 1968, 204–221, 474; Tubach 1969, Nos. 500, 2611, 4964, 5391; Fabula 16 (1975) 80–88; EM 2 (1979) 874–887 (K.

Ranke); Marzolph 1992 II, No. 416; Röth 1998; Hasan-Rokem 2000, 47f., 50, 58f., 60f., 63f.; Grayson 2002, 57–59; Marzolph / Van Leeuwen 2004, Nos. 289, 357, 358.
Finnish: Rausmaa 1982ff. I, 498; Estonian: Aarne 1918, No. 925*; Norwegian: Hodne 1984, No. 655, cf. p. 159; Danish: Kristensen 1881ff. II, No. 20; Catalan: Oriol / Pujol 2003, Nos. 655, 655A; Portuguese: Oliveira 1900ff. I, No. 142, II, No. 314, Cardigos (forthcoming), Nos. 655, 655A; Hungarian: MNK II; Macedonian: Čepenkov / Penušliski 1989 II, No. 165, IV, No. 486; Rumanian: Stroescu 1969 II, No. 4650A; Bulgarian. BFP, Nos. 655, 655A, Koceva 2002, Nos. 655, 655A; Albanian: Camaj / Schier-Oberdorffer 1974, No. 36; Greek: Dawkins 1950, No. 31, Loukatos 1957, 264ff., Megas / Puchner 1998, Nos. 655, 655A; Polish: Krzyżanowski 1962f. I; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 347 III, 348; Jewish: Noy 1963a, No. 114, Jason 1965, No. 655*C, Jason 1975, Nos. 655, 655A, Jason 1988a, Nos. 655, 655A; Gypsy: MNK X 1; Abkhaz: Šakryl 1975, No. 66; Adygea: Alieva 1986; Kurdish: Džalila et al. 1989, Nos. 27, 97; Armenian: Gullakjan 1990, Nos. 655, 655A; Uzbek: Reichl 1978, 91ff.; Tadzhik: Grjunberg / Steblin-Kamenskov 1976, 34f.; Mongolian: Lőrincz 1979; Tuva: Taube 1978, No. 63; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Lebanese: Nowak 1969, No. 469, El-Shamy 2004, Nos. 655, 655A; Aramaic: Arnold 1994, No. 45; Palestinian: El-Shamy 2004, Nos. 655, 655A; Iraqi: Nowak 1969, No. 479; Kuwaiti, Qatar: El-Shamy 2004; Iranian: Marzolph 1984, Nos. 655, 655A; Afghan: Lebedev 1986, 130ff.; Pakistani: Thompson / Roberts 1960, Schimmel 1980, No. 12; Indian: Tauscher 1959, 178, Thompson / Roberts 1960, Nos. 655, 655A, Jason 1989, Nos. 655, 655A; Sri Lankan: Thompson / Roberts 1960, Nos. 655, 655A, Schleberger 1985, No. 64; Chinese: Ting 1978; Korean: Choi 1979, No. 461; Spanish-American: Robe 1973, No. 655A; Argentine: Hansen 1957, Nos. 655, **656A; Egyptian: El-Shamy 1980, No. 16, El-Shamy 2004, Nos. 655, 655A; Tunisian, Moroccan: El-Shamy 2004, Nos. 655, 655A; Algerian: El-Shamy 2004; Sudanese: Klipple 1992, El-Shamy 2004, Nos. 655, 655A.

655A See Type 655.

660 ***The Three Doctors.*** Three doctors display their skills [H504]. One removes one of his eyes, the second one his hand (arm, finger) and the third his stomach (heart), intending to replace it later [F668.1]. During the night a cat eats the body parts. A servant substitutes the eye of a cat [E781.3], the hand of a thief [E782.1.1] and the stomach of a hog [E787] (heart [E786]), and the doctors replace them without injury [E780.2, E782].

The one with the cat's eye can see best at night (always looks for mice), the one with the thief's hand steals, and the one with the hog's stomach is always hungry (sniffs and roots at the ground).

Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 76).
Literature/Variants: BP II, 552–555; HDM 2 (1934–40) 85f. (W. Heiligendorff); Schwarzbaum 1968, 317; Legman 1968f. II, 640f.; Tubach 1969, No. 2310; Lacourcière 1970a; Thompson 1980; EM 3 (1981) 742–747 (L. S. Thompson); Dekker et al. 1997, 110–112.
Finnish: Rausmaa 1982ff. I, No. 122; Finnish-Swedish: Hackman 1917f. I, No. 144; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff.

I; Swedish: Liungman 1961; Norwegian: Hodne 1984, No. 660, p. 328; Danish: Skattegraveren 5 (1886) 3f. No. 3; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Dutch: Meder / Bakker 2001, No. 84; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 81; Flemish: Meyer 1968; German: Ranke 1955ff. II, Kooi / Schuster 1994, Nos. 169, 170, Grimm KHM / Uther 1996 II, No. 118, Berger 2001, No. 660*; Austrian: Haiding 1969, Nos. 153, 178; Italian: Ranke 1972, No. 10; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 446f., Dvořák 1978, No. 2310; Slovakian: Polívka 1923ff. IV, 521; Slovene: Kocbek 1926, 39ff.; Greek: Orso 1979, No. 72; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1975; Gypsy: Briggs 1970f. A II, 293f.; Votyak: Kecskeméti / Paunonen 1974; Georgian: Kurdovanidze 2000; Palestinian: Hanauer 1907, 19–32; Vietnamese: cf. Landes 1886, No. 45; Japanese: Ikeda 1970, Nos. 660A, 660B, Inada / Ozawa 1977ff.; Australian: Adams / Newell 1999 I, 103f.; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966, Baker 1986, No. 221; French-American: Ancelet 1994, No. 85; Egyptian: cf. El-Shamy 2004, No. 1862D§; Central African: cf. Fuchs 1961, 18f.

664* *The Soldier Hypnotizes the Innkeeper.* (Including the previous Types 664A* and 664B*.) This tale exists chiefly in two different forms:

(1) A soldier (passer-by) in an inn pays with pieces of gold that turn out to be buttons (small bones). When the innkeeper takes the soldier to court, the soldier hypnotizes the judge so that he thinks a flood is occuring. He is forced to go through a series of adventures without leaving the room. Returning to his senses, the judge acquits the soldier. (Previously Type 664A*.)

(2) A soldier tells tales and by his magic power makes an innkeeper believe that he is a bear, that the soldier is a wolf, and that they are being chased by dogs, etc. The innkeeper falls out of his bed and comes to his senses. (Previously Type 664B*.)

Literature/Variants:
Finnish: Rausmaa 1982ff. I, Nos. 123, 124; Lithuanian: Boehm / Specht 1924, No. 41; Lappish: Kecskeméti / Paunonen 1974, No. 664B*, Bartens 2003, No. 45; Lydian: Kecskeméti / Paunonen 1974, No. 664B*; Syrjanian: Belinovič / Plesovskij 1958, 145ff.; Greek: cf. Klaar 1987, 129ff.; Russian: SUS, Nos. 664A*, 664B*, cf. Nos. 664C*, 664C**; Byelorussian, Ukrainian: SUS, No. 664B*; Turkish: cf. Eberhard / Boratav 1953, No. 219 IV 5; Jewish: Jason 1965, No. 664*; Cheremis / Mari: Kecskeméti / Paunonen 1974, No. 664*, Sabitov 1989, No. 664A*; Siberian: Vasilenko 1955, No. 20, Soboleva 1984, Nos. 664A*, 664B*; Yakut: Ėrgis 1967, No. 386.

664A* See Type 664*.

664B* See Type 664*.

665 *The Man Who Flew like a Bird and Swam like a Fish.* A man (youngest of three brothers, cheated heir) is given the power of transforming himself into animals of earth, air, and water [D630,

D150, D170, D117.2] by an old man in return for his hospitality (construction of a bridge) [E341] or by grateful animals [B350] whom he had helped [Q42.1].

He goes into the service of a king who has departed for war and has forgotten an (two) important object (magic sword [D1081], magic ring [D1470.1.15], telescope, war documents, gloves). The king promises his daughter to whoever can deliver the forgotten object immediately.

The soldier offers his help. He reaches the castle fast by swimming as a fish, flying as a bird, and running as a hare [D641]. He presents himself to the princess in his different transformations. She gives him the forgotten object and keeps a piece of his scale, pelt, a bit of fur, and a feather for herself.

On his return the soldier is killed by an envious rival [K1931.3]. The murderer takes the forgotten object and claims the reward. When the princess asks to see a second demonstration of the transformations, the cheater fails. She refuses to marry him and her father threatens to execute her.

The soldier, resuscitated by his magic helpers [B515], arrives at the last moment [N681], proves his identity (identification by feather [H78.2] and marries the princess. The cheater is condemned to death.

Combinations: 301, 301D*, 302, 316, 318, 400, and 750A.
Literature/Variants: HDM 1 (1930–33) 240–248 (F. M. Goebel); Thompson 1951, 57f.; Mudrak 1961; EM 6 (1990) 871f.; Scherf 1995 I, 51–54, 339–342, II, 834–837, 1043–1047, 1047–1050, 1244–1247; Röth 1998; Schmidt 1999; EM 9 (1999) 215–218 (C. Habiger-Tuczay).
Finnish: Rausmaa 1982ff. I, No. 125; Finnish-Swedish: Hackman 1917f. I, No. 131; Estonian: Aarne 1918, Loorits 1959, No. 119; Latvian: Arājs / Medne 1977; Lithuanian: Basanavičius 1993f. I, No. 28, Kerbelytė 1999ff. I; Lappish: Qvigstad 1927ff. III, No. 41; Syrjanian: Kecskeméti / Paunonen 1974; Danish: Kristensen 1896f. I, No. 19; Icelandic: Sveinsson 1929, cf. Boberg 1966, Nos. D630, D641, E341, Q42.1; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Espinosa 1946, No. 42; German: Ranke 1955ff. II; Ladinian: Decurtins 1896ff. II, No. 72; Italian: Cirese / Serafini 1975; Hungarian: MNK II; Czech: Tille 1921, 303ff.; Slovakian: Polívka 1923ff. II, 161ff.; Slovene: Nedeljlo 1889, 60f.; Serbian: Čajkanović 1927, No. 60; Croatian: Valjavec 1890, No. 27; Polish: Krzyżanowski 1962f. I; Sorbian: Nedo 1956, No. 65; Russian, Ukrainian: SUS; Siberian: Radloff 1866ff. I, No. 5; French-Canadian: Delarue / Tenèze 1964ff. II; Egyptian: El-Shamy 1980, No. 16.

666* *Hero and Leander.* During the feast of Adonis in Sestos, Leander sees Hero, a priestess of Aphrodite, falls in love with her at first sight, and wins her love. Hero has been consigned to celibacy, so the lovers can only meet secretly. Leander swims every night through the Hellespont strait to see Hero who shines a light from the tower for him. One stormy night the light goes out and Leander is drowned. Hero sees his body and plunges into the sea to be united with him in death [T83].

Remarks: Classical origin, e.g. Musaios Grammatikos, *Ta kath' Hērō kai Leandron* and Ovid, *Heroides* (nos. 18, 19). Popular ballad.
Literature/Variants: Erk/Böhme 1893f. I, No. 83; Köhler/Bolte 1898ff. III, 240–243; Haavio 1955a, 204–233; Färber 1961; Tubach 1969, No. 2580; Verfasserlexikon 3 (1981) 1122f. (W. Fechter); Frenzel 1988, 312–315; EM 6 (1990) 845–851 (J. Jech); Kern/Ebenbauer 2003, 558–560 (M. Kern).
Flemish: Duyse 1903ff. I, No. 43; Meyer 1968; German: Bechstein 1853, No. 978, Berger 2001, No. XIX H2; Austrian: Depiny 1932, No. 14, Haiding 1965, No. 39; Hungarian: MNK II; Slovene: Möderndorfer 1946, 234f.; Croatian: Bošković-Stulli 1978, 196ff.; Polish: Krzyżanowski 1962f. I, No. 667; Kashubian: Lorentz 1924, No. 62; Indian: Jason 1989; Japanese: Ikeda 1971, No. 666.

667 ***The Wood Spirit's Foster-Son.*** A boy, who had been promised by his father in a crisis to a wood spirit (demon, drakos) [F440], receives from the latter the power to transform himself into various animals [D630.1]. He frees a princess who had been kidnapped by the demon, and is thrown into the sea [S142] by a treacherous nobleman who claims to have rescued the princess [K1932, K1935]. The cheater is exposed, and the boy marries the princess.

Combinations: 302, 316, 325, 505, 552, 554, and 665.
Literature/Variants: Megas 1968b; EM 10 (2002) 947f. (P.-L. Rausmaa).
Finnish-Swedish: Hackman 1917f. I, No. 52; Swedish. Liungman 1961; Norwegian: Haukenæs 1885, 306ff.; Danish: Grundtvig 1876ff. I, No. 1, Levinsen/Bødker 1958, No. 4, Christensen/Bødker 1963ff., No. 115; Flemish: Meyer 1968; Greek: Konomis 1962, No. 2, Megas 1965, 300f.; Russian, Byelorussian: SUS; Yakut: Ėrgis 1967, No. 110.

670 ***The Man Who Understands Animal Languages*** (previously ***The Animal Languages***). A grateful snake gives a man the power to understand animal languages [B350, B491.1, B165.1, B216], and tells him that if he reveals the secret, he must die [C425].

Once the man hears animals talking and laughs. His curious wife insists on knowing why he does so [N456]. Worn down by her nagging, he is about to give in and tell her [T253.1]. Then he hears a rooster say how easily he rules his many wives, while the man cannot rule even his one wife [N451, B469.5, T252.2]. The man keeps his secret and does not tell her anything. Cf. Types 517, 671, and 673.

Combinations: 207A, 671.
Remarks: Seemingly of Indian origin with European literary versions from the Middle Ages, e.g. *Gesta Romanorum* (nos. 55, 61, 84) and later in the Italian novella, see Girolamo Morlini (No. 71).
Literature/Variants: Benfey 1864; Chauvin 1892ff. V, 179f. No. 104, VIII, No. 49; Köhler/Bolte 1898ff. II, 610f.; Aarne 1909a; Aarne 1914a; Littmann 1921ff. III, 762–823, IV, 7–97, VI, 689–690; BP I, 132f.; Basset 1924ff. III, No. 112; Wesselski 1931, 83; Schwarzbaum 1968, 90, 405, 483; Noy 1971; Hatami 1977, No. 71; Schwarzbaum 1979, 406, 542f., 546 not. 2, 548 not. 7, 12, 20, 549f. not. 26; Scherf 1995 I, 403–407; Dekker et al. 1997, 357f.; Röth 1998; Schmidt 1999; Marzolph/Van Leeuwen

2004, Nos. 2, 3; EM: Tiersprachenkundiger Mensch (in prep.).
Finnish: Rausmaa 1982ff. I, No. 126; Finnish-Swedish: Hackman 1917f. I, No. 145; Estonian: Loorits 1959, No. 128; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Wepsian, Lydian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Grundtvig 1854ff. II, No. 113, Skattegraveren 8 (1887) 157f. No. 674; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Neugaard 1993, No. T252.2, Oriol / Pujol 2003; Portuguese: Sarmento 1998, No. 1086, Cardigos (forthcoming); Flemish: Meyer 1968; German: Ranke 1955ff. II; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, No. 2; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1929ff. II 2, 426f.; Slovakian: Gašparíková 1991f. I, Nos. 203, 209, 252, 285, II, Nos. 373, 421; Slovakian: Polívka 1923ff. IV, 276ff.; Slovene: Šašelj 1906f. I, 230ff.; Serbian: Eschker 1992, No. 19; Macedonian: Čepenkov / Penušliski 1989 I, Nos. 84, 85; Rumanian: Schullerus 1928, Bîrlea 1966 II, 426ff., III, 454; Bulgarian: BFP, Koceva 2002; Albanian: Karlinger / Mykytiuk 1967, No. 39; Greek: Loukatos 1957, 48f., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 56; Jewish: Noy 1963a, No. 34, Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Ossetian: Bjazyrov 1958, No. 122; Adygea: Alieva 1986; Cheremis / Mari, Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Kalmyk: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Palestinian: Hanauer 1907, 258ff., El-Shamy 2004; Iranian: Marzolph 1984; Indian, Sri Lankan: Thompson / Roberts 1960; Vietnamese: Karow 1972, No. 22; Chinese: Ting 1978; Korean: Choi 1979, Nos. 268, 471; Indonesian: Vries 1925f. II, No. 186; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; South American Indian: Hissink / Hahn 1961, No. 346; Mayan: Peñalosa 1992; Bolivian, Argentine: Camarena / Chevalier 1995ff. II; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, Nos. 42, 42a; Egyptian, Algerian: El-Shamy 2004; Moroccan: Basset 1897, No. 108, El-Shamy 2004; West African: Klipple 1992; East African: Arewa 1966, No. 3372 (1–3), Klipple 1992; Sudanese: Klipple 1992; Eritrean: El-Shamy 2004; Central African: Lambrecht 1967, No. 3372 (4, 5, 6); Congolese: Klipple 1992; Namibian: Schmidt 1989 II, No. 1115; South African: Coetzee et al. 1967; Malagasy: Haring 1982, No. 4.670.

670A ***The Woman Who Understands Animal Languages.*** A newly married woman who knows animal languages hears jackals (other animals) saying that a corpse floating in the river has a valuable ring on its finger [N547]. She pulls the corpse from the river and removes the ring. (In order to remove the ring she has to bite off the finger. Her husband sees her, believes her to be a cannibal ogress [N342.6], and decides to return her to her family.)

En route she overhears animals (birds) talking about where a treasure is hidden. Her husband learns the truth and they are reconciled. (The husband stays to guard the treasure and the wife goes to get her father-in-law. When he sees her returning alone, he concludes she has killed his son and is returning to kill him, and slays her before she has a chance to speak.) Cf. Types 178A–178C.

Literature/Variants: Schwarzbaum 1979, 542f., 545; EM: Tiersprachenkundiger Mensch (in prep.).
Macedonian: Čepenkov / Penušliski 1989 I, No. 85; Indian: Thompson / Roberts 1960; Nepalese: Sakya / Griffith 1980, 118ff.

671 *The Three Languages.* A young man learns the languages of dogs [B215.2], birds [B215.1], and frogs [B215.4]. His father, angry at such useless knowledge, drives him out and orders him to be killed. A compassionate servant lets him escape and substitutes an animal's heart as proof for the murder [K512.2].

By means of his knowledge of the dogs' language the boy discovers a treasure (he cures a sick princess and marries her later). Through his knowledge of the frogs' language he learns that he will be elected pope [H171.2]. When he arrives in Rome, two doves come to sit on his shoulders and he is recognized as a man worthy of being pope (birds indicate his election as pope [H171.2]). The two doves tell him what to do so that he will be elected pope, and give him advice on how to act. Cf. Types 517, 725.

Remarks: Often combined with the Types 517 and / or 725. BP call the Types 517, 671, and 725 "three forms" of one tale. Delarue / Tenèze call the three types a "cycle de la prédiction réalisée". Oriental origin (*Seven Wise Men*). Documented in Europe, see Johannes Gobi Junior, *Scala coeli* (No. 520).
Literature/Variants: Aarne 1909a; Aarne 1914a; BP I, 322–325; Wesselski 1925, 221f.; Craig 1947; Mudrak 1958; Delarue / Tenèze 1964ff. II, 581; cf. Tubach 1969, No. 636; Schwarzbaum 1979, 542, 548 not. 12; Fabula 22 (1981) 210; Scherf 1995 I, 224–226, II, 1285–1287; Dekker et al. 1997, 357–360; Röth 1998; EM: Tiersprachenkundiger Mensch (in prep.).
Livonian: Loorits 1926; Lithuanian: Basanavičius 1993f. I, Nos. 77, 84, Kerbelytė 1999ff. I, No. 670; Swedish: cf. Liungman 1961, No. 517; Icelandic: Sveinsson 1929, Kvideland / Eiríksson 1988, No. 17; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Neugaard 1993, No. B580; Dutch: Tinneveld 1976, No. 7; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Spiegel 1914, No. 4, Grimm KHM / Uther 1996 I, No. 33; Swiss: Jegerlehner 1913, No. 78; Ladinian: Uffer 1973, No. 6; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: Dégh 1955f. II, No. 98; Czech: Tille 1929ff. I, 30; Slovakian: Polívka 1923ff. III, 70f.; Slovene: Gabrščček 1910, 13ff.; Serbian: Čajkanović 1927 I, No. 17; Croatian: Bošković-Stulli 1959, No. 43; Macedonian: Eschker 1972, No. 34; Rumanian: Schott / Schott 1971, No. 64; Bulgarian: BFP; Greek: Hahn 1918 I, No. 33, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I, Nos. 668, 671; Russian, Byelorussian: SUS; Jewish: Stephani 1998, No. 49; Gypsy: Mode 1983ff. I, No. 15, III, No. 177; Ossetian: Bjazyrov 1958, No. 123; Azerbaijan: Achundov 1955, 217ff.; Yakut: Ėrgis 1967, No. 253; Mongolian: Michajlov 1962, 171f.; Tuva: Taube 1978, No. 30; Indian: cf. Lüders 1921, No. 22; Burmese: Kasevič / Osipov 1976, No. 149; Chinese: Ting 1978; Korean: Choi 1979, Nos. 268, 471; Japanese: Ikeda 1971; French-Canadian: Delarue / Tenèze 1964ff. II; Spanish-American: TFSP 15 (1939) 122ff., 22 (1949) 76; Mexican: Robe 1973; Mayan: Peñalosa 1992; Ecuadorian: Camarena / Chevalier 1995ff. II; East African, Congolese: Klipple 1992.

671C* See Type 673.

671D* *To Die Next Day.* A farmer, overhearing the conversation of animals talking (during Christmas, New Year's or Easter night), finds that he is to die (is warned of death) the next day (very soon). The prediction comes true. Cf. Type 930*.

Literature/Variants: HDA 8 (1936/37) 943; HDS (1961–63) 478–480.
Latvian: Arājs/Medne 1977; Dutch: Dinnissen 1993, No. 34, cf. No. 79, Bloemhoff-de Bruijn/Kooi 1984, No. 9; Frisian: Kooi 2000, 285; German: Böck 1977, No. 22, Cammann/Karasek 1981 I, 270b; Swiss: Büchli/Brunold-Bigler 1989ff. I, 32, 299, 386, 515, 878, II, 38f., III, 334, 577f., 619; Austrian: Moser 1974a, 136; Ladinian: Büchli/Brunold-Bigler 1989ff. II, 19f., 273f., 426ff., 438f., 631, 755; Rumanian: Fabula 23 (1982) 305; Kurdish: Džalila et al. 1989, No. 23.

671E* *A Magic Boy.* A boy understands the language of birds and can interpret dreams. A merchant takes the boy in payment for goods and orders him to be slaughtered. He wants to eat the boy's heart and liver in order to obtain his wisdom. The boy escapes. The merchant is called to the king to interpret a dream. He cannot do this. The boy arrives, interprets the dream, and exposes the merchant. Cf. Type 517.

Literature/Variants:
Finnish: Rausmaa 1982ff. I, No. 127; Lithuanian: Kerbelytė 1978; Russian: SUS; Kurdish: Džalila et al. 1989, Nos. 24, 25; Georgian: Kurdovanidze 2000, No. 671E**; Indian: Mode/Ray 1967, 327ff.; Burmese: Kasevič/Osipov 1976, No. 50.

672 *The Serpent's Crown.* (Including the previous Types 672A–672C.) This miscellaneous type comprises various tales dealing with a serpent's crown [D1011.3.1, B244.1].

(1) A man steals a serpent's crown. When the serpent pursues him he throws his garment behind him. A cook cooks the crown and learns the language of animals [B165.1.2] (and/or receives wealth [B112]). (Previously Type 672A.) Cf. Type 673.

(2) A girl finds the crown (stone) of a serpent which it had laid down (lost) [B765.2]. The serpent dies (kills itself from sorrow) [E714.2]. (Previously Type 672B.)

(3) A good-natured maidservant shares milk with a (sick) serpent (wearing a crown) [B765.6] (cf. Type 285) and is chased away by a farmer. When the maidservant marries a (rich) shepherd, the serpent, still grateful for the milk, appears at her wedding and lays down its crown of silver and gold [B112]. (Previously Type 672C.)

Or, the serpent gives her its crown in return for her sharing her milk. Later, the maidservant, at her wedding, thanks the snake for its help and returns the crown.

Literature/Variants: BP II, 459–465; Magnesius / Magnesius 1926; HDA 7 (1935/36) 1199–1201 (K. Olbrich); Waugh 1960; cf. EM 7 (1993) 1240–1243 (W. Scherf); Scherf 1995 II, 1398–1401; EM 8 (1996) 491f.; Schmidt 1999, Nos. 672A, 672B; EM: Schlangenkrone, -stein (forthcoming).
Finnish: Simonsuuri / Rausmaa 1968, No. 431, Rausmaa 1972, 470f., Jauhiainen 1998, No. R21; Latvian: Arājs / Medne 1977, No. 672A; Estonian: Aarne 1918, No. 672*, Loorits 1959, No. 129, Viidalepp 1980, No. 92; Lithuanian: Basanavičius 1993f. I, Nos. 86, 87, Kerbelytė 1999ff. III, 193 No. 1.2.1.16; Livonian: Loorits 1926, No. 672A; Swedish: Liungman 1961, No. 672B; English: Baughman 1966, No. 672A; German: Bartsch 1879f. I, Nos. 366, 367, Grimm DS / Uther 1993 I, No. 221, Grimm KHM / Uther 1996 II, No. 105, Bechstein / Uther 1997 II, Nos. 2, 46; Swiss: Wildhaber / Uffer 1971, No. 7, Büchli / Brunold-Bigler 1989ff. III, 243; Austrian: Haiding 1965, Nos. 64, 123, 313; Czech: Tille 1929ff. II 2, 386f., Jech 1984, No. 42; Slovakian: Polívka 1923ff. V, 126f., Gašparíková 1991f. I, Nos. 80, 88, II, No. 348, Filová / Gašparíková 1993, No. 88; Slovene: Schlosser 1956, No. 42, Bolhar 1974, 176f.; Croatian: Valjavec 1890, No. 31, Treimer 1945, 56f.; Byelorussian, Ukrainian: SUS; Polish: Krzyżanowski 1962f. I, Nos. 672, 672A, Vildomec 1979, Nos. 189, 190; Sorbian: Nedo 1956, No. 20; Armenian: Hoogasian-Villa 1966, No. 98; Sri Lankan: Parker 1910ff. II, No. 131; Namibian, South African: Schmidt 1989 II, No. 1731A.

672A–672C See Type 672.

672D *The Stone of the Snake.* A farmer falls into a pit in which there are serpents (and a dragon). He sees a serpent licking a (white) stone, imitates it and stays alive without food or drink. Finally (in springtime) he is rescued from the pit by a big serpent.

Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 114).
Literature/Variants: Tubach 1969, No. 3813.
Finnish: Simonsuuri / Rausmaa 1968, No. 432, Rausmaa 1972, 471f., Jauhiainen 1998, No. R31; Latvian: Arājs / Medne 1977; Estonian: Aarne 1918, No. 674*; German: Tietz 1956, 75ff., Grimm DS / Uther 1993 I, No. 217; Swiss: Jegerlehner 1907, 181ff.; Czech: Tille 1929ff. II 2, 378ff., 387ff., Dvořák 1978, No. 3813; Slovakian: Kosová-Kolečányi 1988, 269ff.; Slovene: Bolhar 1974, 177f.; Polish: Krzyżanowski 1962f. I, No. 674, Vildomec 1979, No. 62; Byelorussian: Dobrovol'skij 1891ff. I, No. 33, cf. SUS, No. 674*; Ukrainian: cf. SUS, No. 674*; Gypsy: Mode 1983ff. I, No. 53; Chinese: Ting 1978.

672B* *Expelling Snakes.* A sorcerer undertakes to expel snakes from a certain region. He succeeds in decoying the king of the snakes (white crowned snake), but dies from a snakebite (is carried off into the earth with the snakes).

Literature/Variants: Röhrich 1976, 195–209, 321f.; Jech / Gašparíková 1985, 79; Holbek 1985, 132.
Finnish: Rausmaa 1972, 473f., Jauhiainen 1998, No. D741; Norwegian: Christiansen 1958, No. 3060; Danish: Kristensen 1871ff. III, 83ff.; Flemish: Eigen Volk 3 (1931) 13f.; German: Peuckert 1924, 240, Wossidlo 1939 I, Nos. 399–406; Swiss: Jegerlehner 1913, Nos. 33, 74, Büchli / Brunold-Bigler 1989ff. I, 231f., 246, 384, 430, 433, 469,

560f., III, 229f., 243, 279, 289, 290, 298, 302ff., 670; Austrian: Depiny 1932, 57 nos. 29, 30; Czech: Tille 1929ff. I, 113; Slovene: Bolhar 1974, 175ff., 178ff.; Polish: Krzyżanowski 1962f. I, No. 672D; Sorbian: Schulenburg 1880, 98.

672C* *Testimony of the Serpent.* (Including the previous Type 842B*.) A woman who owns (is friendly with) a magic serpent is raped by a prince. The woman asks the serpent, who witnessed the act of violence, to testify that the prince should marry no one else. (A prince calls a serpent to witness that he will marry a farmwife.)

When the prince is about to marry a beautiful princess, the serpent twists itself about his neck. The first woman comes and frees him from the serpent on the condition that he marries her. (The serpent appears at the prince's wedding, twists itself about his neck, and unwinds itself only when he will marry the farmwife.)

Literature/Variants: Anderson 1963, 93.
Swiss: cf. Wildhaber / Uffer 1971, No. 31; Italian: Cirese / Serafini 1975; Greek: Laográphia 21 (1963–64) 491ff. No. 842B*, Megas / Puchner 1998, No. *672C; Jewish: cf. Bin Gorion 1990, No. 87, EM 8 (1996) 1332.

672D* See Type 673.

673 *The White Serpent's Flesh.* (Including the previous Types 671C* and 672D*.) Contrary to a warning, a servant (cook) eats the flesh of a white serpent (from the king's pot), whereupon he understands the speech of animals (birds) [B217.1.1] (cf. Types 670, 672 [1]).

Or, a boy (driver) tastes the meat of a white snake that has been prepared by a healer (farmer), whereupon he understands the language of the grass and trees. (Previously Type 672D*.)

When he is accused of stealing a ring this knowledge enables him to prove his innocence. By overhearing the conversation of ducks he learns that one of them has swallowed the queen's ring that fell from the window [N451]. (Previously Type 671C*.)

He orders the duck to be slaughtered, the ring is found, and he is saved. (He learns that the ring is in the stomach of a grateful fish, who brings it back [cf. Type 736A].)

Combinations: 305, 554.
Remarks: This Type is usually found in combination with Type 554, which follows this introduction.
Literature/Variants: Benfey 1864; Aarne 1909a; Aarne 1914a; BP I, 131–134; EM 3 (1981) 288, 291, 297; EM 3 (1981) 823; Scherf 1995 II, 1380–1383; Dekker et al. 1997, 357f.; Röhrich 2001, 81f., 86; Hansen 2002, 462–469; EM: Tiersprachenkundiger Mensch (in prep.).
Finnish: Rausmaa 1972, 474f., Jauhiainen 1998, No. D79; Estonian: Loorits 1959, Nos. 130, 131; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Norwegian: Christiansen 1958, No. 3030; Danish: Aakjaer / Holbek 1966, No. 143; Scottish: cf. Campbell 1890ff. II, No. 47, Briggs 1970f. B II, 578ff., Bruford / MacDonald 1994,

No. 51; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; German: Tomkowiak 1993, 253, Grimm DS / Uther 1993 I, No. 132, Grimm KHM / Uther 1996 I, No. 17; Czech: Jech 1961, No. 25; Slovakian: Gašparíková 1991f. I, No. 203, II, No. 373, Slovene: Vrtec 12 (1882) 129ff.; Serbian: cf. Čajkanović 1927, No. 61; Polish: Krzyżanowski 1962f. I, Nos. 668, 673; Byelorussian, Ukrainian: SUS, No. 673; Turkish: Eberhard / Boratav 1953, No. 57; Cheremis / Mari: Sabitov 1989; Georgian: cf. Kurdovanidze 2000; Saudi Arabian: Lebedev 1990, No. 12; Chinese: Ting 1978; Brazilian: cf. Cascudo 1955b, 117ff.

674 *Incest Averted by Talking Animals.* A princess, abandoned by or separated from her husband, gives birth to a son. The son is taken from her by trickery and he grows up without knowing his true mother. When grown up, he sees his mother, falls in love with her [N365.1.1], and goes to her at night to become her lover. On the way he overhears animals (calves) talking [N451] and learns the truth.

Literature/Variants: Schwarzbaum 1968, 184, 217, 445; cf. El-Shamy 1999, No. 39. Latvian: Šmits 1962ff. IX, 77ff.; Rumanian: Bîrlea 1966 II, 441ff., III, 454; Ukrainian: Čendej 1959, 261ff.; Jewish: Jason 1965, EM 8 (1996) 1332; Indian: Thompson / Roberts 1960, Blackburn 2001, No. 32; Sri Lankan: Thompson / Roberts 1960; Sudanese: El-Shamy 2004.

675 *The Lazy Boy.* (Including the previous Type 675*). A lazy stupid boy [L114.1] releases a fish (frog, serpent, supernatural being), which gives him the power of making all his wishes come true [B375.1, D1761.0.1].

The lazy boy then makes an axe cut trees itself [D1601], water carry itself, a wagon move itself [D1523.1], an oven carry him, etc. When the princess laughs at him, he wishes her pregnant [T513] (from eating an apple, etc.). She does not know the father of her beautiful child. The king orders a test of paternity [H486], and the child picks the lazy boy out as father [H481] (by handing him an apple [H481.1], ball, golden ball).

The king orders father and mother (and child) to be abandoned in a cask in the sea [S141] (in the mountains [S147]). By the power of wishing they reach land. The young man wishes to be beautified and makes a castle appear next to the king's [D1131.1]. When the king comes to visit, the young man wishes that an object (golden apple, golden cup) would appear in his pocket [L175]. The king is accused of stealing. Thus he is shown that the appearance of guilt and innocence (unwitting pregnancy, unwitting theft) is often deceptive.

Combinations: 530, 561, 592, 707, and 1115.
Remarks: Early versions see Straparola, *Piacevoli notti* (III,1) and Basile, *Pentamerone* (I,3).
Literature/Variants: Wesselski 1911 II, No. 439; BP I, 485–489; Roberts 1964; Schwarzbaum 1968, 90; Uther 1981, 53; Scherf 1995 I, 163–166, 544–546, 564f., II,

896–900, 935f., 1137–1139; Röth 1998; Schmidt 1999; EM 7 (1993) 763–769 (R. B. Bottigheimer).
Finnish: Rausmaa 1982ff. I, No. 128; Finnish-Swedish: Hackman 1917f. I, No. 142; Estonian: Loorits 1959, No. 132, Viidalepp 1980, No. 93; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Wepsian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. I, No. 9; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929, Nos. 574*, 675; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish, Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 60, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Ranke 1955ff. III, Grimm KHM / Rölleke 1986 I, No. 54, Kooi / Schuster 1994, No. 16; Austrian: Haiding 1969, Nos. 33, 171, 180; Ladinian: Decurtins 1896ff. II, No. 54; Italian: Cirese / Serafini 1975, De Simone 1994, No. 3; Corsican: Massignon 1963, No. 66; Sardinian: Cirese / Serafini; Hungarian: MNK II; Czech: Tille 1929ff. II 1, 303ff.; Slovene: Bolhar 1974, 63ff.; Serbian: Eschker 1992, No. 15; Croatian: Bošković-Stulli 1959, No. 21; Macedonian: Eschker 1972, No. 39, Čepenkov / Penušliski 1989 I, No. 54; Rumanian: Schullerus 1928, Bîrlea 1966 II, 381ff., III, 448; Bulgarian: BFP, Koceva 2002; Albanian: Camaj / Schier-Oberdorffer 1974, No. 14; Greek: Loukatos 1957, 125ff., Diller 1982, No. 30, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 69; Jewish: Jason 1965, 1975; Gypsy: Mode 1983ff. IV, Nos. 247, 262, MNK X 1, Nos. 675, 675*; Ossetian: Bjazyrov 1958, No. 124; Cheremis / Mari: Sabitov 1989; Chuvash, Mordvinian: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Thai: Velder 1968, No. 37; French-Canadian: Delarue / Tenèze 1964ff. II; Spanish-American: Robe 1973; Puerto Rican: Hansen; Guatemalan, Argentine: Camarena / Chevalier 1995ff. II; Chilean: Pino Saavedra 1967, Nos. 21, 38; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 36; Cameroon: Kosack 2001, 74.

675* See Type 675.

676 See Type 954.

677 ***Iron is More Precious than Gold.*** An unlucky man asks his king for advice about what he should do. The princess advises him to marry because the luck of his wife (children) could counteract his own bad luck. The king allows him to marry the princess.

When she sends him out to sell her needlework, he trades it for (threefold) pieces of good advice. He does not dare to return home without any money and finds work on a ship. When the ship is becalmed, he is sent down to the bottom of the sea to repair it, and there he settles a quarrel between two spirits: What is more precious (more useful, harder): gold (diamond, silver, copper) or iron (steel, copper)? He gives a (diplomatic) answer (following the first good advice). He receives a bag of (precious) stones as a reward and returns to the ship.

Together with the merchants he reaches a strange country where the king favors him because of his jewels. The merchants are jealous and make a bet as to who is the richest of them. Following the sec-

ond advice, he wins the wager and with it all the servants and the ship. He continues to travel and trades for 7–30 years. Finally he returns home and finds his wife sleeping between two strange men.

When he is about to kill all three, he remembers the third piece of advice, to think before he acts. He finds that the men are his two grown-up sons. Cf. Type 910B.

Combinations: 910B, 986.
Remarks: Types 677 and 986 are not clearly differentiated.
Literature/Variants: Trautmann 1935, 230f.; EM 3 (1981) 1084–1093 (U. Masing).
Finnish: Rausmaa 1982ff. I, No. 130; Estonian: Aarne 1918, Viidalepp 1980, No. 95; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II, No. 737A*; Wepsian, Lydian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Russian, Byelorussian, Ukrainian: SUS; Cheremis / Mari: Kecskeméti / Paunonen 1974; Azerbaijan: Hermann / Schwind 1951, No. 9; Tadzhik: cf. Amonov 1961, 240ff.; Lebanese, Iraqi, Egyptian, Algerian, Sudanese: cf. El-Shamy 2004, No. 737A*.

677* ***Below the Sea.*** A boy (man) who is skilled in playing an instrument finds himself in a submarine kingdom, entertains the king of the sea, chooses a bride for himself, and returns to earth.

Literature/Variants:
Finnish: Rausmaa 1982ff. I, 500; Livonian, Lappish: Kecskeméti / Paunonen 1974; Russian: SUS; Votyak: Kecskeméti / Paunonen 1974; Turkmen: Reichl 1986, No. 50; Mongolian: Lőrincz 1979; Japanese: Inada / Ozawa 1977ff.

678 ***The King Transfers His Soul to a Parrot.*** A king learns how to transfer his soul [E725] into dead bodies and so does his servant (another person). The king transfers his soul into a parrot, and the servant transfers his soul into the king's body. The queen discovers the truth. She tricks the servant into leaving the body of the king, and the king returns to his own body.

Literature/Variants: Chauvin 1892ff. V, 286ff. No. 171, VIII, 157f. No. 162; Benfey et al. 1932, 72–82; Brunner Ungricht 1998, 149–158; Marzolph / Van Leeuwen 2004, No. 441; EM: Seelentier (forthcoming).
Turkish: Eberhard / Boratav 1953, No. 171; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 22; Turkish: Eberhard / Boratav 1953, No. 171; Georgian: Kurdovanidze 2000; Mongolian: Mostaert 1947, No. 60; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978.

681 ***Relativity of Time*** (previously ***King in the Bath; Years of Experience in a Moment***). This miscellaneous type comprises various tales mostly from China and other east Asian areas, dealing with a ruler who learns about the relativity of time.

In Chinese variants he experiences a long space of time in a moment by having a dream (sometimes caused by drugs), in Indian variants by putting his head under water, in other (often Asian) variants, the vision takes place by magic [D2012.1]. Cf. Type 471A.

Remarks: Chinese origin, see *The Book of Lieh-Tzu*. Early European version, see *Magnum Speculum Exemplorum* (Alsheimer 1971, 125f. No. 35).
Literature/Variants: Germania 2 (1857) 431–434; Chauvin 1892ff. VII, 100ff. No. 376, 102f. No. 377, 104 No. 378; Köhler / Bolte 1898ff. II, 210–212; Basset 1924ff. III, 552 No. 337; Penzer 1924ff. VII, 244–249; Wesselski 1925, No. 65; Ting 1981; Marzolph / Van Leeuwen 2004, Nos. 412, 435, 443, 456; EM 11,2 (2004) 532–537 (S. Naithani).
Icelandic: Gering 1882f. II, No. 81(3); Polish: Bukowska-Große / Koschmieder 1967, No. 69; Turkish: Eberhard / Boratav 1953, No. 134; Jewish: Noy 1963a, No. 64, Jason 1965, No. 681*A, Jason 1975, No. 681*A, Jason 1976, No. 25; Abkhaz: Šakryl 1975, No. 35; Georgian: Levin 1978, No. 23; Lebanese: El-Shamy 2004; Iraqi, Oman, Kuwaiti: El-Shamy 2004; Saudi Arabian: Jahn 1970, No. 24; Indian: Jason 1989; Chinese: Ting 1978; Japanese: Ikeda 1971; Egyptian: El-Shamy 1980, No. 5, El-Shamy 2004; Tunisian, Moroccan, Sudanese: El-Shamy 2004.

682 ***Meditation on the Trinity.*** A man (philosopher, St. Augustine), meditating on the mystery of the Trinity, sees a child trying to empty the sea into a little hole at the shore. The child states that he could better bail out the sea with a thimble [H1113.1] than the man would be able to understand the secret of the Trinity. The child disappears.

Remarks: Documented in the 13th century by Jacobus de Voragine, *Sermones dominicales* (3rd sermon). Other early European version, see *Magnum Speculum Exemplorum* (Alsheimer 1971, 117).
Literature/Variants: Bolte 1906; ZfVk. 21 (1911) 338; Brechenmacher 1916; Wesselski 1936a, 66–70; Odenius 1969; Tubach 1969, No. 4986; EM 1 (1977) 1017–1019 (H.-W. Nörterheuser); EM 3 (1981) 966.
Portuguese: Cardigos (forthcoming), No. 4986 (Tubach); German: Pröhle 1853, No. 43, Moser-Rath 1964, No. 257; Hungarian: György 1934, No. 221, Dömötör 1992, No. 327, Dömötör 2001, 292; Czech: Dvořák 1978, No. 4986; Jewish: Bin Gorion 1990, 92; Indian: Thompson / Balys 1958, No. H1113.1; Chinese: Chavannes 1910ff. I, 36, II, 310; Egyptian: Roeder 1927, 313.

OTHER TALES OF THE SUPERNATURAL 700–749

700 ***Thumbling*** (previously ***Tom Thumb***). (Däumling, Petit Poucet, Svend Tomling, Pulgarcillo.) A childless couple wish for a child, however small he may be. They have a boy (by supernatural birth) the size of a thumb [F535.1]. Thumbling takes food to his father on the farm and drives the wagon (plow) by sitting in the horse's (ox's) ear [F535.1.1.1]. He allows himself to be sold to strangers and then runs away from them. He lets himself be sold to thieves and accompanies them while they steal. Thumbling either helps them or he betrays them by his shouting; he then robs the thieves. Cf. Type 1525E.

He is swallowed by a cow [F911.3.1], talks from the cow's insides and reappears [F913] (in the sausage prepared from the intestines of the slaughtered cow [F535.1.1.8]). Someone takes the intestines

(sausage) and, frightened by Thumbling's voice inside, throws them away. Thumbling is swallowed by a wolf (fox) who eats the intestines [F911.3.1]. He talks from the wolf's belly and the wolf becomes sick and frightens (warns) shepherds. The wolf dies (is killed) and Thumbling is rescued [F913], or he persuades the wolf to take him to his father's house [F535.1.1]. Cf. Type 327B.

Combinations: This type is usually combined with episodes of one or more other types, esp. 210, 327, 327B, 327C, 715, 1115, $1525H_4$, and 1573*.
Remarks: Documented in England in the late 16th century. In variants from southern and southeastern Europe many very small children originate from peas because of a curse or a wish; most are killed, but one survives.
Literature/Variants: BP I, 361, 389–398; HDM 1 (1930–33) 375–380 (K. Voretzsch); Joisten 1956; Schwarzbaum 1968, 90; cf. Tubach 1969, No. 572; EM 3 (1981) 349–360 (W. Pape); Scherf 1995 I, 159–163; Tomkowiak / Marzolph 1996, 48–51; Dekker et al. 1997, 184f.; Oriol 1997; Röth 1998; Schmidt 1999; Abry / Joisten 2003, 229–231.
Finnish: Rausmaa 1982ff. I, No. 131; Finnish-Swedish: Hackman 1917f. I, No. 146; Estonian: Aarne 1918; Livonian: Loorits 1926; Lithuanian: Kerbelytė 1999ff. I; Lappish, Wepsian, Wotian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. II, No. 56; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A I, 531ff., B I, 205; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. II; Catalan: cf. Neugaard 1993, No. F915, Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 94, Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, Nos. 19, 21, 116; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. III, Moser-Rath 1966, No. 23, Tomkowiak 1993, 253, 315, Kooi / Schuster 1994, No. 17, Grimm KHM / Uther 1996 I, Nos. 37, 45; Austrian: Haiding 1953, No. 68; Ladinian: Decurtins 1896ff. II, No. 43; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II, Dömötör 2001, 287; Czech: Tille 1929ff. II 1, 167ff.; Slovakian: Gašparíková 1991f. II, No. 475; Slovene: Bolhar 1974, 99ff.; Serbian: Čajkanović 1927, No. 62, Karadžić 1937, Eschker 1992, No. 6; Croatian: Bošković-Stulli 1963, No. 47; Macedonian: Miliopoulos 1955, 53ff.; Rumanian: Schullerus 1928; Bulgarian: BFP, No. 700, cf. Nos. *700A, *700B, Koceva 2002, Nos. 700, *700A, *700B; Albanian: Hahn 1864 II, No. 99; Greek: Angelopoulos / Brouskou 1994; Sorbian: Nedo 1956, No. 66; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 288; Jewish: Bin Gorion 1990, No. 174; Gypsy: Mode 1983ff. I, No. 23, MNK X 1; Cheremis / Mari: Sabitov 1989; Chuvash: Kecskeméti / Paunonen 1974; Tatar: Jarmuchametov 1957; Mordvinian: Kecskeméti / Paunonen 1974; Kurdish: Džalila et al. 1989, No. 29; Armenian: Hoogasian-Villa 1966, No. 29; Yakut: Ėrgis 1967, No. 195; Turkmen: Stebleva 1969, No. 44; Kazakh: Sidel'nikov 1958ff. I, 139ff.; Tadzhik: Amonov 1961, 411f.; Kalmyk, Buryat, Mongolian: Lőrincz 1979; Tuva: Taube 1978, No. 45; Georgian: Kurdovanidze 2000; Palestinian, Iraqi, Oman, Qatar: El-Shamy 2004; Iranian: Rozenfel'd 1956, 66ff., Lorimer / Lorimer 1918, No. 9; Indian: Jason 1989; Burmese: Htin Aung 1954, 93ff., 236ff.; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Korean: Choi 1979, No. 214; Vietnamese: Landes 1886, No. 70; Indonesian: Vries 1925f. II, No. 187; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Eskimo: Barüske 1991, No. 121; French-Canadian: Delarue / Tenèze 1964ff. II; Spanish-

American, Panamanian: Robe 1973; Dominican, Puerto Rican, Chilean: Hansen 1957; Argentine: Chertudi 1960f. II, Nos. 58, 59; West Indies: Flowers 1953, Delarue / Tenèze 1964ff. II; Cape Verdian: Parsons 1923b I, No. 6; Egyptian: El-Shamy 2004; Tunisian: Nowak 1969, No. 448, El-Shamy 2004; Algerian: Lacoste et al. 1965, No. 29, , Savignac 1978, No. 15, El-Shamy 2004; Moroccan: Laoust 1949, No. 111, Nowak 1969, No. 448, El-Shamy 2004; Sudanese: El-Shamy 2004; South African: Coetzee et al.1967; Malagasy: Klipple 1992.

701 ***The Giant's Toy.*** The giant's daughter takes a farmer with his plow and animals from a field, shows them to her father, and asks what sort of worms these are. The giant-father orders her to put the farmer back, because the farmer belongs to the race that will drive away the giants [F531.5.3].

Remarks: Early literary version see Georg Rollenhagen, *Froschmeuseler* (II, 83ff.).
Literature/Variants: Dähnhardt 1907ff. I, 243ff.; Basset 1924ff. I, 165 No. 40; Höttges 1931; Ranke 1934a, 39–51; Höttges 1937, 172–184; Schwarzbaum 1968, 163; EM 11,2 (2004) 682–685 (S. Neumann).
Finnish: Rausmaa 1982ff. I, 500, Jauhiainen 1998, No. N701; Livonian: Loorits 1926, No. 225; Lithuanian: Kerbelytė 1973, No. 23, Kerbelytė 2001, 536; Lappish: Qvigstad 1925, No. 73; Swedish: Liungman 1961, No. 701*, Kvideland / Sehmsdorf 1999, No. 55.1; Norwegian: Christiansen 1958, No. 5015; English: Briggs 1970f. A I, 262ff.; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1966, No. 20, Tomkowiak 1993, 254, Grimm DS / Uther 1993 I, Nos. 5, 17, Kooi / Schuster 1994, No. 41, Berger 2001, No. XI B6; Swiss: EM 7 (1993) 872; Austrian: Haiding 1965, No. 6; Hungarian: MNK II, Dömötör 2001, 291; Slovene: Kelemina 1930, 239; Polish: Krzyżanowski 1962f. I; Ukrainian: Javorskij 1915, No. 2; Palestinian, Egyptian, Moroccan: El-Shamy 2004.

702A* See Types 460A.

702B* See Type 407A.

703* ***The Artificial Child.*** An aged, childless couple build (carve) themselves a child from snow. When the child goes into the forest (jumps over a fire), it melts.

Or a beautiful girl made from snow organizes a competition. She promises to marry any man who can overtake her on horseback, while she runs. By her magic actions (obstacles), she manages to leave all her suitors behind by magic actions (obstacles). The son of the emperor recognizes the magic, conjures the girl in the name of God to stop, and takes her up on his horseback. When they reach the top of a hill, the girl has disappearsed.

In some variants the girl is made from gold and stays dumb until she is addressed by her name.

Literature/Variants:
Finnish: Rausmaa 1982ff. I, 500; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė

1999ff. I; Wepsian, Mordvin: Kecskeméti / Paunonen 1974; Serbian: Karadžić 1937, No. 24, Đjorđjevič / Milošević-Đjorđjevič 1988, No. 68; Croatian: Bošković-Stulli 1959, No. 24; Greek: Angelopoulos / Brouskou 1994; Russian, Byelorussian, Ukrainian: SUS; Gypsy: Mode 1983ff. II, No. 128; Cheremis / Mari: Sabitov 1989; Palestinian, Qatar: El-Shamy 2004; Japanese: Inada / Ozawa 1977ff.; Algerian: El-Shamy 2004.

704 *Princess on the Pea.* A prince wants to marry a true princess, but he cannot find one. One evening a young woman arrives at his palace pretending to be a true princess. The queen tests her by putting a pea under 20 (more or fewer) mattresses in her bed [H41.1].

The next morning the woman complains that she has slept badly because of something hard in her bed. Her sensitivity is proof that she is a real princess. The prince marries her at once.

Remarks: Important version, see Andersen, *Prindsessen paa Ærten* (1835).
Literature/Variants: Penzer 1924ff. VI, 290; BP III, 330–332; Christensen 1936; Scherf 1995 II, 838–840, 942–944; Dekker et al.1997, 282–285; Lundt 1999; Adam 2001; EM 10 (2002) 1334–1336 (C. Shojaei Kawan); Shojaei Kawan 2002a.
Finnish: Rausmaa 1982ff. I, No. 85; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Norwegian: Hodne 1984; Danish: Andersen / Perlet 1996 I, No. 13; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: González Sanz 1996; Catalan: cf. Oriol / Pujol 2003; Uzbek: Afzalov et al. 1963 II, 389ff.; Afghan: Jason 1988a; Indian: Thompson / Balys 1958, No. H41.1; Cambodian: Gaudes 1987, No. 34; Indonesian: Vries 1925f. II, No. 121.

705 See Types 705A, 705B.

705A *Born from Fruit (Fish).* A husband becomes pregnant [T578] by eating a magic fruit (fish) [T511.5.1] meant for his barren wife. He gives birth (from his knee [T541.16]) to a girl. The girl is abandoned and a bird rears her in a tree [R13.3].

A prince notices the reflected image of the (mute) girl in the water and falls in love with her. An old woman lures the girl down from the tree and she is captured and forced to marry the prince [N711]. The prince's mother mutilates his wife during his absence and chases her away [S410]. The girl is given supernatural help.

The prince's mother disguises herself as his wife and they have sexual intercourse. The mother becomes pregnant and asks the servants to bring a special fruit. While looking for the fruit they hear a verse that reveals the truth, and they become mute. The prince himself looks for the fruit, learns the truth and is reunited with his wife. His mother is punished. Cf. Types 300A, 303, and 705B.

Combinations: 123, 300A, 303, and 706.
Literature/Variants: Zapperi 1984; EM 4 (1984) 1211–1218 (H. M. El-Shamy); El-Shamy 1988, 161f.; Röth 1998; El-Shamy 1999, No. 5, cf. No. 12.
Finnish: Rausmaa 1982ff. I, No. 132; Latvian: Arājs / Medne 1977; Karelian:

Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 705; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. II, No. 9; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Meier 1940, No. 56; Portuguese: Oliveira 1900f. I, No. 66, Cardigos (forthcoming), No. 705*; Catalan: Neugaard 1993, No. T578; German: Ranke 1955ff. III; Italian: Keller 1963, 219ff., Cirese / Serafini 1975; Slovakian: Gašparíková 1991f. II, No. 513; Croatian: Bošković-Stulli 1975b, No. 27; Rumanian: cf. Kremnitz 1882, No. 10; Greek: Konomis 1962, No. 10, Angelopoulos / Brouskou 1994; Polish: Krzyżanowski 1962f. I; Ukrainian: SUS; Jewish: Jason 1975, 1976, No. 28, Jason 1988a; Gypsy: cf. Mode 1983ff. II, No. 128; Yakut: Ėrgis 1967, Nos. 186, 192, 196; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004, No. 705A§; Aramaic: Bergsträsser 1915, No. 2; Palestinian, Iraqi: El-Shamy 2004, No. 705A§; Saudi Arabian: Fadel 1979, No. 45, El-Shamy 2004, No. 705A§; Persian Gulf, Kuwaiti, Qatar, Yemenite: El-Shamy 2004, No. 705A§; Polynesian: Kirtley 1971, Nos. R13.3, T578; South American Indian: Wilbert / Simoneau 1992, No. T578; Chilean: Pino Saavedra 1961, II, No. 93; West Indies: Flowers 1953; Egyptian, Tunisian, Algerian, Moroccan, Sudanese, Somalian: El-Shamy 2004, No. 705A§.

705B *Born from Knee.* A man gives birth [T578] from his knee [T541.16] to several children. He puts them up in a tree and advises them not to lower the rope. A giant (wolf, other being) induces a child to lower the rope. The giant climbs up the tree and devours the children.

When the father returns and realizes what has happened he fights with the giant and opens its belly (toe). All the children come out and become the ancestors of the various ethnic groups. Cf. Type 123.

Combinations: 123, 327B, 327C, 327F, and 327G.
Literature/Variants: Zapperi 1984; EM 4 (1984) 1211–1218 (H. M. El-Shamy); El-Shamy 1988, 161f.; Röth 1998.
Polynesian: Kirtley 1971, No. T541.16; Egyptian: Littmann 1955, 66ff.; Sudanese: Kronenberg / Kronenberg 1978, No. 35; Central African: Fuchs 1961, 124–127.

705A* *The Banished Wife.* A prince grows tired of his wife because she cannot talk any more. He brings a new bride who insults the wife. The first wife starts to speak again. The prince rejects his new bride and lives with his first wife.

Literature/Variants:
Spanish: Espinosa 1946f., No. 11; Portuguese: Oliveira 1900ff. II, No. 299, Cardigos (forthcoming), No. 705*A; French: Guerreau-Jalabert 1992, No. C400; Turkish: Eberhard / Boratav 1953, No. 168; Jewish: Jason 1988a, Haboucha 1992.

706 *The Maiden without Hands.* (Including the previous Type 706A.) A girl has her hands cut off [Q451.1, S11.1] because she refuses to marry her father [S322.1.2] (because her father has sold her to the devil [S211], forbids her to pray, her sister-in-law has slandered her to her brother). She is exposed in the forest and eats fruit from a

garden.

A king finds her in the forest (garden, stable, sea) and marries her [N711] in spite of her mutilation [L162]. She gives birth but is cast out along with her children, because her parents-in-law (father, mother, sister-in-law, devil) alter a letter from the king [K2117, K2110.1].

During her second banishment her hands grow back again [E782.1], usually restored by water (river, well, sea water), often with supernatural help (angel, saint, Virgin Mary, God). She is reunited with her husband [H57.5, S451]. Cf. Types 706C, 712.

Combinations: This type is usually combined with episodes of one or more other types, esp. 425, 510B, 707, 709, and 710.
Remarks: Documented in the 13th century. Important version see Basile, *Pentamerone* (III,2).
Literature/Variants: Chauvin 1892ff. V, 138f. No. 67, 139ff. No. 136, VI, 166ff. No. 327E; Däumling 1912; BP I, 18–21, 295–311; Basset 1924ff. II, 244 No. 24, III, 220 No. 127; Tubach 1969, No. 3035, cf. No. 3421; Bernier 1971; Ruelland 1973; Frenzel 1976, 239–254; Bărbulescu 1978; Suard 1985; Herranen 1990; Velay-Vallantin 1992, 97–134; Scherf 1995 II, 793–797, 797–799, 800–807, 926–928, 1178–1181, 1335f., 1472–1477; EM 8 (1996) 1375–1387 (I. Köhler-Zülch); Bennewitz 1996; Dekker et al. 1997, 242–245; Röth 1998; Schmidt 1999; Marzolph / Van Leeuwen 2004, No. 95.
Finnish: Rausmaa 1982ff. I, No. 133; Finnish-Swedish: Hackman 1917f. I, No. 84; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Wotian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Christensen / Bødker 1963ff., No. 43; Icelandic: Sveinsson 1929, Kvideland / Eiríksson 1988, No. 4; Scottish: Briggs 1970f. A I, 197ff., Bruford / MacDonald 1994, No. 11; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 197ff.; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 145, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. III, Grimm KHM / Uther 1996 I, No. 31; Swiss: Uffer 1972, 196ff.; Austrian: Haiding 1953, No. 47; Ladinian: Uffer 1973, Nos. 22, 32; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, Nos. 59, 75, 87, 104; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II; Czech: Tille 1929ff. I, 490ff., 499ff.; Slovakian: Gašparíková 1991f. I, Nos. 24, 91, 162, 165, 239, 312, II, Nos. 415, 529, 558; Slovene: Šašelj 1906f. II, 211ff.; Croatian: Bošković-Stulli 1975b, No. 26; Rumanian: Bîrlea 1966 II, 445ff., III, 454f.; Bulgarian: BFP, Koceva 2002; Greek: Angelopoulos / Brouskou 1994; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 74 III (1–3, 5), 106 (8–15), 246; Jewish: Noy 1963a, No. 22, Jason 1975, No. *706, Jason 1988a, Haboucha 1992; Gypsy: MNK X 1; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Chuvash, Tatar, Mordvinian: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Mongolian: Lőrincz 1979; Syrian, Palestinian: El-Shamy 2004; Lebanese: Nowak 1969, No. 199, Assaf / Assaf 1978, No. 12, El-Shamy 2004; Iraqi: Nowak 1969, No. 182, El-Shamy 2004; Saudi Arabian: Fadel 1979, No. 28; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Jason 1989, Blackburn 2001, Nos. 14, 65; Sri Lankan: Schleberger 1985, No. 59; Korean: Choi 1979, No. 452; Japanese: Ikeda

1971, Inada / Ozawa 1977ff.; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; French-American: Delarue / Tenèze 1964ff. II, Ancelet 1994, No. 21; Spanish-American, Mexican, Panamanian: Robe 1973; Cuban, Dominican, Puerto Rican, Chilean: Hansen 1957; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 58; Egyptian: Brunner-Traut 1989, No. 12, El-Shamy 2004; Libyan, Moroccan: Nowak 1969, No. 182, El-Shamy 2004; East African: Arewa 1966, No. 3497, Klipple 1992; Sudanese: Klipple 1992; Namibian, South African: Schmidt 1989 II, No. 1123.

706A See Type 706.

706B ***The Chaste Nun*** (previously ***Present to the Lover***). This tale exists chiefly in two different forms:

(1) A young woman of noble birth (nun) mutilates herself (by cutting off her eyes, hands, breasts, hair) to prevent the persecutions of a lover. She sends her eyes which he had admired, to her lecherous lover (brother, nobleman, bishop) [T327.1].

(2) A man (priest) is tempted by the devil. He mutilates himself in order to keep his chastity (not to be tempted by the beauty of a [adopted] girl) [T333.3].

Remarks: Early version in the Chinese translation of the Buddhist *Tripiṭaka* (6th century B.C.).
Literature/Variants: Wesselski 1909, No. 66; BP I, 303; Pauli / Bolte 1924 I, No. 11; Rosenfeld 1953; Tubach 1969, No. 4744; Uther 1981, 37f., 119; Marzolph 1992 II, No. 213; EM 10 (2002) 72–78 (M. J. Lacarra Ducay).
Spanish: Camarena / Chevalier 1995ff. II, Goldberg 1998, Nos. T327.1, T333.3; Portuguese: Camarena / Chevalier 1995ff. II; German: Moser-Rath 1964, No. 201, Grubmüller 1996, No. 7; Czech: Dvořák 1978, No. 4744; Jewish: cf. Stephani 1998, No. 33; Indian: Thompson / Roberts 1960; Eskimo, North American Indian: Konitzky 1963, No. 57; Egyptian: El-Shamy 2004.

706C ***The Father Who Wanted to Marry His Daughter*** (previously ***Lecherous Father as Queen's Persecutor***). (The Patient Helena, Helena of Constantinople, Mai and Beaflor.) Father (priest) wants to marry his daughter. She escapes, marries a prince, and gives birth to children. Her father kills the children (child) and puts a knife under her pillow as false evidence of murder.

Her husband, believing that she has killed her children, condemns her. Her children are resuscitated by a miracle, and she is reconciled with her husband. Cf. Types 706, 712.

Combinations: 510B.
Remarks: Popular chapbook material. Variants are often called *The Patient Helena,* as in the medieval poem.
Literature/Variants: Ruths 1897; Krappe 1937; Brattö 1959; Verfasserlexikon 5 (1985) 1163–1166 (W. Fechter); EM 6 (1990) 767–772 (M. Heintze); EM 9 (1999) 53–55 (K. Düwel).

Icelandic: cf. Kvideland / Eiríksson 1988, No. 4; Portuguese: Jiménez Romero et al. 1990, No. 41; Dutch, Flemish: Volkskundig Bulletin 24 (1998) 310f.; Italian: Cirese / Serafini 1975; Serbian: Bogdanovič 1930, No. 48; Bulgarian: BFP; Greek: Angelopoulos / Brouskou 1994; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 156 (5–8), 244 III (5, 6–7); Jewish: Noy 1963a, No. 38, Jason 1988a; Siberian: Puškareva 1983; Georgian: Kurdovanidze 2000; Algerian: El-Shamy 2004.

706D ***St. Wilgefortis and Her Beard.*** A pagan king promises his daughter (Wilgefortis, Liberta, Ontkommer, Kümmernis), who is a Christian, in marriage to another pagan king who has conquered his country. The daughter wants only to become a bride of the crucified Christ. In order to evade the forced marriage she prays to God to alter her appearance (cf. Type 706B), and suddenly she grows a beard.

Her angry father has her nailed to a cross, so that she will be like her beloved. As she dies, she prays for all who suffer pain or sorrow. Her father's palace burns down.

In some versions (The Shoe of St. Anthony) an old musician (fiddler) plays for the crucified woman before she dies. She (her picture) thanks him by giving him her gold (silver) shoe (ring) [D1622.3].

The shoe is discovered in the possession of the musician, who is condemned as a thief. On his way to the gallows he asks to be allowed to play again in the collonade of the church. As soon as he begins to play, the holy picture of the crucified woman drops the other shoe for him, thus proving his innocence.

Remarks: Documented in the Netherlands at the end of the 14th century. The musician's miracle first appeared ca. 1200 in *Tumbeor Nostre Dame*.
Literature/Variants: Kaufmann 1862, 117f.; ZfVk. 30–32 (1920–22) 75f.; BP III, 241–244; Wesselski 1928a, 64–70; Wesselski 1928c; HDA 5 (1932/33) 807–810 (A. Wrede); HDM 2 (1934–40) 579–581; Schnürer / Ritz 1934; Dörrer 1962; Gorissen 1968; Spranger 1980; Williams-Krapp 1986, 430; Schroubek 1988; Just 1991, 75–79; EM 7 (1993) 1174; EM 8 (1996) 604–607 (P. Spranger); Schweizer-Vüllers 1997; Verfasserlexikon 10 (2000) 1081–1083 (K. Kunze).
Irish: Szövérffy 1957, 137ff.; Portuguese: Oliveira 1900ff. I, No. 187, Cardigos (forthcoming), No. *784; German: Birlinger 1874 I, 498, EM 4 (1984) 1349f., Grimm KHM / Rölleke 1986 II, No. 66, Grimm DS / Uther 1993 I, No. 330; Swiss: Niderberger 1978, 779f., Müller / Walker 1987, No. 227; Austrian: Graber 1944, 282, Kretzenbacher 1953, Fielhauer / Fielhauer 1975, No. 766.

707 ***The Three Golden Children*** (previously ***The Three Golden Sons***). Three girls boast that if they marry the king [N201] they will have triplets with golden hair [H71.2, H71.3], a chain around the neck [H71.7], and a star on the forehead [H71.1]. The king overhears the youngest and marries her [L162, N455.4].

When she gives birth to three marvelous children the elder sisters substitute animals (dogs) [K2115]. She is imprisoned (banished) [K2110.1, S410], her children are exposed [S142, S301] but are res-

cued by a miller [R131.2] (fisherman [R131.4]).

When they have grown up, the eldest son sets out to find his father [H1381.2.2.1], to seek a speaking bird [H1331.1.1], a singing tree [H1333.1.1], or the water of life [H1320, H1321.1, H1321.4, H1321.5]. He and his brother both fail and are transformed to marble columns [D231.2]. The sister, with the help of an old woman [N825. 3], succeeds in rescuing them [R158] and in bringing back the magic objects. The attention of the king is drawn to the children and the magic objects [H151.1]. The bird of truth reveals the whole story [B131.2, K1911.3.1]. The children and their mother are restored; the sisters are punished [Q261, S451].

Combinations: This type is usually combined with episodes of one or more other types, esp. 451, 706, 709, and also 303, 313, 400, 425, 510A, 550, 551, and 981.
Remarks: Documented in 1550 by Straparola, *Piacevoli notti* (IV,3) and in an Arab version in the *1001 Nights*.
Literature/Variants: Chauvin 1892ff. V, 11ff. No. 8, VII, 95ff. No. 375; Cosquin 1908; Hertel 1909; Huet 1910f.; BP II, 380–394; Anderson 1927 I, No. 9, II, No. 50; Amshof 1929; Wesselski 1938f., 167–169; Horálek 1968; Rapallo 1975ff.; Scherf 1995 I, 27–29, 204–209, 228f., 470–476, II, 811–816, 1137–1139; Schmidt 1999; Marzolph / Van Leeuwen 2004, Nos. 356, 382; EM: Söhne: Die drei goldenen S. (forthcoming).
Finnish: Rausmaa 1982ff. I, No. 134; Finnish-Swedish: Hackman 1917f. I, No. 85; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Livonian, Lappish, Wepsian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Kristensen 1881ff. I, No. 23, Holbek 1990, No. 22; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 235, Cardigos (forthcoming); Flemish: Meyer 1968; German: Ranke 1955ff. III, Tomkowiak 1993, 254, Grimm KHM / Uther 1996 II, No. 96, Bechstein / Uther 1997 I, Nos. 54, 65; Austrian: Haiding 1953, No. 23; Ladinian: Uffer 1973, No. 7; Italian: Cirese / Serafini 1975, Pitrè / Schenda et al. 1991, No. 2, De Simone 1994, No. 34; Corsican: Massignon 1963, No. 52; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK II, Nos. 707, 707*; Czech: Tille 1929ff. I, 499ff., II 1, 192ff.; Slovakian: Gašparíková 1991f. I, Nos. 25, 119, 121, 254, 266, II, Nos. 371, 471, 524, 565; Slovene: Tomažič 1943, 189f.; Croatian: Bošković-Stulli 1963, No. 49; Rumanian: Bîrlea 1966 I, 591ff., II, 454, III, 415f, 455f.; Bulgarian: BFP, Nos. 707, *707C, *707D, Koceva 2002, Nos. 707, *707C, *707D; Albanian: Camaj / Schier-Oberdorffer 1974, No. 2; Greek: Angelopoulos / Brouskou 1994, Megas / Puchner 1998; Polish: Simonides / Simonides 1994, No. 59; Sorbian: Nedo 1956, No. 67; Russian: SUS, Nos. 707, 707*; Byelorussian: SUS; Ukrainian: SUS, Nos. 707, 707*; Turkish: Eberhard / Boratav 1953, No. 239; Jewish: Jason 1988a, Haboucha 1992, Nos. 707, **707B; Gypsy: Briggs 1970f. A I, 383ff., MNK X 1; Ossetian: Bjazyrov 1960, No. 18; Cheremis / Mari: Sabitov 1989; Chuvash, Tatar, Mordvinian, Vogul / Mansi: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, Nos. 181, 214, 220–224; Uzbek: Keller / Rachimov 2001, No. 7; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian, Palestinian: Nowak 1969, Nos. 173, 174, El-Shamy 2004; Iraqi, Jordanian, Persian Gulf,

Kuwaiti, Qatar, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989, Blackburn 2001, Nos. 34, 99; Nepalese: Unbescheid 1987, No. 14; Chinese: Ting 1978; Japanese: Ikeda 1971; French-Canadian: Delarue / Tenèze 1964ff. II; Spanish-American, Mexican, Panamanian: Robe 1973; Dominican, Puerto Rican, Chilean: Hansen 1957; Brazilian: Alcoforado / Albán 2001, Nos. 41, 42; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, Nos. 97, 97a; Egyptian: Nowak 1969, Nos. 173, 174, El-Shamy 1980, No. 9, El-Shamy 2004; Tunisian, Algerian: El-Shamy 2004; Moroccan: Kossmann 2000, 116ff.; East African: Arewa 1966, No. 3743, Klipple 1992; Sudanese: Nowak 1969, No. 174, Klipple 1992, El-Shamy 2004; Tanzanian: El-Shamy 2004; Namibian, South African: Schmidt 1989 II, No. 1125; Malagasy: Haring 1982, Nos. 3.2.533, 4.707.

707A See Type 894.

708 ***The Wonder Child.*** Through the magic power of her evil stepmother, a princess gives birth to a monster (Wonder-Child) and is banished [S441]. The monster-child uses its magic powers to help its mother [D1717.1] and forces a prince to marry her. The monster asks the prince to cut off its head whereupon it turns into a prince [D741, D741.1, L112.1]. Cf. Type 711.

Remarks: Most variants are from northern and central Europe.
Literature/Variants: BP II, 236f., 286f.; Wesselski 1925, No. 53; Scherf 1995 I, 569–572, II, 1196–1198; Röth 1998; EM: Wunderkind (in prep.).
Finnish: Rausmaa 1982ff. I, No. 135; Finnish-Swedish: Hackman 1917f. I, No. 86; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. I, No. 7, Christensen / Bødker 1963ff., No. 85; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; English: cf. Briggs 1970f. A I, 388ff.; French: Delarue / Tenèze 1964ff. II; German: Ranke 1955ff. III; Sardinian: Cirese / Serafini 1975; Czech: Tille 1929ff. II 1, 173ff., Jech 1984, No. 46; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 69; Polish: Krzyżanowski 1962f. I; Russian: SUS; Gypsy: Briggs 1970f. A I, 388ff., 394, MNK X 1; French-Canadian: Delarue / Tenèze 1964ff. II.

709 ***Snow White.*** Snow White has a skin white as snow and lips red as blood [Z65.1]. A magic mirror tells her stepmother that Snow White is more beautiful than she [D1323.1, D1311.2, L55, M312.4]. The jealous stepmother orders a hunter to kill Snow White [S322.2], but he substitutes an animal's heart and saves her [K512.2].

Snow White goes to a house of dwarfs (robbers) [N831.1] who adopt Snow White as their sister [F451.5.1.2]. The stepmother now attempts to kill her by means of poisoned lace [D1364.16, S111.2], a poisoned comb [D1364.9, S111.3] and a poisoned apple [D1364.4.1, S111.4]. The dwarfs succeed in reviving the maiden from the first two poisonings but fail with the third. They lay her in a glass coffin [F852.1].

A prince resuscitates her and marries her [E21.1, E21.3]. The stepmother is made to dance herself to death in red hot shoes [Q414.4].

Combinations: This type is usually combined with episodes of one or more other types, esp. 451, 706, and also 403, 408, 450, 480, 707, and 883A.
Literature/Variants: Böklen 1910f.; BP I, 450–464; Lüthi 1969a, 56–69, 117–130; Bausinger 1980; Jones 1983; Jones 1990; Ruf 1995; Scherf 1995 I, 197–201, II, 819–821, 982–986, 1127–1133, 1427–1433; Uther 1995a; Dekker et al. 1997, 334–339; Röth 1998; Schmidt 1999; Anderson 2000, 43–57; Papachristophorou 2002, 57–79; EM: Schneewittchen (forthcoming).
Finnish: Rausmaa 1982ff. I, No. 136; Finnish-Swedish: Hackman 1917f. I, No. 87; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Wotian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Kvideland / Eiríksson 1988, No. 28; Danish: Kristensen 1881ff. III, No. 51; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 145, Cardigos (forthcoming); Dutch: Sinninghe 1943; Flemish: Meyer 1968; German: Ranke 1955ff. III, Bechstein / Uther 1997 I, No. 51, Tomkowiak 1993, 254f., Grimm KHM / Uther 1996 I, No. 53; Ladinian: Decurtins 1896ff. II, No. 85, X, No. 9; Italian: Cirese / Serafini 1975, Appari 1992, No. 56, De Simone 1994, No. 40; Corsican: Massignon 1963, No. 76; Hungarian: MNK II; Slovakian: Gašparíková 1991f. I, No. 24, II, No. 369; Slovene: Nedeljko 1889, 62ff.; Croatian: Bošković-Stulli 1959, No. 22; Bulgarian: BFP, Nos. 709, $*709_1$, $*709_2$, Koceva 2002, Nos. 709, $*709_1$, $*709_2$; Greek: Angelopoulos / Brouskou 1994; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 60 IV, 152 IV, 167; Jewish: Jason 1965, 1975, Haboucha 1992; Gypsy: Briggs 1970f. A I, 494, MNK X 1; Cheremis / Mari: Kecskeméti / Paunonen 1974, Sabitov 1989; Tatar, Mordvinian: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Yakut: Ėrgis 1967, No. 161; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian: Nowak 1969, No. 187; Palestinian: El-Shamy 2004; Iraqi: Nowak 1969, No. 187. El-Shamy 2004; Qatar: El-Shamy 2004; Indian: Jason 1989; Chinese: Ting 1978; French-Canadian: Delarue / Tenèze 1964ff. II; French-American: Lacourcière 1976; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Bolivian, Argentine: Camarena / Chevalier 1995ff. II; Brazilian: Alcoforado / Albán 2001, No. 43; Chilean: Pino Saavedra 1967, No. 28; West Indies: Flowers 1953; Egyptian, Tunisian, Algerian, Moroccan: El-Shamy 2004; Libyan: Nowak 1969, No. 139, El-Shamy 2004; Guinean, East African, Congolese: Klipple 1992.

709A *The Sister of Nine Brothers* (previously ***The Stork's Daughter***). A girl goes into the forest to search for her nine brothers and stays with them (an abandoned child is reared in the forest by two storks [S352]). After they leave their sister in a tree, her fire goes out. Searching for fire, she is finally given some by an ogress.

Later the ogress follows the ashes that the girl has dropped [J1146] and tries to kill her. The girl steps on poisoned nails (tooth, bone) left by the ogress and dies. Her brothers (storks) put her in a

glass case. When a prince removes the nails (tooth, bone), the girl is resuscitated and marries the prince.

Literature/Variants:
Bulgarian: BFP; Jewish: Jason 1965, Gamlieli 1978, 402ff.; Turkish: cf. Eberhard/Boratav 1953, No. 166; Qatar: El-Shamy 2004; Indian: Thompson/Roberts 1960, Blackburn 2001, No. 17; Sri Lankan: Thompson/Roberts 1960; Algerian: Savignac 1978, No. 6.

710 *Our Lady's Child.* A father (unwittingly) promises his daughter to a supernatural figure [S211, S240, S242]. The Virgin Mary (Christ, saint) or a black woman (wicked stepmother, witch, sorcerer) takes the child into heaven (church, castle) or away in a black coach [V271]. The girl looks into a forbidden room [C611], where she sees God (Christ, Virgin Mary), and her hair and finger become golden [C911]. Or, she sees enchanted men (black virgins, skeletons). The girl obstinately denies what she has seen, is struck dumb [J213, Q451.3, C944] and banished into the wilderness. She marries a king [N711.1] and gives birth to three children.

The Virgin Mary (foster-mother, stepmother, mother-in-law) takes away her children [G261] and the queen is accused of infanticide [K2116.1.1].

When she is to be burned to death on the stake, the queen finally acknowledges her guilt [H13.2, D2025.1, H215] (by keeping silence she delivers the black woman). She is rescued from death and from her dumbness and her children are given back to her.

Combinations: 894.
Remarks: Spread throughout Europe and in parts of America. Important version see Basile, *Pentamerone* (I,8).
Literature/Variants: BP II, 13–21; Schweickert 1924; Seifert 1952; Schwarzbaum 1968, 224f.; Tubach 1969, Nos. 4697, 5277; Schmitz 1972; Moser 1977, 76–82; Moser 1982, 99–103; Bottigheimer 1987; Bottigheimer 1990; Tatar 1990, 27f.; EM 7 (1993) 1247–1253 (L. Röhrich); Scherf 1995 I, 210–213, 534–536, II, 847–853, 918–922, 931–933, 1444f.; Schmidt 1999; EM 9 (1999) 336–342 (D. Drascek); Hansen 2002, 316–327.
Finnish: Rausmaa 1982ff. I, No. 137; Finnish-Swedish: Hackman 1917f. I, No. 88; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish, Wepsian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Faeroese: Nyman 1984; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. II; Spanish: Camarena/Chevalier 1995ff. II, González Sanz 1996; Portuguese: Camarena/Chevalier 1995ff. II; Flemish: Meyer 1968; German: Ranke 1955ff. III, Tomkowiak 1993, 255, Grimm KHM/Uther 1996 I, No. 3; Swiss: EM 7 (1993) 871; Austrian: Haiding 1953, No. 7; Ladinian: Uffer 1973, No. 11; Italian: Cirese/Serafini 1975; Hungarian: MNK II; Czech: Tille 1929ff. II 1, 55ff., Klímová 1966, No. 16; Slovakian: Gašparíková 1991f. I, Nos. 47, 297, 314, II, Nos. 449, 479, 550, 565, 566; Slovene: Gabrščck 1910, 28ff.; Rumanian: Schullerus 1928; Greek: Angelopoulos/Brouskou 1994; Sorbian: Nedo 1956, No. 69; Polish:

Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 154 V; Gypsy: MNK X 1; Syrian: El-Shamy 2004; Palestinian: Hanauer 1907, 221ff., El-Shamy 2004; Persian Gulf, Kuwaiti: El-Shamy 2004; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; French-Canadian: Delarue / Tenèze 1964ff. II; Chilean: Pino Saavedra 1967, No. 29; West Indies: Flowers 1953; Algerian, Moroccan: El-Shamy 2004.

711 ***The Beautiful and the Ugly Twinsisters.*** A childless queen is advised by a witch how to have a child, but she breaks a condition connected with the advice [T548.2, C152].

She has two girls, a very beautiful one and a deformed one (with an animal's head) [T551.3]. The ugly sister always assists the handsome one [L145.1] and finally marries a prince. On the wedding day she is transformed and becomes as pretty as her sister [D732, D1860]. Cf. Types 433B, 480, and 708.

Combinations: 306, 720.
Literature/Variants: Sehmsdorf 1989; Scherf 1995 I, 667–670, II, 1409–1411, 1451–1454.
Latvian: Šmits 1962ff. XII, No. 19; Swedish: Liungman 1961; Norwegian: Hodne 1984; Icelandic: Sveinsson 1929, Kvideland / Eiríksson 1988, No. 18; Scottish: Baughman 1966; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 344ff.; Spanish: Meier 1940, No. 49; Portuguese: Martinez 1955, No. D732; Flemish: Lox 1999a, No. 26; Turkish: Eberhard-Boratav 1953, No. 85; English-Canadian: Baughman 1966, Halpert / Widdowson 1996 I, No. 17; French-Canadian: Delarue / Tenèze 1964ff. II, Lemieux 1974ff. XI, No. 13; Spanish-American: Baughman 1966.

712 ***Crescentia.*** When her husband the emperor is away, Crescentia is accused of adultery [K2110.1, K2112] by her lecherous brother-in-law (she locks him in a tower to escape his advances). She is rescued from death (drowning) by a fisherman and nurses the child of a duke. When she rejects a seducer, her foster-child is killed in revenge. She is accused of murder [K2110.1, K2135.1, K2116.1.1.1] and banished again. Once again she is rescued (by St. Peter) from drowning.

Crescentia develops miraculous healing powers and reaches a high position. Her husband and the various men whose love she has rejected come to her for healing. She is recognized by her husband (the emperor) [H151.8, S451], and they go to live in a monastery (convent). Cf. Types 706C, 883A, and 887.

Combinations: 881, 883A.
Remarks: Tale with legendary traits. The origin of the tale seems to be oriental. First occidental version with the title *Crescentia* is found in the *Kaiserchronik* (1135 / 50). Similar variants followed: *Colmarer Crescentia,* end of 12th century (miracle-version) and *Crescentia,* end of 13th century.
Literature/Variants: Chauvin 1892ff. VI, 154f. No. 321, 159f. No. 323, 166ff. No.

327E; Köhler/Bolte 1898ff. I, 392, 582; Wallensköld 1907; BP I, 18 not. 1; Ohly 1968; Schwarzbaum 1968, 34, 445; Baasch 1968; cf. Tubach 1969, No. 1898; Frenzel 1976, 246ff.; Hatami 1977, No. 52; EM 3 (1981) 167–173 (H.-J. Uther); EM 5 (1987) 1003–1009 (K. Vanja); cf. EM 6 (1990) 767–772 (M. Heintze); Schmidt 1999; EM 9 (1999) 53–55 (K. Düwel); Davis 2002, 105–109; Ritter 2003, 366–369; Marzolph/Van Leeuwen 2004, Nos. 163, 306, 512.
Swedish: Liungman 1961; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Camarena/Chevalier 1995ff. II; Portuguese: Soromenho/Soromenho 1984f. I, Nos. 243, 260, Cardigos (forthcoming); Dutch: Sinninghe 1943; German: Grimm DS/Uther 1993 II, No. 538; Italian: Cirese/Serafini 1975; Sardinian: Cirese/Serafini; Czech: cf. Dvořák 1978, No. 1898; Slovakian: cf. Gašparíková 1991f. I, No. 239, II, Nos. 415, 479, 565; Greek: Angelopoulos/Brouskou 1994; Polish: Krzyżanowski 1962f. I, No. 714; Jewish: Noy 1963a, No. 40, Jason 1965, No. 712*A, Jason 1975; Syrian, Iraqi, Qatar: El-Shamy 2004; Indian: Jason 1989; French-Canadian: Delarue/Tenèze 1964ff. II, Lacourcière 1976; French-American: Ancelet 1994, No. 21; Brazilian: Alcoforado/Albán 2001, No. 44; West Indies: Flowers 1953; Egyptian, Moroccan: El-Shamy 2004.

713 ***The Mother Who Did Not Bear Me but Nourished Me.*** (Including the previous Type 717*.) A stepdaughter is falsely accused of bearing her sister's illegitimate child [K2112] and she and the child are expelled [S410]. Wherever they go, famine ceases and magic abundance comes [D1652.1, D2081]. But famine comes to places they have left [D2157.1]. Later the truth is revealed by the child's behavior [H151.11, cf. H481.1].

Combinations: 706, 708.
Literature/Variants: Delarue 1959; Belmont 1984; Grimalt 1986, 46–53; EM 2 (1979) 792–794 (M.-L. Tenèze).
Portuguese: Oliveira 1900f. I, No. 209, Cardigos (forthcoming), No. 717*; Catalan: Oriol/Pujol 2003, No. 717*; France: Delarue/Tenèze 1964ff. II, Nos. 713, 717, Arnaudin 1966, No. 64; Italian: Cirese/Serafini 1975; Hungarian: MNK II, No. 717*.

715 ***Demi-cock.*** Demi-cock (half-chick) [B171.1] leaves home in order to claim back a borrowed (stolen) object (money). On his way he meets animals (fox, wolf) and a river. He takes them along by swallowing them (carries them under his wings) [B435.1, F601.7, D915.2, F601.7].

When claiming the money from his debtor, Demi-cock is imprisoned with animals who try to kill him. Fox and wolf eat the attacking animals, and when Demi-cock is thrown into a fire, the river extinguishes it [D1382.8]. Finally Demi-cock obtains the money [K481] by swallowing.

At home he is beaten by his owner (king) and expells the money (he is eaten by his owner and crows from his stomach [B171.1.1]). Cf. Type 715A.

Combinations: 130, 235C*, 565, and 715A.

Literature/Variants: Chauvin 1892ff. VIII, 164 No. 176; BP I, 258f.; Boggs 1933; EM 6 (1990) 396–401 (U. Marzolph); Scherf 1995 I, 554f.; Röth 1998; Anderson 2000, 107–109.
Finnish: Rausmaa 1982ff. I, No. 138; Finnish-Swedish: Hackman 1917f. I, Nos. 122a, 124(4,5), 147; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Wepsian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; French: Delarue/Tenèze 1964ff. II; Spanish: Camarena/Chevalier 1995ff. II, González Sanz 1996; Basque: Camarena/Chevalier 1995ff. II; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. I, No. 17, Cardigos (forthcoming); Flemish: Meyer 1968; Walloon: Legros 1962; German: Ranke 1955ff. III; Italian: Cirese/Serafini 1975; Hungarian: MNK II; Serbian: Eschker 1992, No. 51; Croatian: Bošković-Stulli 1959, No. 23; Rumanian: Bîrlea 1966 I, 151ff., III, 377f.; Bulgarian: BFP, Koceva 2002; Albanian: Lambertz 1922; Greek: Angelopoulos/Brouskou 1994; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, Nos. 33, 54, Alptekin 1994, Nos. 40, 42; Jewish: Haboucha 1992; Georgian: Kurdovanidze 2000; Palestinian: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Bødker 1957a, Nos. 1111, B241.2.5, Jason 1989; Nepalese: Heunemann 1980, No. 20; French-Canadian: Delarue/Tenèze 1964ff. II; Mexican: Robe 1973; Puerto Rican, Chilean, Argentine: Hansen 1957; West Indies: Flowers 1953; Tunisian, Moroccan: El-Shamy 2004; Sudanese: Klipple 1992; Malagasy: Longchamps 1955, No. 3.

715A ***The Wonderful Rooster.*** An old couple (old man, old woman) have a rooster and a hen. The rooster lays no eggs and is driven away. He mocks the king and is sentenced to be drowned, but instead drinks all the water. He is supposed to be roasted but extinguishes the fire with the water he has drunk. He is locked in the treasury and swallows all the money. Back home he defecates the money [B103.1] onto a sheet (for the old man). (The old woman sends her hen to do the same, but the animal only produces dung instead of money.)

Combinations: 219E*, 565, and 715.
Literature/Variants: BP I, 258 f.; Boggs 1933; EM 6 (1990) 396–401 (U. Marzolph); Scherf 1995 I, 554f.; Röth 1998.
Lithuanian: Kerbelytė 1999ff. I; Hungarian: MNK II, Nos. 715, 715A, 715(A)*, 715B*, Dömötör 2001, 292; Croatian: Bošković-Stulli 1975b, No. 59; Serbian: Đjorđjevič/Milošević-Đjorđjevič 1988, No. 9, Eschker 1992, No. 52; Bulgarian: BFP, Koceva 2002; Russian: SUS, Nos. 715, 715A, 715A*; Byelorussian, Ukrainian: SUS; Cheremis/Mari: Sabitov 1989; Yakut: Ėrgis 1967, Nos. 146, 147; Georgian: Kurdovanidze 2000; Tunisian, Algerian: El-Shamy 2004.

716* ***The Unbearable Satiety*** (previously ***The Value of a Stomach***). A man complains that he is a mere slave of his stomach. God takes away his intestines and the man feels sated without eating. After a while the life becomes boring to the man and he asks God to give him back his hunger. He recovers his stomach [J2072.4].

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Russian: SUS, No. 716**; Byelorussian: SUS; Cheremis / Mari: Sabitov 1989; Jewish: Haboucha 1992.

717* See Type 713.

720 ***The Juniper Tree*** (previously ***My Mother Slew Me; My Father Ate Me***). A childless couple wishes for a child. A boy is born but his mother dies. The little boy is slain by his cruel stepmother who closes the lid of an apple chest on him [S121]. She cooks him and serves him to his father who eats him unwittingly [G61].

The boy's stepsister gathers up his bones and puts them under a juniper tree [E607.1]. A bird comes forth and sings about what happened. It brings presents to the father and the sister and drops a millstone to the stepmother, killing her [Q412]. The boy is resuscitated [E30, E610.1.1, E613.0.1]. Cf. Type 780.

Combinations: 780.
Remarks: Documented in the early 19th century. Single basic motifs are older (classical origin).
Literature/Variants: BP I, 412–423; Schwarzbaum 1968, 90; cf. EM 1 (1977) 125–127 (K. Ranke); Nagy 1979; Belgrader 1980a; Scherf 1987, 90–103; Tatar 1990, 193–216; Belmont 1993; Scherf 1995 II, 1152–1156, 1316–1320, 1347f., 1352f.; Dekker et al. 1997; Röth 1998; Schmidt 1999; EM: Totenvogel (in prep.).
Finnish: Rausmaa 1982ff. I, No. 139; Finnish-Swedish: Hackman 1917f. I, No. 148; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. II, No. 59; Faeroese: Nyman 1984; Scottish: Baughman 1966, Briggs 1970f. A I, 378f., 414, Bruford / MacDonald 1994, No. 5; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A I, 283, 441f., 472f., 473, 476f.; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Clementina 1946, 33; Dutch: Sinninghe 1943, Kooi 2003, No. 21; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. III, Müller / Röhrich 1967, No. D4, Grimm KHM / Uther 1996 I, No. 47, Bechstein / Uther 1997 I, No. 66; Swiss: Müller et al. 1926ff. I, Nos. 98, 99; Austrian: Vernaleken 1858, 325f., Haiding 1953, 470; Ladinian: Decurtins 1896ff. II, No. 36; Italian: Cirese / Serafini 1975; Hungarian: MNK II; Czech: Tille 1929ff. I, 105f.; Slovakian: Gašparíková 1991f. I, No. 38, II, Nos. 480, 527; Slovene: Nedeljko 1889, 51f.; Rumanian: Bîrlea 1966 II, 460ff., III, 456f.; Bulgarian: Koceva 2002; Greek: Angelopoulos / Brouskou 1994; Sorbian: Nedo 1956, No. 70; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 24; Jewish: Jason 1988a, Haboucha 1992; Gypsy: MNK X 1; Cheremis / Mari: Sabitov 1989; Kecskeméti / Paunonen 1974; Chuvash, Mordvinian: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Uzbek: Keller / Rachimov 2001, No. 14; Syrian, Jordanian, Iraqi: El-Shamy 2004; Palestinian: El-Shamy 2004, Nos. 720, 720A§; Persian Gulf, Kuwaiti, Qatar: cf. El-Shamy 2004, No. 720A§; Iranian: Marzolph 1984; Indian: Bødker 1957a, No. 329, Jason 1989; Chinese: Ting 1978; Korean: Choi 1979; Japanese: Inada / Ozawa 1977ff.; English-Canadian: Baughman 1966;

French-Canadian: Delarue / Tenèze 1964ff. II; US-American, African American: Baughman 1966; Spanish-American: Robe 1973; Dominican: Hansen 1957; Bolivian: Camarena / Chevalier 1995ff. II; West Indies: Flowers 1953; Egyptian, Algerian: El-Shamy 2004; Moroccan: Zoulim 1992, 116ff., El-Shamy 2004; Namibian, South African: Schmidt 1989 II, No. 1128.

725 ***Prophecy of Future Sovereignty*** (previously ***The Dream***). A clever boy refuses to tell his dream (about his future sovereignty) [M312. 0.1, D1812.3.3] to his father and to the king. He is punished and endures various adventures (imprisonment) [L425].

A princess nourishes him in prison. War is to be declared on the emperor if he is not able to solve two riddles and a task.

The clever boy solves the riddles and the task, tells the answers to the princess, and is freed from prison. So the boy averts war, marries the princess [H551], and finally receives two kingdoms.

Combinations: This type is usually combined with episodes of one or more other types, esp. 314, 513A, sometimes of 321, 517, 518, 592, and 671.
Literature/Variants: Köhler / Bolte 1898ff. I, 430f.; BP I, 324f.; Wesselski 1925, No. 35; Vries 1928; Krohn 1931a, 95; Tubach 1969, No. 293 (D1812.3.3.); Scherf 1995 I, 224–226, II, 1217–1220; Röth 1998; EM 10 (2002) 1413–1419 (A. Schmitt).
Finnish: Rausmaa 1982ff. I, No. 140; Finnish-Swedish: Hackman 1917f. I, No. 149; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Danish: Kristensen 1881ff. III, No. 35; Wotian, Karelian: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II; Portuguese: Oliveira 1900f. I, No. 96, II, Nos. 301, 335, Cardigos (forthcoming); Catalan: Neugaard 1993, No. D1812.3.3, cf. Oriol / Pujol 2003; German: Ranke 1955ff. III, Bechstein / Uther 1997 I, No. 43; Ladinian: Danuser Richardson 1976, No. D1812.3.3; Corsican: Massignon 1963, No. 46; Hungarian: MNK II, Nos. 725, 725A*, Dömötör 1992, No. 109, Dömötör 2001, 287; Czech: Tille 1929ff. II 2, 364; Slovakian: Polívka 1929f. II, 173ff.; Slovene: Gabršček 1910, 266ff.; Serbian: Eschker 1992, No. 38; Croatian: Bošković-Stulli 1963, No. 50; Macedonian: Popvasileva 1983, No. 32; Rumanian: Schullerus 1928; Bulgarian: BFP, Nos. 725, 725A*, Koceva 2002, Nos. 725, *725A; Greek: Angelopoulos / Brouskou 1994; Russian: SUS, Nos. 725, 725A*; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 197, 214 IV, 257 IV; Jewish: Jason 1965, 1975, Haboucha 1992, No. **725A; Gypsy: MNK X 1; Cheremis / Mari: Sabitov 1989, No. 725A*; Chuvash: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990, Nos. 725, 725A*; Yakut: Ėrgis 1967, No. 231; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984; Syrian, Palestinian, Iraqi, Saudi Arabian: El-Shamy 2004; Aramaic: Bergsträsser 1915, No. 15; Indian: Thompson / Roberts 1960; Korean: Choi 1979, No. 123; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Polynesian, New Zealand: Kirtley 1971, No. D1812.3.3; French-Canadian: Delarue / Tenèze 1964ff. II; Mexican: Robe 1973; South American Indian: Wilbert / Simoneau 1992, No. D1812.3.3; West Indies: Flowers 1953; Egyptian, Algerian, Moroccan: El-Shamy 2004.

726 ***The Three Old Men*** (previously ***The Oldest on the Farm***). (Including the previous Type 726*.) A wayfarer meets an old man (four or more

[relatives]), is referred to an older one and finally to a third very old one [F571.2].

Or, three very old men are asked to solve a problem. The oldest man, who looks the youngest, explains that a man's appearance depends on the behavior of his wife.

In other variants an Irishman goes to Scandinavia and meets an old man, his father and his grandfather. (Previously Type 726*.) The Irishman obtains certain objects and food that make him see hidden things. When he eats the meat his vision vanishes. Cf. Type 836F*.

Remarks: Documented in the 16th century.
Literature/Variants: Bolte 1897b, 205–207; BP II, 400; Hartmann 1936, 55; EM 1 (1977) 383–387 (H. Lixfeld); Schwarzbaum 1979, 361.
Swedish: Liungman 1961; Norwegian: Hodne 1984; Scottish: Briggs 1970f. A I, 212f., 346f., B II, 102f.; Irish: Ó Súilleabháin / Christiansen 1963, No. 726*, O'Sullivan 1966, No. 36; English: Briggs 1970f. A II, 216ff., B II, 102f.; French: Joisten 1971 II, No. 285; Spanish: RE 5 (1965) No. 65, Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Dutch: Overbeke / Dekker et al. 1991, No. 739; German: Ranke 1955ff. III, Tomkowiak 1993, 255, Grimm DS / Uther 1993 I, Nos. 362, 363, Kooi / Schuster 1994, No. 236; Swiss: Sooder 1929, 102; Italian: Cirese / Serafini 1975; Hungarian: MNK II; Slovakian: Polívka 1923ff. IV, 47; Bulgarian: BFP; Albanian: Mazon 1936, No. 59; Ukrainian: Lintur 1972, Nos. 90, 98; Jewish: Noy 1968, No. 3, Bin Gorion 1990, Nos. 27, 46; Ossetian: Bjazyrov 1960, No. 37; Kurdish: Wentzel 1978, No. 11; Aramaic: Arnold 1994, No. 11; Iranian: Marzolph 1984, No. *726; US-American: Baughman 1966; French-American: Ancelet 1994, No. 23; African American: Dorson 1956, 181, Baughman 1966.

726* See Type 726.

726** See Type 836F*.

729 *The Merman's Golden Axe* (previously *The Axe Falls into the Stream*). A woodcutter drops his axe in a river (pool). A supernatural being (merman) exhibits a golden and then a silver axe. The man rejects both because they do not belong to him [Q3.1]; he only accepts his own. The two other axes are then given to him as a gift.

A greedy imitator, who pretends to be the owner of the golden and the silver axe, does not get either and loses his own.

Remarks: Aesopic fable (Perry 1965, 453f. No. 173).
Literature/Variants: Kirchhof / Oesterley 1869 V, 156, VII, 249f.; BP II, 227, III, 192; Pedersen / Holbek 1961f. II, No. 149; EM 1 (1977) 1109f. (W. Eberhard); Schwarzbaum 1979, xlv; cf. Grayson 2002; Hansen 2002, 42–44.
Finnish: Rausmaa 1982ff. I, 502; Latvian: Arājs / Medne 1977; Lithuanian: Basanavičius / Aleksynas 1993f. I, Nos. 39a, 39b, Kerbelytė 1999ff. I; English: Addy 1895, No. 32; French: Seignolle 1946, No. 101; Spanish: Camarena / Chevalier 1995ff. II; Catalan: Neugaard 1993, No. Q3.1; Frisian: Kooi 1984a; German: Taubmann 1887, No. 3, Tomkowiak 1993, 256; Hungarian: Dömötör 2001, 295; Czech: Klímová

1966, No. 17, Jech 1984, No. 48; Bulgarian: BFP, Koceva 2002; Greek: Angelopoulos / Brouskou 1994; Russian: SUS; Jewish: Haboucha 1992; Cheremis / Mari: Sabitov 1989; Mordvinian: Kecskeméti / Paunonen 1974; Georgian: Kurdovanidze 2000; Iraqi: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Jason 1989; Nepalese: Sakya / Griffith 1980, 105ff.; Chinese: Eberhard 1937, No. 20, Korean: Choi 1979, No. 475; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Brazilian: Alcoforado / Albán 2001, No. 45; El-Shamy 2004.

735 ***The Rich Man's and the Poor Man's Fortune.*** One of two brothers (farmers) becomes rich, because his fortune works for him, whereas the other becomes poor. The (personified) fortune of the rich one tells the poor brother that his fortune is lazy (asleep). The poor brother beats it (wakes it up) and learns that he should change his profession. He becomes a successful merchant [N181]. Cf. Types 460B, 735A, 736, 947, and 947A.

Combinations: 564, 735A, 947A, and 954.
Literature/Variants: Schwarzbaum 1968, 90, 261, 264, 272; EM 5 (1987) 1305–1312 (E. Blum); Anderson 2000, 80–82.
Finnish: Rausmaa 1982ff. I, Nos. 99, 141; Estonian: Aarne 1918, Loorits 1959, No. 138; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 46; Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; Italian: Cirese / Serafini 1975, De Simone 1994, No. 90; Serbian: Karadžić 1937, No. 13, Đorđevič / Milošević-Đjorđjevič 1988, No. 93, Eschker 1992, No. 17; Croatian: Bošković-Stulli 1963, No. 54, Bošković-Stulli 1975b, No. 24; Macedonian: Čepenkov / Penušliski 1989 II, Nos. 183, 185, 186, 196, 221, Piličkova 1992, No. 14; Rumanian: Bîrlea 1966, II, 463ff., 466ff., III, 457f.; Bulgarian: BFP, Koceva 2002; Albanian: Lambertz 1922, No. 28; Greek: Angelopoulos / Brouskou 1994; Russian, Byelorussian, Ukrainian: SUS; Jewish: cf. Larrea Palacín 1952f. I, Nos. 46, 73, 102; Cheremis / Mari: Sabitov 1989; Votyak: Kecskeméti / Paunonen 1974; Yakut: Ėrgis 1967, No. 314; Cambodian: Gaudes 1987, No. 31; French-Canadian: Delarue / Tenèze 1964ff. II.

735A ***Bad Luck Imprisoned.*** (Including the previous Type 332F*.) A poor brother leaves home to find better luck in another place, but his personified bad luck (poverty) [N112] wants to go with him. On a pretext the man locks up the bad luck in a bottle (bag, chest) [N112.1] or buries (drowns) it (and from then on lives happily [previously Type 332F*]).

When his rich brother frees the bad luck out of jealousy, it attaches itself to him because it is afraid of the clever poor brother. Cf. Types 507, 735, 736, 947, and 947A.

Combinations: 735.
Remarks: Type 735A occurs mainly in eastern Europe and the Baltic.
Literature/Variants: BP II, 420–422; Schwarzbaum 1968, 261f., 264–266; EM 5 (1987) 1305–1312 (E. Blum).
Estonian: Jannsen 1888, No. 55; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Wepsian: Kecskeméti / Paunonen 1974; Karelian: Konkka 1959, 174;

Syrjanian: Rédei 1978, No. 5; English: Briggs / Michaelis-Jena 1970, No. 53; German: Behrend 1912, No. 15; Austrian: Haller 1912, 21ff.; Hungarian: MNK II, No. 332F*; Slovakian: Gašparíková 1991f. I, No. 101; Czech: Tille 1929ff. I, 105, Sirovátka 1980, No. 21; Serbian: Čajkanović 1929, No. 66, Đjorđjevič / Milošević-Đjorđjevič 1988, No. 92; Macedonian: Piličkova 1992, No. 14; Rumanian: Dima 1944, No. 26, Bîrlea 1966 II, 466ff., III, 458; Bulgarian: BFP, Koceva 2002; Polish: cf. Krzyżanowski 1962f. I, Nos. 331A, 331B, Bukowska-Grosse / Koschmieder 1967, No. 19, Simonides / Simonides 1994, No. 43; Russian: SUS, Nos. 735A, 735A*, 735A**; Byelorussian: SUS, Nos. 735A, 735A***; Ukrainian: SUS, Nos. 735A, 735A****; Jewish: Jason 1965; Gypsy: MNK X 1, Nos. 332F*, 735A; Cheremis / Mari: Sabitov 1989; Chuvash: Kecskeméti / Paunonen 1974; Japanese: Ikeda 1971, No. 332F*, Inada / Ozawa 1977ff., No. 332F*.

736 ***Luck and Wealth.*** A rich and a poor friend make a wager: Does wealth come from hard work or from good luck? In order to test their theories, the rich man gives money to a poor craftsman. The first time the money is stolen by a bird, the second time his wife spends it.

The poor man gives the craftsman a piece of lead which a fisherman uses as weight for his net. He receives from him the first fish he catches and in its body he finds a jewel [N421]. This proves that fortune is more powerful. When the poor man recovers his luck, the lost money which was given to him by the rich man is often found in a nest or in a jug. Cf. Types 745, 745A, 945, and 945A*.

Literature/Variants: Chauvin 1892ff. VI, 32 No. 202; Schwarzbaum 1968, 90, 261–263, 270; EM 5 (1987) 1305–1312 (E. Blum); Marzolph / Van Leeuwen 2004, No. 96, 352.
Estonian: Aarne 1918, No. 736*; Lithuanian: Boehm / Specht 1924, No. 18; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; Portuguese: Cascudo 1944, 122ff., Cardigos (forthcoming); German: Bechstein / Uther 1997 I, No. 63; Italian: Cirese / Serafini 1975; Hungarian: MNK II; Czech: Tille 1929ff. I, 402ff.; Slovakian: Gašparíková 1991f. II, No. 552; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 97; Macedonian: Popvasileva 1983, No. 119; Bulgarian: BFP, Nos. 736, *736, $*736_1$; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 139; Jewish: Jason 1965, Bin Gorion 1990, No. 91; Gypsy: Mode 1983ff. I, No. 64, MNK X 1; Georgian: Fähnrich 1995, No. 31; Aramaic: Arnold 1994, No. 2; Saudi Arabian, Kuwaiti: El-Shamy 2004; Pakistani: Rassool 1964, 125ff.; Indian: Hertel 1953, No. 34; Mexican: Rael 1957 I, No. 93; Brazilian: Cascudo 1955a, 351ff.

736A ***The Ring of Polycrates.*** This tale exists chiefly in two different forms:

(1) When King Amasis learns about the military success of Polycrates he advises him not to provoke the jealousy of the gods. As sign of his humility he should throw away the thing he likes most. Thereupon Polycrates throws his most precious ring into the sea. Some days later a fish is given to him in which the ring is found [N211.1].

(2) Because she is haughty (annoyed at a beggar) a rich woman (landlord, businessman) throws her ring into the sea (river, lake) saying, "As improbable as it is that I will see this ring again, so improbable it is that I will ever become poor". The ring is returned to her and a short time later she becomes poor. Cf. Types 745, 745A, 836, 930A, and 933.

Remarks: Classical origin (1): Herodotus (III, 40–43).
Literature/Variants: Chauvin 1892ff. V, 15ff. No. 10, 141 No. 68, VI, 32 No. 202; Köhler/Bolte 1898ff. II, 209; Wesselski 1909, No. 146; Saintyves 1912, 1–32; Basset 1924ff. III, 508 No. 308; Pauli/Bolte 1924 I, No. 635; BP IV, 332f., 392; Künzig 1934; Schwarzbaum 1965, 261, 270, 477; Tubach 1969, Nos. 3835, 4102; Schwarzbaum 1979, 546; Geer 1984; Dekker et al. 1997, 396–400; EM 10 (2002) 1164–1168 (R. W. Brednich); Marzolph/Van Leeuwen 2004, Nos. 255, 352.
Finnish: Jauhiainen 1998, No. F261; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961, No. 836; Norwegian: Liestøl 1922, 65, 106, Christiansen 1958, No. 7050; Faeroese: Nyman 1984; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966, Briggs 1970f. B II, 440; French: Delarue/Tenèze 1964ff. II; Spanish: Goldberg 1998, No. N211.1; Catalan: Oriol/Pujol 2003; Dutch: Kooi 1986, 107f.; Frisian: Kooi 1984a, Kooi 1998, 123f.; German: Ranke 1955ff. III, Moser-Rath 1984, 8, 287, Grimm DS/Uther 1993 I, No. 240; Italian: Rotunda 1942, No. N211.1; Hungarian: György 1934, No. 182, Dömötör 1992, No. 416; Czech: Dvořák 1978, Nos. 3835, 4102; Bulgarian: BFP; Greek: Megas 1978; Jewish: Jason 1988a; Syrian: El-Shamy 2004; Lebanese: Nowak 1969, No. 257; Palestinian, Iraqi, Qatar: El-Shamy 2004; Iranian: Marzolph 1984, No. *930D; Pakistani, Indian: Thompson/Roberts 1960, No. 948; Chinese: Ting 1978; Korean: Choi 1979, No. 265; Japanese: Ikeda 1971, Nos. 842A, 842B, Inada/Ozawa 1977ff.; Brazilian: Cascudo 1955a, 164, Alcoforado/Albán 2001, No. 86; Egyptian: El-Shamy 2004; Algerian: Nowak 1969, No. 219, El-Shamy 2004; West African: Barker/Sinclair 1917, 133, Klipple 1992, No. 841; East African: Arewa 1966, No. 119; Sudanese: El-Shamy 2004.

737 *Who Will be Her Future Husband?* On New Year's Eve (Christmas Eve) a young woman foresees her future husband [D1825.1], a soldier. When the apparition leaves, she manages to keep his sabre (sword). When the soldier comes home, they marry. Later he finds his sword in a chest. He (nearly) kills his wife (and himself) with the sword because he had suffered so much from the loss of his weapon.

Literature/Variants: HDS 1 (1961–63) 521–523; EM 9 (1999) 593; EM 10 (2002) 309–312 (R. Alsheimer).
Finnish: Jauhiainen 1998, No. C611; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Scottish: Bruford/MacDonald 1994, No. 42; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966; German: Rehermann 1977, 155 No. 23, Grimm DS/Uther 1993 I, No. 115, Neumann 1991, No. 121; US-American: Baughman 1966.

737A* See Type 677.

737B* ***The Lucky Wife.*** This miscellaneous type includes various tales dealing with a luckless man who becomes successful in all his undertakings when he marries a lucky woman and profits from her luck [N251.5]. Cf. Types 460B, 677, and 986.

Literature/Variants: Schwarzbaum 1968, 260f.
Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Basanavičius 1993f. II, No. 41, Kerbelytė 1999ff. III, 71 No. 1.1.2.12; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 95, Eschker 1992, No. 17; Macedonian: Čepenkov / Penušliski 1989 II, Nos. 182, 192; Bulgarian: BFP, Koceva 2002; Greek: Angelopoulos / Brouskou 1994, 241f.; Ukrainian: SUS; Chinese: Ting 1978; Japanese: Inada / Ozawa 1977ff.; Spanish-American: TFSP 32 (1964) 33ff.

738* See Type 156B*.

739* ***The Luck-Bringing Animal*** (previously ***The Luckless Son and His Wizard Father***). The children of a luckless family find a luck-bringing animal (dog). The (old) father (grandfather) orders it to be killed (destroyed), but the children eat its meat and become fortunate [N251.6].

Variants/Literature:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. III, 70 No. 1.1.2.7; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 96, 97; Bulgarian: BFP, No. 739**, Koceva 2002; Greek: Angelopoulos / Brouskou 1994, 246f.; Russian: cf. SUS, No. 739**.

740** ***The Brother (the Poor Man) about to Hang Himself Finds a Treasure*** (previously ***The Brother to Hang Himself***). A rich greedy man, asked for help by his poor brother, gives him instead of money a rope and advises him to hang himself.

The poor brother chooses a tree under which the rich man has buried money. When he tries to hang himself, the tree snaps at ground level and he discovers the treasure [N528]. The rich brother, having lost his treasure, hangs himself. Cf. Type 910D.

Remarks: Important literary treatment, see La Fontaine, *Fables* (IX,16), early form documented in the *Seven Wise Men* (Babrius / Perry 1965, No. 405).
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 187; Montanus / Bolte 1899, 584–586; Pauli / Bolte 1924 II, No. 709; Weinreich 1951; Granger 1977, No. a.4.1. Estonian: Aarne 1918, No. 910D*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Portuguese: Braga 1914f. I, 88, 172; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 11; Polish: Krzyżanowski 1962f. I; Russian, Ukrainian: SUS.

745 ***Hatch-Penny.*** This miscellaneous type comprises various tales dealing with money (treasure) that always returns to its owner or brings bad luck to anyone who steals it [D1288, D1602.11, N212]. Cf. Type 745A.

Literature/Variants: Ward 1883 II, 234, 447; Chauvin 1892ff. II, 128 No. 137; Schwarzbaum 1968, 77; EM 6 (1990) 640–645 (J. van der Kooi); Hansen 2002, 188–190.
Livonian: Loorits 1926, No. 745; Latvian: Arājs / Medne 1977; Lithuanian: Jurkschat 1898, No. 48, Balys 1936, No. 3650; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; Frisian: Kooi 2000b, 96; German: Kuhn / Schwartz 1848, No. 24, Berger 2001, No. XII G 6; Macedonian: Čepenkov / Penušliski 1989 II, No. 191; Bulgarian: BFP, No. *745*; Polish: Krzyżanowski 1962f. II, No. 3151; Byelorussian: SUS; Ukrainian: cf. SUS, No. 745*; Jewish: Noy 1963b, No. 19, Jason 1988a; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984, No. *745*; Afghan: Lebedev 1986, 154ff.; Chinese: cf. Ting 1978, No. 745*; Japanese: Inada / Ozawa 1977ff.

745A ***The Predestined Treasure.*** A miser finds money (treasure), but a voice tells him that it is predestined for someone else. The miser hides it in a hollow tree and throws it into the sea (loses it in a flood). A fisherman finds the treasure and gives it to a smith (a smith finds it when working).

The former owner pays a visit to the finder and tells his story. The finder gives him three pastries (caskets), one filled with earth, one with bones and one with the treasure. The miser chooses the wrong one. Thereupon the new owner tries to repay the miser and gives him a cake with the money inside. The miser pays for other goods with it and finally, after other events, the money reaches the predestined owner again [N212]. Cf. Types 736, 736A, 745, 841, 947, 947A, 961, and 961B.

Combinations: 753*, 947A.
Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 109).
Literature/Variants: Ward 1883 II, 234, 447; Chauvin 1892ff. II, No. 137; Herbert 1910 III, No. 61; Schwarzbaum 1968, 77, 261, 269f.; Tubach 1969, Nos. 3613, 4954; EM 6 (1990) 640–645 (J. van der Kooi).
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: cf. Liungman 1961, No. 745; Danish: Kristensen 1897, No. 4; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. B II, 268; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 154, Rehermann 1977, 137; Slovakian: Polívka 1923ff. IV, 72f.; Macedonian: Čepenkov / Penušliski 1989 II, No. 193, IV, No. 376; Rumanian: Bîrlea 1966 II, 472ff., 480ff., III, 459f.; Bulgarian: BFP, Koceva 2002; Czech: Dvořák 1978, No. 3613; Greek: Hallgarten 1929, 125, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, No. 3151; Russian: SUS, No. 834_2; Byelorussian: SUS; Ukrainian: SUS, No. 834_2; Turkish: cf. Eberhard / Boratav 1953, No. 131; Jewish: Gaster 1924, Nos. 377, 423, Jason 1965, 1988a; Gypsy: Mode 1983ff. I, No. 64; Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian: cf. Thompson / Balys 1958, No. N351; Chinese: cf. Ting 1978, No. 745A, $745A_1$; Japanese: cf. Ikeda 1971, Nos. 930C, 930D, Inada / Ozawa 1977ff.; Mexican: cf. Robe 1973, No. 841; Algerian: El-Shamy 2004.

RELIGIOUS TALES

GOD REWARDS AND PUNISHES 750–779

750A *The Three Wishes* (previously *The Wishes*). (The Poor and the Rich.) Christ and St. Peter (God, other supernatural being) visit the mortals [K1811]. A poor farmer who receives them hospitably is granted three good wishes; a rich man, who refused hospitality, receives three evil wishes [D1761.0.2, Q1.1]. Cf. Types 330, 471.

The generous poor person uses his three wishes wisely; the selfish rich man makes two foolish wishes [J2071, J2073] (his horse's neck broken, his wife stuck to the saddle) and must use the third to undo them. (The same with one wish: to keep doing all day what you begin [J2072.3]; one gets good linen all day, while the other throws water on a pig [D2172.2].)

Or, a husband given three wishes transfers one to his wife who wastes it on a trifle. In his anger he wishes the desired article in her body and must use the third wish to get it out [J2075].

Combinations: 330A.
Remarks: See Ovid, *Metamorphoses* (VIII,616–726: *Philemon and Baucis*) for the introduction.
Literature/Variants: Kirchhof/Oesterley 1869 I 1, No. 180; BP II, 210–229; Saintyves 1923, 559–608; HDM 2 (1934–40) 652–655 (W. Lincke); Künzig 1934; Schwarzbaum 1968, 241–244, 405, 483; Legman 1968f. II, 619–622; Tubach 1969, Nos. 983, 3653, 5326; Top 1975f. I, 207–216, II, 19; EM 1 (1977) 789–794 (H.-W. Nörtersheuser); Ranelagh 1979, 222–225; Schwarzbaum 1979, 343, 345; EM 5 (1987) 718–727 (E. Moser-Rath); Chesnutt 1989, 318–338; Marzolph 1992 II, No. 221; Scherf 1995 I, 32f., 51–54, 445–447; Wieringa 1997, 302–304; Dekker et al. 1997, 411– 415; Tuczay 1999, 85–109; EM 10 (2002) 984–986 (A. Lozar); Hansen 2002, 211–223; Marzolph/Van Leeuwen 2004, No. 199; EM: Wünsche: Die drei W. (in prep.).
Finnish: Rausmaa 1982ff. II, Nos. 1–5; Finnish-Swedish: Hackman 1917f. I, No. 150; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. II, No. 18; Faeroese: Nyman 1984; Icelandic: Kvideland/Eiríksson 1988, No. 21; Scottish: Briggs 1970f. A I, 522; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 309f., B II, 349; French: Delarue/Tenèze 1964ff. IV 1; Spanish: Camarena/Chevalier 1995ff. III, González Sanz 1996, Goldberg 1998, No. J2071; Basque: Irigaray 1957, 186ff.; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. II, No. 238, Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, Nos. 33, 34; Frisian: Kooi 1984a; Flemish: Meyer 1968, No. 750; Walloon: Laport 1932; Luxembourg: Gredt 1883, No. 854(3); German: Ranke 1955ff. III, Moser-Rath 1984, 289, Tomkowiak 1993, 256, Grimm KHM/Uther 1996 II, No. 87, Grubmüller 1996, No. 4, Berger 2001; Swiss: Lachmereis 1944, 227ff., EM 7 (1993) 874; Ladinian: cf. Decurtins 1896ff. II, 645 No. 114; Italian: Cirese/Serafini 1975, De Simone 1994, Nos. 33, 34; Maltese: Mifsud-Chircop 1978; Hungarian: MNK III, Nos. 750A, 750A I*, 750A II*, Dömötör 1992, No. 120, Dömötör 2001, 287; Czech: Tille 1929ff. I,

567ff., 583f.; Slovakian: Gašparíková 1991f. I, No. 84; Croatian: Bošković-Stulli 1959; Rumanian: Schullerus 1928; Bulgarian: BFP; Greek: Loukatos 1957, 246f., Megas / Puchner 1998; Jewish: Haboucha 1992; Gypsy: MNK X 1; Yakut: cf. Ėrgis 1967, No. 266; Syrian, Jordanian, Iraqi: El-Shamy 2004; Iranian: Marzolph 1984; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978, Bäcker 1988, No. 28; Korean: cf. Choi 1979, No. 132; Indonesian: Vries 1925f. II, 408 No. 213; Japanese: Ikeda 1971, No. 244, Inada / Ozawa 1977ff.; US-American: Baughman 1966; African American: Dorson 1956, 191f., Baughman 1966; Brazilian: Alcoforado / Albán 2001, Nos. 45, 46; Dominican, Puerto Rican, Chilean: Hansen 1957; West Indies: Flowers 1953; Egyptian: El-Shamy 2004; East African: Kohl-Larsen 1966, 11ff.; Sudanese: El-Shamy 2004; Namibian, South African: Schmidt 1989 II, No. 1132.

750B ***Hospitality Rewarded.*** After Christ and St. Peter [K1811] (pious beggar) have been refused hospitality in a house where a wedding is taking place, they are received hospitably in a poor man's house. The farmer kills his only cow (sheep) for them, whereupon it comes to life again (many new cows appear) [Q1, Q141]. Cf. Types 750D, 750*, and 759*.

Literature/Variants: BP I, 422f.; Anderson 1927ff. III, No. 63; EM 1 (1977) 789–794 (H.-W. Nörtersheuser); EM 5 (1987) 718–727 (E. Moser-Rath); cf. Hansen 2002, 211–223; EM: Wünsche: Die drei W. (in prep.).
Finnish: Rausmaa 1982ff. II, Nos. 6, 14; Estonian: Aarne 1918; Karelian: Kecskeméti / Paunonen 1974; Norwegian: Hodne 1984; Scottish: Baughman 1966; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A I, 107; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Espinosa 1946f., No. 86, Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Flemish: Meyer 1968; German: Henßen 1935, No. 171; Italian: Cirese / Serafini 1975; Hungarian: MNK III, Nos. 750B I*–750B III*; Slovene: Tomažič 1943, 185ff.; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 103–105; Croatian: Bošković-Stulli 1959; Greek: Megas / Puchner 1998; Russian: SUS, Nos. 750B, 750B****; Byelorussian: SUS, Nos. 750B, 750B*, 750B**, 750B***; Ukrainian: SUS, Nos. 750B, 750B*, 750B****; Jewish: Jason 1975; Gypsy: MNK X 1; Yakut: Ėrgis 1967, No. 263; Pakistani: Thompson / Roberts 1960; Chinese: Ting 1978; Indonesian: Vries 1925f. II, 408 No. 213; Japanese: Ikeda 1971; Dominican, Puerto Rican: Hansen 1957; West Indies: Flowers 1953; Egyptian, Algerian, Moroccan: El-Shamy 2004; Ghanaian: Schott 1993f. II / III, No. 135.

750C ***God Punishes a Bad Woman.*** A man is kind to a beggar (God [K1811]), but his wife is unkind [Q1, Q2]. The beggar invites the man to him and shows him (among other things) that the woman has been turned into a cow [D133.1].

Literature/Variants:
Finnish: Rausmaa 1982ff. II, No. 7; Portuguese: Oliveira 1900f. I, No. 116, Cardigos (forthcoming); Italian: Cirese / Serafini 1975, Appari 1992, Nos. 18, 31; Slovakian: Gašparíková 1991f. I, No. 337, II, No. 418; Serbian: Bogdanovič 1930, No. 25; Bulgarian: BFP, No. *750C*; Greek: Megas / Puchner 1998, No. $750C_1$; Japanese: Inada / Ozawa 1977ff.; Brazilian: Alcoforado / Albán 2001, No. 47.

750D ***God (St. Peter) and the Three Brothers.*** (Including the previous Type 550A.) God (magician) grants each of three brothers a wish. They choose (1) plenty of wine, (2) sheep, (3) a good wife. Later, when God (magician) comes as a beggar [K1811.1] he is refused hospitality by the two elder brothers and he takes their wine and sheep away. The youngest brother and his wife are rewarded for their hospitality. Cf. Types 750B, 750*, and 752A.

Combinations: 516, 750A.
Literature/Variants: Basset 1924ff. III, 302; Schwarzbaum 1968, 83; Top 1975f. I, 207–216, II, 19; EM 1 (1977) 789–794 (H.-W. Nörtersheuser); Schwarzbaum 1980, 280; Top 1982, Nos. 115–117; EM 5 (1987) 718–727 (E. Moser-Rath); EM 7 (1993) 92–100 (I. Köhler-Zülch); EM: Wünsche: Die drei W. (in prep.).
Finnish: Rausmaa 1982ff. II, No. 9; Portuguese: Oliveira 1900f. I, No. 110, Cardigos (forthcoming); Frisian: Kooi 1984a; Swiss: EM 7 (1993) 874; Italian: Cirese / Serafini 1975, Nos. 550A, 750D; Sardinian: Cirese / Serafini, No. 550A; Hungarian: MNK III; Serbian: Karadžić 1937, No. 14; Croatian: Bošković-Stulli 1959, Bošković-Stulli 1967f., No. 5, Bošković-Stulli 1975b, No. 38; Rumanian: Schullerus 1928, No. 750, Bîrlea 1966, II, 477ff., 480ff., III, 459f.; Bulgarian: BFP; Albanian: Camaj / Schier-Oberdorffer 1974, No. 43; Greek: Dawkins 1953, No. 70, Megas / Puchner 1998; Ukrainian: Lintur 1972, No. 76, SUS, No. 750D*; Turkish: Eberhard / Boratav 1953, Nos. 110, 135; Jewish: Jason 1988a, Bin Gorion 1990, No. 222, Haboucha 1992, EM 8 (1996) 1332; Gypsy: Mode 1983ff. II, No. 97, III, No. 143; Abkhaz: Šakryl 1975, No. 15; Kurdish: Džalila et al. 1989, No. 30; Indian: Jason 1989; Chinese: Ting 1978; Japanese: Ikeda 1971, No. 550A; Egyptian: El-Shamy 1980, No. 21, El-Shamy 2004, Nos. 550A, 750D; Libyan: Campbell 1954, 151ff., El-Shamy 2004; Algerian: El-Shamy 2004, Nos. 550A, 750D.

750E ***Flight to Egypt.*** This miscellaneous type comprises various tales dealing with the journey of the Holy Family to Egypt [cf. R220ff.]. The events are usually miraculous:

(1) Helping trees / persons: Trees [A2711.4] (weeping willow, poplar, alder, fig [A2711.7], palm), plants (fern, broom, thornbush, thistle [A2711.4.2], hazelnut [A2711.4.1], rose), fruits (date, pine cone, lupine seed), birds (quail, lark, nightingale, partridge, swallow, wagtail, pipit, bullfinch), other animals (donkey, sheep, goats, wolves), people (smith, mason, farmer, blind man, Gypsy), and various things (river, well, stream, hoofprints) help the Holy Family on their flight by sheltering them from the sun or from a storm, or by hiding them from pursuers. The helpers are blessed for their assistance [A2711.3, A2711.4.3, A2221.5, Q46.1].

(2) In the corn-legend a farmer tricks the men (soldiers) who pursue the Holy Family by telling them that the fugitives passed by when a field of grain, which is now ripe, was sown. The pursuers give up, not knowing that the grain grew and ripened in a single day [D2157.2].

(3) Mary washes Jesus's diapers and hangs them on a bush to dry. Their healing power causes the dried-out bush to turn green or

to bloom, or imparts fragrance to its flowers.

(4) Having no where else to bathe Jesus, Mary washes him in certain natural springs, which then and ever after produce warm water.

(5) Jesus soothes wolves, which aid the family in their flight.

(6) A spider spins its web over a cave in which the Holy Family is hiding. Thinking that no one could have entered the cave recently, the pursuers do not look inside for them [B523.1]. Cf. Type 967.

(7) Animals [A2231.7.1] (beetle [A2231.7.1.1]) or plants [A2721.4] betray the Holy Family on the way to Egypt and are cursed.

(8) Gypsies refuse to give the Holy Family refuge, and for this they are condemned to wander ever after [Q292.1]. Cf. Type 777.

Remarks: The flight of the Holy Family to Egypt appears in the *New Testament* (*Matthew* II,13–23), which is the source for the apocryphal gospel, *Pseudo-Matthew.*

Literature/Variants: Erk / Böhme 1893f. III, No. 1950; Dähnhardt 1907ff. II, 22–68; Schmeïng 1911; Schmidt 1963, 259–264; Masser 1969, 249–269; Cardoso 1971; Moser 1973; Moser 1974b; EM 1 (1977) 653; EM 4 (1984) 1328; Köhler-Zülch 1992, 46–52; EM 7 (1993) 1355–1361 (D. Petkanova); EM 8 (1996) 295–300 (C. Daxelmüller).
Finnish: Rokala 1973, 113; Estonian: Aarne 1918, 152, Nos. 77, 80; Icelandic: Boberg 1966, No. D2157.2; French: Delarue / Tenèze 1964ff. IV 1, 93ff.; Spanish: Camarena / Chevalier 1995ff. III, No. 752C*; Portuguese: Oliveira 1900ff. I, Nos. 95, 172, Meier / Woll 1975, Nos. 29, 97, Cardigos (forthcoming), Nos. 750I, 750J, 752C*; German: Moser 1972b, Moser 1981, 97ff., 133ff., 138, 175f., 178f., 380, 383, 398, 495f., 524ff., 576; Maltese: Mifsud-Chircop 1978, Nos. *772B, *779E, *779E$_1$, *779F, *779J; Croatian: Gaal / Neweklowski 1983, No. 2; Greek: Karlinger 1987, 30ff.; Polish: cf. Krzyżanowski 1962f. II, Nos. 2442, 2443, 2651; South American Indian: Hissink / Hahn 1961, No. 377; Mayan: Laughlin 1977, 334ff., 384ff.; Namibian: Schmidt 1989 II, 259ff.

750F ***The Widow's Donation.*** A king has built a church, but will not allow anyone to donate money for it. When the church is ready, he erects a sign saying that he alone built it. The next day, his name has been replaced by that of a poor widow. He learns that the widow had donated hay for the donkeys (oxen) used to help build the church. The king regrets his mistake and recompenses the woman.

Remarks: Documented in the 11th century (*Miracula s. Georgii*).

Literature/Variants: Günter 1949, 204; Tubach 1969, No. 1058.
German: Bechstein / Uther 1997 I, No. 44; Polish: Krzyżanowski 1962f. I, No. 750E.

750* ***Hospitality Blessed.*** God (and St. Peter) rewards the hospitable farmer and punishes the inhospitable one [K1811, Q2]. Cf. Types 750B, 750D.

In some versions (mostly Hungarian and Czech) a poor woman offers soup to Christ and St. Peter [K1811]. They reward the woman because they appreciate the specks of fat as "stars" in the soup.

When the neighbor woman asks Christ and St. Peter to eat her soup, it is covered with fat and the woman is not rewarded at all.

Literature/Variants: Schwarzbaum 1968, 244; EM 5 (1987) 718–727 (E. Moser-Rath); EM 7 (1993) 92–100 (I. Köhler-Zülch); cf. Hansen 2002, 211–223.
Finnish: Rausmaa 1973b, 115ff.; Finnish-Swedish: Hackman 1917f. I, No. 151; Livonian: cf. Loorits 1926; Latvian: Arājs / Medne 1977; Scottish: Briggs 1970f. A I, 104f., 448, B II, 419f.; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. B II, 419f.; French: Delarue / Tenèze 1964ff. IV 1; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 147, Cardigos (forthcoming), Nos. 750*, 750F*; German: Peuckert 1932, No. 179, Benzel 1991, 58ff.; Austrian: Zaunert 1926, 305ff.; Italian: Cirese / Serafini 1975; Hungarian: MNK III, Nos. 750*, 750*I; Czech: Tille 1929ff. I, 581f.; Serbian: Čajkanović 1934, No. 21; Croatian: Stojanović 1867, No. 24; Macedonian: Čepenkov / Penušliski 1989 II, Nos. 197, 199; Greek: Diller 1982, No. 55, Megas / Puchner 1998; Russian, Byelorussian: SUS; Ukrainian: Lintur 1972, No. 72; Jewish: Jason 1988a; Gypsy: Briggs 1970f. A I, 448; Abkhaz: Bgažba 1959, 259ff.; Lebanese: El-Shamy 2004; Indian: Jason 1989; Vietnamese: Karow 1972, No. 5; Chinese: Ting 1978; Egyptian, Moroccan: El-Shamy 2004.

750** *Girls Plucking Berries.* One of them answers an old man (God [K1811]) in a friendly manner and is rewarded. The other gives a discourteous answer and is punished [Q2]. Cf. Type 480.

Literature/Variants:
Finnish-Swedish: Hackman 1917f. I, No. 152; Latvian: Arājs / Medne 1977; Spanish: Espinosa 1946f., No. 51; Catalan: cf. Oriol / Pujol 2003; Bulgarian: BFP; Jewish: Haboucha 1992.

750E* *Hospitality and Sin.* One act of hospitality (to two monks) outweighs a life of sin. Cf. Type 808.

Literature/Variants:
Irish: Ó Súilleabháin / Christiansen 1963; Palestinian: Schmidt / Kahle 1918f. I, No. 61, El-Shamy 2004; Algerian: Frobenius 1921ff. I, No. 53, El-Shamy 2004; Moroccan: El-Shamy 2004.

750G* See Type 831.

750H* *The Notary Enters Heaven.* Jesus and the Apostles are shown hospitality by a woodsman (card player). He is granted a wish [Q451, Q142] and asks that he may always win at cards [N221] and be received in paradise. He lives and dies peacefully.

On his way to heaven he stops at the house of a wicked, dying notary (enters hell) and wins the notary's soul from the devil in a card game [E756.2]. St. Peter does not wish to admit the notary, but the woodsman recalls his hospitality and obtains the notary's admission.

In some variants he wins twelve games of cards with the devil

and is able to take twelve souls out of hell with him. Finally they are all admitted into paradise. Cf. Types 808, 809*.

Literature/Variants:
Finnish: Rausmaa 1982ff. II, No. 47; Czech: Šrámková / Sirovátka 1990, No. 16; Serbian: cf. Krauss / Burr et al. 2002, No. 55; Macedonian: cf. Čepenkov / Penušliski 1973.

750K* ***The Lost Genitalia.*** Two soldiers lose their genitals. One of them becomes a servant. The farmer for whom he works gives him a stallion and sends him away because he would be useless as a son-in-law.

The soldier shares his bread with a fairy (helps an old woman) who gives him a wish [F341, N825.3, D1761.0.2.2, J2073]. He wishes for genitals like those of his horse, and marries the farmer's daughter.

He tells the other soldier what happened and advises him to get a horse and to give bread to a fairy. This man also wishes for genitals like those of his horse – but he had not noticed that this horse was a mare.

Literature/Variants: Legman 1968f. II, 619; Hoffmann 1973, 272.
English: McCosh 1979, 265; Frisian: Kooi 1984a; Flemish: Loots 1985, 32ff.; Australian: Adams / Newell 1999 II, 447f.; US-American: Randolph 1976, 63, Baker 1986, No. 163; African American: Dorson 1967, No. 206.

750K** ***Wishing the Cat to be a Prince.*** An old woman is given three wishes by a fairy (fish) [F341, D1761.0.2]. She wants to be young [D56], to have her house become a palace, and to have her cat turn into a young man [D342]. All the wishes are fulfilled. However, she realizes too late that she had had her cat neutered [J1919.5, J2072].

Literature/Variants:
Dutch: Geldof 1979, 198f.; Frisian: Kooi 1984a; German: Röhrich 1967, 153f., Röhrich 1977, 72; Austrian: Kunz 1995, 130; Italian: Rotunda 1942, No. D342; Hungarian: Ranke 1972, No. 11; Indian: Thompson / Balys 1958, No. D342; Australian: Adams / Newell 1999 II, 103.

751 See Type 751A.

751A ***The Farmwife is Changed into a Woodpecker.*** (Including the previous Type 751.) Christ and St. Peter ask for hospitality from a farmwife (baker's daughter) [K1811]. She tries to use only a very small piece of pastry to make her bread (to prepare only a very small loaf), but her bread (pastry) magically grows larger [D1652.1.2]. Nevertheless she does not give them anything (gives them only a morsel). As punishment [Q1.1, Q292.1], she is transformed into a woodpecker

(owl, cuckoo, raven, peewit, swallow, bee, tortoise) [D153.1, Q291.1, Q551.3.1, Q551.3.2.2, Q556.7]. Cf. Type 751B.

Literature/Variants: Dähnhardt 1907ff. II, 123–132, 284–286; Schwarzbaum 1968, 9, 83, 242, 458; Tubach 1969, No. 174; EM 1 (1977) 1346–1350 (E. H. Rehermann); EM 2 (1979) 816–821 (D.-R. Moser); Blacker 1980.
Finnish: Rausmaa 1982ff. II, Nos. 10, 11; Finnish-Swedish: Hackman 1917f. I, No. 153; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Scottish: Baughman 1966, Nos. 751, 751A; Irish: Ó Súilleabháin / Christiansen 1963, No. 751; English: Baughman 1966, Nos. 751, 751A, Briggs 1970f. A I, 107f., 112f., 124, 443; French: Delarue / Tenèze 1964ff. IV 1, No. 751; Spanish: cf. Karlinger 1960, No. 71, Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003, No. 751; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 148, Cardigos (forthcoming), No. 751; Flemish: de Meyere 1925ff. IV, No. 334; Walloon: Laport 1932, 74; German: Ranke 1955ff. III; Italian: Cirese / Serafini 1975, Nos. 751, 751A; Sardinian: Cirese / Serafini; No. 751; Hungarian: MNK III, No. 751_1, Dömötör 1992, No. 120; Czech: Tille 1929ff. I, 573f.; Slovakian: Gašparíková 1991f. I, No. 257; Slovene: Zupanc 1944a, 72ff.; Croatian: Bošković-Stulli 1963, No. 58; Rumanian: Schullerus 1928, No. 751; Bulgarian: BFP, No. 751; Greek: Laográphia 2 (1910) 469f., 4 (1913 / 14) 57f., Klaar 1963, 53f., 218; Byelorussian: SUS, No. 751; Turkish: cf. Eberhard / Boratav 1953, 412 (a,b); Jewish: Noy 1963a, No. 48, Jason 1965, No. 751; Gypsy: MNK X 1, No. 751; Chinese: Ting 1978, Nos. 751, 751A; Japanese: Ikeda 1971; US-American: Baughman 1966, Nos. 751, 751A; African American: Dorson 1956, 159f., Baughman 1966, Nos. 751, 751A; South American Indian: cf. Wilbert / Simoneau 1992, No. D153.1.

751B *The Farmwife Must Take Two Snakes as Foster-Children* [Q594]. A greedy farmwife gives only a small piece of bread (nothing) to a beggar (Christ [K1811.1]), even though her bread magically grows larger. As punishment she has to breast-feed two snakes [Q1.1, Q292.1]. Cf. Type 751A.

Literature/Variants: Dähnhardt 1907ff. II, 123–132, 284–286; Schwarzbaum 1968, 9, 83, 242, 458; EM 1 (1977) 1346–1350 (E. H. Rehermann); Blacker 1980, 162–168.
Finnish: Rausmaa 1982ff. II, No. 12; Finnish-Swedish: Hackman 1917f. I, No. 154; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Italian: Cirese / Serafini 1975; Russian, Byelorussian, Ukrainian: SUS.

751A* *A Man Invites God to His House.* A man (woman) makes grand preparations for a visit from God, but drives away a beggar who has come to his door (sets the dogs on him). The beggar was God himself [K1811.1]. (The man is punished [Q1.1, Q292.1].) Cf. Types 751C*, 930*.

Literature/Variants: Schwarzbaum 1968, 12, 83.
Finnish: Rausmaa 1982ff. II, No. 13; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Spanish: Camarena / Chevalier 1995ff. III; Frisian: Kooi 1984a, No. 979*; Slovakian: Gašparíková 1991f. I, No. 84; Bulgarian: BFP; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason

1965, 1988a; Georgian: Kurdovanidze 2000; Mexican: Robe 1973; Ghanaian: Schott 1993f. II / III, No. 135.

751B* *The Old Man with the Live Coals.* A poor man looks for a light for his fire. An old man gives him embers. When he takes them home they turn to gold.

A wealthy man (envious neighbor) purposely extinguishes his fire and asks the old man to give him some coals. He says, "Your house is full of fire". He finds his homestead in flames [Q2].

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Italian: Cirese / Serafini 1975; Hungarian: MNK III; Russian, Byelorussian, Ukrainian: SUS; Jewish: Haboucha 1992; Japanese: Inada / Ozawa 1977ff.

751C* *Wealth Leads to Pride.* A man who miraculously became prosperous drives away an old beggar. The beggar was God himself [K1811. 1], his benefactor. The man is punished and loses everything [Q292. 1]. Cf. Type 751A*.

Combinations: 750B.
Literature/Variants: Schwarzbaum 1968, 83.
Finnish: Rausmaa 1982ff. II, No. 14; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; French: Sébillot 1880 I, No. 53; Flemish: Meyer 1968; Maltese: Mifsud-Chircop 1978; Macedonian: Čepenkov / Penušliski 1989 II, No. 97; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS; Jewish: Noy 1963a, No. 20, Jason 1965, 1988a; Qatar: El-Shamy 2004; Chinese: Ting 1978; Egyptian: El-Shamy 2004; Ghanaian: Schott 1993f. II / III, No. 135; Sudanese: El-Shamy 2004.

751D* *St. Peter Blesses Hospitable Thieves.*

Literature/Variants:
Italian: Pitrè 1875 III, No. 121, Lo Nigro 1957, No. *751; Syrian: El-Shamy 2004; Palestinian: Schmidt / Kahle 1918f. I, No. 61; Egyptian: El-Shamy 2004; Algerian: Basset 1897, No. 90, El-Shamy 2004; Moroccan: Basset 1897, No. 91, Laoust 1949, Nos. 126, 129, El-Shamy 2004.

751E* *Man in the Moon.* This miscellaneous type includes various narratives dealing with a man (woman, animal, object) on the moon [A751ff.]. Examples:

A man (watercarriers, a woman with a butter churn, a man with a bucket of tar [A751.4]) is sent to (can be seen on) the moon for punishment. The punishment is usually for breaking a religious commandment (being hard-hearted, stealing, working on Sunday, etc.) [A751.1].

In some variants, the figure of a hare [A751.2], a frog, a toad [A751.3], or a tree [A751.6] is seen on the moon.

Remarks: Most of these tales are etiological, and explain the dark marks on the moon.
Literature/Variants: Baring-Gould 1894, 194; Köhler / Bolte 1898ff. III, 597–600; Dähnhardt 1907ff. I, 134; RTP 23 (1908) 220; Kunike 1916; Kunike 1925; Kunike 1927; Krappe 1940; Menner 1949; Borges / Guerrero 1964, 94f.; Lille 1973; EM 1 (1977) 13; EM 2 (1979) 193; EM 3 (1981) 777; Ó Giolláin 1984; Bascom 1992, 145–154; Dekker et al. 1997, 221–225; EM 9 (1999) 183–188 (C. Goldberg).
Estonian: Aarne 1918, 140 Nos. 6, 7, Loorits 1959, No. 71; Livonian: Loorits 1926, No. 8; Lithuanian: Balys 1936, No. 3907; Spanish: Camarena / Chevalier 1995ff. III, No. 760F; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 140, 207, 208, Cardigos (forthcoming), No. 760F; Dutch: Sinninghe 1943, 47 No. 8, Kooi 2003, No. 36; Frisian: Kooi 1984a, No. 777A*, Kooi / Meerburg 1990, No. 82; Flemish: Top 1982, No. 45; German: Moser 1974a, No. 17, Tomkowiak 1993, 279, Kooi / Schuster 1994, No. 50, Bechstein / Uther 1997 I, No. 32, Berger 2001, 123 No. H28; Swiss: EM 7 (1993) 871; Rumanian: Schullerus 1928, No. 4; Polish: Krzyżanowski 1962f. II, Nos. 1150*, 1150A; Tuva: Taube 1978, No. 65; Indian: Lüders 1961, No. 53; Chinese: Eberhard 1937, No. 25, cf. No. 163, Wilhelm 1958, No. 19, Eberhard 1965, No. 54; Cambodian: Nevermann 1956, 30f.; Vietnamese: Karpov 1958, 270; Polynesian, New Zealand: Kirtley 1971, Nos. A751ff.; Australian: Löffler 1981, Nos. 13, 39, 48, 53, Waterman 1987, Nos. 60, 62, 64, 66, 68, 70–120; US-American: Halpert 1993; French-American: Ancelet 1994, No. 93; North American Indian: Boas 1917, Nos. 9, 16, Lowie 1918, 52, Thompson 1929, No. 17, cf. No. 69; South American Indian: Wilbert / Simoneau 1992, Nos. A751.1, A751.5, A751.11; Central African: Werner 1968, 76, Klipple 1992, 340; Namibian: Schmidt 1989 II, Nos. 13, 197.

751F* ***The Mouse Tower of Bingen*** [Q415.2, Q291]. This tale exists chiefly in two different forms:

(1) A knight who had plundered the property of St. Clement is attacked at night in his bedroom by an army of mice. Unable to ward them off, he prays to be hung in a chest from the ceiling. The mice go away. When the chest is taken down, the knight is found inside gnawed to death by other mice.

Or, the Polish King Popiel flees from mice to a wooden tower on an island. Even there the mice find him and kill him.

(2) A prominent cleric (Archbishop Hatto I or II) levies taxes during a famine and demands that those who do not pay (the poor) be burned to death. As they die, he likens their cries to the sound of squealing rats (mice). God punishes him for this cruel deed by plaguing him with mice. In order to get rid of the mice, the bishop flees to a tower on a rock in the Rhine (near Bingen). The mice attack him even there and eat him up.

Remarks: Tale with legendary traits. Documented in the early Middle Ages, e.g. in *Annales Quedlinburgenses* and *Chronicon episcoporum Merseburgiensorum*.
Literature/Variants: Kirchhof / Oesterley 1869 I 2, No. 31; Beheim-Schwarzbach 1888; Liebknecht 1897, 1–9; Tubach 1968, No. 3280; Brückner 1974, 679 not. 113; Beckman 1974; EM 9 (1999) 445–450 (H.-J. Uther).
Icelandic: cf. Boberg 1966, No. Q415.2; French: EM 2 (1979) 538; Dutch: Sinninghe

1943, 115 No. 1132; German: Melander (1607) No. 21, Schau-Platz der Betrieger (1687) No. 147, Hilarius Salustius (1717) 112 (EM archive), Panzer 1848 II, No. 325, Schneidewind 1960, No. 126a–f, Rehermann 1977, 154f., Schneidewind 1977, No. 79, 81–83, Grimm DS / Uther 1993 I, No. 242; Swiss: Kohlrusch 1854, 314f., EM 7 (1993) 871; Austrian: Vernaleken 1858, No. 240, Haiding 1965, No. 15; Hungarian: cf. György 1934, No. 92, Dömötör 1992, No. 339; Polish: Krzyżanowski 1962f. II, No. 747A; Armenian: Wlislocki 1891, No. 19.

751G* *Bread Turned to Stone.* (Including the previous Type 368*.) This miscellaneous type comprises various tales dealing with bread (that has not been shared during a famine [Q272]) that is turned to stone [D471.1, D661, M411.2] (and / or gives forth blood [D474]). Examples:

(1) A poor woman asks her sister for bread for her children. The sister hides her bread and refuses, saying, "If I had any bread, I would rather wish it would turn to stone". Immediately, her bread turns into stone. (When her husband later tries to cut the bread she had hidden, blood flows from it.)

(2) A lay brother (baker) hides his bread instead of giving any to the poor. It turns to stone, and is hung on the church door as a warning.

Literature/Variants: Erk / Böhme 1893f. I, No. 209a–f; HDA 1 (1927) 1599, cf. 1602f.; BP III, 461f.; Tubach 1969, Nos. 174, 3085, cf. No. 758; EM 1 (1977) 74; EM 2 (1979) 805–813 (D.-R. Moser).
Lithuanian: Balys 1936, No. 3728; French: Sébillot 1904ff. I, 308; Dutch: Kooi 1979a, 78ff.; Frisian: Kooi 1984a, No. 751E*, Kooi / Schuster 1993, No. 15a–b; Flemish: Meyer 1968, No. 368*, Top 1982, Nos. 90, 91, 110; German: Peuckert 1964ff. I, Nos. 421, 422, Petschel 1975ff. V, Nos. 3361, 3508, VI, No. 3867, Rehermann 1977, 151f., 558f., Tomkowiak 1993, 289, Grimm DS / Uther 1993 I, No. 241, Grimm KHM / Uther 1996 III, No. KL 5; Corsican: Karlinger 1960, No. 65; Maltese: Mifsud-Chircop 1978, No. *751E; Slovene: Krainz 1880, 7f.; Croatian: Gaál / Neweklowsky 1983, No. 3; Mexican: Robe 1973, No. 752*D.

752A *Christ and St. Peter in the Barn.* Christ and St. Peter spend the night in a farmer's barn [K1811]. As payment for lodging the farmer wants them to thresh. They separate the grain by means of fire. When the farmer tries to do the same, he burns the grain and the barn [J2411]. Cf. Types 750D, 791.

Combinations: 750B, 791, and 822.
Literature/Variants: BP III, 450–455; EM 2 (1979) 1437–1440 (H. Lixfeld); EM 7 (1993) 92–100 (I. Köhler-Zülch); Dekker et al. 1997, 411–415; EM 10 (2002) 814–824 (S. Neumann).
Finnish: Rausmaa 1982ff. II, No. 15; Finnish-Swedish: Hackman 1917f. I, No. 156(3); Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff.

III, González Sanz 1996; Basque: Frey / Brettschneider 1982, 100ff.; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, No. 141, Cardigos (forthcoming); Dutch: Bødker et al. 1963, 112f., Tinneveld 1976, No. 111; Flemish: Meyer 1968; German: Meyer 1932, No. 752, Ranke 1955ff. III, No. 791, Ranke 1966, No. 59; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Hungarian: MNK III; Czech: Tille 1929ff. I, 577ff., II 2, 459ff.; Slovakian: Polívka 1923ff. IV, 18; Slovene: Nedeljko 1889, 6f.; Croatian: Bošković-Stulli 1959, No. 25; Russian: SUS; Byelorussian: SUS, Nos. 752A, 752A*; Ukrainian: SUS; Jewish: Jason 1976, No. 46; Chuvash: Kecskeméti / Paunonen 1974.

752B ***The Forgotten Wind.*** God charges a pious man (St. Peter) with the task of managing the weather. The man sends rain, sun and heat to earth but he forgets the wind. Thereupon God deprives him of his responsibility [J755.1]. Cf. Type 800.

Literature/Variants: EM 10 (2002) 814–824 (S. Neumann); EM: Wind: Der vergessene W. (in prep.).
Finnish: Rausmaa 1982ff. II, No. 16; Swedish: Liungman 1961; Latvian: Arājs / Medne 1977; English: Briggs 1970f. A II, 7; French: Dardy 1891, No. 4; Spanish: Camarena / Chevalier 1995ff. III; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Peuckert 1932, No. 275, Ranke 1955ff. III, Moser-Rath 1964, No. 150, Rehermann 1977, 137, 274f. No. 31, 295f. No. 31, 540f. No. 4, Tomkowiak 1993, 257; Austrian: Depiny 1932, No. 2.1 (*202), Haiding 1965, No. 54, Haiding 1969, No. 159; Ladinian: Uffer 1945, No. 17; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Czech: Dvořák 1978, No. 3154***; Slovakian: Gašparíková 1991f. II, No. 546; Slovene: Kres 4 (1884) 451; Macedonian: Čepenkov / Penušliski 1989 II, No. 206; Bulgarian: Nicoloff 1979, No. 43; Byelorussian, Ukrainian: SUS; Jewish: Jason 1976, No. 46; French-American: Ancelet 1994, No. 92.

752C ***The Prodigious Mower.*** A saint (God, devil) has to mow a field in exchange for a dinner. He mows so hard that he is believed to be the devil (other mowers become jealous and put some laxative in his soup).

Or, when threshing corn he breaks his anvil into two parts.

Combinations: 650A, 820, and 820A.
Literature/Variants: Gennep 1937ff. V, 2191–2203; Gennep 1950 II (1), 99–108.
French: Delarue / Tenèze 1964ff. IV 1; Walloon: Legros 1962, 100; Italian: Cirese / Serafini 1975.

752C* See Type 830B.

753 ***Christ and the Smith.*** Christ (St. Peter, St. Eligius, saint) visits [K1811] a haughty smith [F663.0.1], takes off a horse's foot in order to shoe it, and replaces the foot [E782.4]. He rejuvenates an old woman by putting her in the fire [D1886, E121.2].

The smith tries to do the same with his old mother-in-law but

only deforms her [J2411.1]. The smith's wife and daughter, both pregnant, are so shocked at seeing her that both give birth to a monkey. This explains the origin of monkeys [A1861.2].

In some variants the attempt at rejuvenation produces a monkey.

Combinations: 330, 752A, 753A, 753*, 785, and 791.
Remarks: Documented in the 15th century, early version see Hans Sachs, *Der affen ursprueng* (1556).
Literature/Variants: Dähnhardt 1907ff. II, 154–171; BP III, 193–199; HDM 2 (1934–40) 117–120 (K. Spieß); Fehrle 1940; Edsman 1949, 82–131; Marold 1967; Lixfeld 1971, 100f.; Moser 1977; EM 2 (1979) 1440–1444 (H. Lixfeld); Schwarzbaum 1979, 487 not. 11; Gobyn 1989; Schneider 1991, 151–165; cf. EM 7 (1993) 92–100 (I. Köhler-Zülch); EM 10 (2002) 814–824 (S. Neumann); Moser 2003, 76–79.
Finnish: Rausmaa 1982ff. II, Nos. 18, 19; Finnish-Swedish: Hackman 1917f. I, Nos. 62(5), 156(2), 157; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Bødker 1964, No. 36; Scottish: Briggs 1970f. A I, 165f.; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 490ff.; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 158, 159, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Legros 1962; Luxembourg: Gredt 1883, No. 854(1); German: Ranke 1955ff. III, Grimm KHM / Uther 1996 III, No. 147, Berger 2001; Ladinian: Decurtins 1896ff. XI, No. 1, Kindl 1992, No. 12; Italian: Cirese / Serafini 1975, De Simone 1994, No. 33g; Hungarian: MNK III, Dömötör 2001, 287; Czech: Tille 1929ff. I, 579f.; Slovene: Kelemina 1930, 66; Rumanian: Stroescu 1969 I, No. 4256; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: cf. Krzyżanowski 1962f. I, No. 764; Russian, Byelorussian, Ukrainian: SUS; Gypsy: Briggs 1970f. A I, 428ff., MNK X 1; Cheremis / Mari: Kecskeméti / Paunonen 1974; Georgian: cf. Kurdovanidze 2000; US-American: Baughman 1966; French-Canadian: Delarue / Tenèze 1964ff. IV 1; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Egyptian: cf. Nowak 1969, No. 431; Sudanese: El-Shamy 2004.

753A ***Unsuccessful Resuscitation.*** Christ (St. Peter, angel) resuscitates a dead princess (girl). A companion tries to do the same, fails, and is warned against trying again (is condemned and rescued by Christ). Cf. Types 330, 785.

Combinations: 330, 753, 753*, and 785.
Literature/Variants: Chauvin 892ff. VIII, 101 No. 73; BP II, 149–163; HDM 2 (1934–40) 612–614 (H. Honti); EM 7 (1993) 92–100 (I. Köhler-Zülch); EM 8 (1996) 743–747 (C. Schmitt); EM 10 (2002) 814–824 (S. Neumann).
Latvian: Svabe 1923f. II, No. 9h; Wotian, Lydian: Kecskeméti / Paunonen 1974; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena Laucirica 1991, No. 127, Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; German: cf. Ranke 1955ff. I, No. 330, III, No. 785, Neumann 1971, No. 135, Grimm KHM / Uther 1996 II, No. 81; Swiss: Wildhaber / Uffer 1971, No. 65; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Hungarian: MNK III, Dömötör 1992, No. 49, Dömötör 2001, 276; Czech: Tille 1929ff. I, 601ff.; Croatian: Bošković-Stulli 1963, No. 59,

Bošković-Stulli 1975b, No. 39; Bulgarian: BFP; Jewish: Jason 1965, 1975; Gypsy: MNK X 1; Armenian: Hoogasian-Villa 1966, No. 98; Mexican: Robe 1973.

753* ***Christ (God) Turns a Thief into an Ass.*** An innkeeper intends to rob Christ (God) and St. Peter (saint) [K1811]. Christ turns him into a donkey [Q551.3.2.6] and gives him to another person for whom he must work. Later Christ restores him to human form and gives him the money he had earned as an ass.

Combinations: 753, 753A, and 758.
Literature/Variants: Cf. BP III, 3–9.
French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 217, Cardigos (forthcoming); Ladinian: Karlinger / Mykytiuk 1967, No. 20; Italian: Cirese / Serafini 1975, De Simone 1994, No. 33e; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: cf. MNK III, No. 753**; Serbian: Čajkanović 1927, No. 68, cf. Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 99–101; Croatian: Bošković-Stulli 1975b, No. 40; Macedonian: Popvasileva 1983, No. 67; Rumanian: Bîrlea 1966 II, 480ff., III, 460; Bulgarian: cf. BFP, No. *753A*; Mexican: Robe 1973.

754 ***Lucky Poverty*** (previously ***The Happy Friar***). A poor man (cobbler, weaver, smith, porter, falconer) is happy despite of his meagre living conditions. A rich man, seeing this apparent contradiction, gives him money. The poor man worries about his new wealth and loses his former happiness. Finally he returns the money so as to be happy again [J1085.1]. Cf. Type 844.

Remarks: Based on the notion of the poor but happy man (Horace, *Epistolae* [I,7,46–98]), this type has been well documented since the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 66).
Literature/Variants: Kirchhof / Oesterley 1869 II, No. 137, V, 82; Tobler 1906, 328–344; Wesselski 1936, 91f.; Schwarzbaum 1968, 95, 163f., 167, 470f.; cf. EM 4 (1984) 1264; EM 5 (1987) 1318–1324 (H.-W. Nörtersheuser); Tubach 1969, Nos. 3845, 4390; Alsheimer 1971, 167; Uther 1990b, 124f.
Wotian: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Espinosa 1946f., No. 90, Chevalier 1983, No. 40, Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Portuguese: Braga 1987 I, 243f., Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Wolf 1845, No. 8, Moser-Rath 1964, No. 1, Moser-Rath 1984, Nos. 38, 95; Hungarian: Dömötör 1992, No. 387; Czech: Tille 1929ff. I, 78ff., Dvořák 1978, No. 3845; Macedonian: Čepenkov / Penušliski 1989 III, No. 357; Rumanian: Schullerus 1928, No. 8; Bulgarian: BFP; Greek: Megas 1956 II, 180f., Megas / Puchner 1998; Byelorussian: SUS; Ukrainian: Čendej 1959, 27; Jewish: Jason 1965, 1975; Chinese: Ting 1978.

754** ***St. Peter and His Wife.*** Peter, having quarreled with his wife, stays out in front of his house in the rain. When the Lord asks him why he is outside, he lies and says that the house is full of smoke. The Lord enters. At the rear he finds St. Peter's wife holding up a broom handle [T251.3].

Literature/Variants:
Dutch: Janssen 1979, 138f.; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Brunner / Wachinger 1986ff. III, No. [1]Folz / 83, XI, No. [2]S / 4283.

755 ***Sin and Grace.*** A woman (on the advice of an old woman, devil) prevents the birth of her illegitimate children [T572.1] by using magic to procure abortions (kills the children, marries only when infertile, makes a contract with the devil).

Later her husband (priest, preacher) realizes that she throws no shadow [F1038, Q552.9] and casts her out as a sinner [Q251]. She cannot be pardoned until a rose grows from a stone table [F971.2, Q431.4]. A churchman takes the woman at night into the church. The (souls of the) unborn children appear one by one, whip (rend) her, and finally forgive her.

When the woman returns home a rose springs up [F971.2]. (She dies or her body is torn up by animals.) Cf. Types 756A–756C, 762, and 765.

Literature/Variants: Hauffen 1900, 436–438; Bolte 1904, 114–117; Kahle 1906, 311–314; HDS (1961–63) 546–554; Klintberg 1986, 237–264; Klintberg 1990, 35–46; Klintberg 1993, 75–87; Shojaei Kawan 2003, 64–67.
Finnish: Rausmaa 1982ff. II, Nos. 20, 21; Finnish-Swedish: Hackman 1917f. I, No. 158; Estonian: Aarne 1918; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. III, No. 6, Grundtvig 1876ff. II, No. 17, Holbek 1990, No. 23; Faeroese: Nyman 1984; Irish: cf. O'Sullivan 1966, No. 47; French: Delarue / Tenèze 1964ff. IV 1; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 213, Cardigos (forthcoming); Catalan: Neugaard 1993, No. T572.1; Frisian: Kooi 1984a; Ladinian: cf. Decurtins 1896ff. II, 643 No. 112; Hungarian: cf. MNK III, No. 755*; Czech: Tille 1929ff. II 2, 365f.; Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1.

756 ***The Three Green Twigs.*** Legends about a wooden stick that grows roots and twigs and becomes a cypress, etc. The central motif in Types 756A, 756B, and 756C.

756A ***The Self-Righteous Hermit.*** A hermit mistrusts divine justice, or a man who thinks he is without sin complains about God's decision of his place after death (punishment [hell] or reward [heaven]). Cf. Types 756B, 756C. This tale exists chiefly in four different forms:

(1) An angel ceases to appear to a hermit [Q553.2] because he spoke disparagingly of an evil-doer who was taken to the gallows. Thereupon the hermit has to do hard penance [L435.1] by wandering about as a beggar with a small dry branch [Q521.1]. The hermit converts a band of robbers with the story of his misfortune. The next morning the hermit is found dead, with green twigs on his small dry branch [F971.1].

(2) A discontented hermit, an evil-doer, and a naked man covered with sand worry about their place in heaven. Angel Gabriel tells

them God's answers to their questions: the place of the hermit will be in hell because he doubts God's justice, the evil-doer will be in heaven because of his hospitality, and even the sand will be removed from the naked man because of his ingratitude and impatience.

(3) A criminal has to do penance after confession: every time he passes a crucifix he should say the Lord's prayer. When doing so he is killed by the relative of one of his former victims. The hermit, his father confessor, sees that the criminal is taken into heaven by angels, and he decides to leave God's service. When he leaves his cell, he breaks his neck and is taken by the devil.

(4) A murderer overhears the confession of a dying hermit. In despair the criminal utters a fast prayer regretting not having lived a life like the pious hermit's. The hermit hears the exclamation and as he dies, he behaves haughtily towards the criminal, whereupon his soul is taken by the devil. The criminal runs away, falls into a pit, and is taken into heaven by angels.

Remarks: Four main versions of this tale have been described here, but clear assignments to the type are often difficult.

Literature/Variants: Köhler / Bolte 1898ff. I, 147f., 578, 581; BP III, 463–471; Andrejev 1927; Wesselski 1930, 39–53; Goebel 1932, 34–38; HDM 2 (1934–40) 550; Childers 1966, 729–731; Schwarzbaum 1968, 34–36, 128; Tubach 1969, Nos. 870, 4605, 4777; Alsheimer 1971, 125; Moser 1977, 33–54; Long 1980; EM 4 (1984) 389–394 (D.-R. Moser); Scheiber 1985, 270–272, 283f.; EM: Zweig: Der grünende Z. (in prep.).
Finnish: Rausmaa 1982ff. II, No. 22; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 756, 756A; French: Delarue / Tenèze 1964ff. IV 1, Nos. 756, 756A, 756A*; Spanish: Camarena / Chevalier 1995ff. III; Catalan: Neugaard 1993, No. L435.1, Oriol / Pujol 2003; Portuguese: Oliveira 1900ff. II, No. 332, Cardigos (forthcoming), Nos. 756, 756A*; German: Henßen 1935, No. 178, Ranke 1955ff. III, No. 756, Tomkowiak 1993, 257, Grimm DS / Uther 1993 I, No. 171, Grimm KHM / Uther 1996 III, No. KL 6; Austrian: Haiding 1965, Nos. 257, 304; Sardinian: Cirese / Serafini; Hungarian: Dömötör 1992, No. 16; Slovakian: Gašparíková 1991f. II, No. 489; Slovene: Möderndörfer 1946, 106ff.; Rumanian: Schullerus 1928; Greek: Thrakika 17 (1942) 183f.; Turkish: cf. Eberhard / Boratav 1953, No. 126 IV, V; Jewish: Jason 1965, No. 756, Jason 1988a, No. 756; Chinese: Ting 1978, No. 756; US-American: Baughman 1966, No. 756; Mexican: Robe 1973; Moroccan: Laoust 1949, No. 126, Nowak 1969, No. 336.

756B *Robber Madej* (previously ***The Devil's Contract***). A boy who intends to become a priest has been sold to the devil by his parents before birth [M211, S211, S222–S226, S240]. When the boy becomes aware of this contract he first asks a priest, then a bishop, and finally the pope for advice.

The boy wants to go to hell in order to dissolve the contract [F81. 2], and the pope sends him to a hermit [N843]. The hermit directs him to his brother, a robber. The robber takes him to hell [H1235]. In hell

the boy obtains his contract [H1273.1] (after many efforts to persuade the devil) and sees the fiery bed (chair) prepared for the robber [F771.1.9, J172, Q561].

In anticipating his punishments the robber decides (is told) to do penance [Q520.2] until his dry staff puts forth fresh blooms and fruit [Q521.1.1, Q521.1.2]. Assured of forgiveness, he dies happy and goes to heaven [Q172.3] (cf. Type 756C).

The hermit is astonished but reconciles himself to God's judgment (blasphemes God and is damned [Q312.3]). The boy returns from hell and becomes a priest. Cf. Types 756A, 756C.

Remarks: Documented in the Middle Ages.
Literature/Variants: BP III, 463–471; Andrejev 1927; HDM 1 (1930–33) 356–358 (W. Anderson); Krohn 1931a, 112–114; Matičetov 1965; Moser 1977, 67–82; Moser 1981, 481; EM 11,1 (2003) 335–342 (C. Hauschild); Moser 2003.
Finnish: Rausmaa 1982ff. II, No. 23; Finnish-Swedish: Hackman 1917f. I, No. 159; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. I, No. 34, II, No. 10; Scottish: Bruford / MacDonald 1994, No. 50; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Chevalier 1983, No. 41, Camarena / Chevalier 1995ff. III; Catalan: cf. Neugaard 1993, Nos. J172, Q520.2; Portuguese: Soromenho / Soromenho 1984f. I, Nos. 279, 283, Cardigos (forthcoming); Luxembourg: Gredt 1883, No. 910; German: Grimm DS / Uther 1993 I, No. 171, Grimm KHM / Uther 1996 I, No. KL 6; Ladinian: Karlinger / Mykytiuk 1967, No. 24, Uffer 1973, No. 17, Danuser Richardson 1976, No. V43; Italian: Cirese / Serafini 1975; Hungarian: MNK III, Dömötör 1992, Nos. 29, 270; Czech: Tille 1929ff. II 2, 230ff.; Slovakian: Gašparíková 1991f. I, No. 254, II, No. 558; Slovene: Krek 1885, 60, Byhan 1958, 143ff.; Greek: Megas / Puchner 1998; Sorbian: Nedo 1956, Nos. 72a, 72b; Turkish: cf. Eberhard / Boratav 1953, No. 126 IV, V; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Argentine: Hansen 1957.

756C ***The Two Sinners*** (previously ***The Greater Sinner***). A robber seeks to do penance [Q520.1] for murdering ninety-nine men or for murdering his parents [Q211.1] (for shooting at a consecrated wafer [C55.2, Q222.1]). After being rejected by several confessors [V29.1] he is assigned the following penance by an old man: to "plant" a firebrand (live coals, small twig, axe, garden) and to wait until it grows into a green tree [Q521.1.1]; to water the firebrand with water brought from a distance in his mouth [Q521.1.2]; to carry a bag of stones (one for each murder) on his back or an iron hoop on his head till it falls off [Q521.2, Q521.3]; to pasture black sheep till they become white [Q521.4]. Furthermore he should behave mercifully, carry a traveler over a stream, and offer free hospitality to all [Q523. 5].

For many years the robber does penance in vain until he intercepts a man who is about to commit a great crime. The robber kills

the man and then regrets the deed. Thereupon the firebrand blooms (the stones or the hoop fall off or the sheep turn white). His confessor tells him that all his sins have been forgiven because of the crime that was prevented by his last murder (because God is pleased with the hundredth murder) [Q545]. Cf. Types 756A, 756B.

Remarks: Documented in the Middle Ages.
Literature/Variants: Andrejev 1924; Basset 1924ff. III, 247 No. 146, 537 No. 327; Wesselski 1930, 39–53; HDM 1 (1930–33) 356–358 (W. Anderson); Krohn 1931a, 107–111; Schwarzbaum 1968, 34f., 159, 470; Tubach 1969, No. 4119; Karlinger 1969, 45–49; Megas 1975, 113–120; Moser 1977, 55–67; Imellos 1979; Moser 1980, 139–160; EM 4 (1984) 389–394 (D.-R. Moser); Scherf 1995 II, 831–834; EM 11,1 (2003) 335–342 (C. Hauschild); Moser 2003; EM: Zweig: Der grünende Z. (in prep.).
Finnish: Rausmaa 1982ff. II, No. 24; Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. III; Catalan: Neugaard 1993, Nos. Q520.1, Q521.1.1; V29.1; Portuguese: Oliveira 1900f. II, No. 247, Cardigos (forthcoming); German: Henßen 1935, 244f., Zender 1984, No. 32, Berger 2001; Rumanian: Bîrlea 1966 II, 441ff., III, 454; Bulgarian: BFP; Greek: Dawkins 1953, No. 82, Klaar 1963, 184f., Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Jewish: Noy 1963a, No. 49, Jason 1965, 1975; Mexican: Robe 1973, No. Q520.1; Syrian: Nowak 1969, No. 335, El-Shamy 2004; Lebanese, Kuwaiti, Qatar: El-Shamy 2004; Egyptian, Algerian: El-Shamy 2004; Moroccan: Nowak 1969, Nos. 335, 336, El-Shamy 2004; Somalian: El-Shamy 2004; Malagasy: Haring 1982, No. 1.5.92.

756C* ***Receipt from Hell.*** A tenant goes to hell (with the help of a little man) in order to procure a receipt for the rent from his dead landlord. He brings it back (and receives a mark as sign of contact with the dead).

Literature/Variants: Kretzenbacher 1959, 33–78; Kretzenbacher 1962, 18–33; Kretzenbacher 1977a, 65–88.
Estonian: Aarne 1918; Danish: cf. Bødker / Hüllen 1966, 47ff.; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 1; German: Bartsch 1879, Nos. 632, 633, Henßen 1935, No. 179, Wossidlo / Henßen 1957, No. 88, Müller / Röhrich 1967, No. H61, Rölleke 1983, No. 34, Berger 2001, No. III H 61; Austrian: Haiding 1965, No. 304; Slovene: Šašelj 1906f. II, 27f.; Polish: cf. Krzyżanowski 1962f. I, No. 756B*.

756D* ***Who is the More Devout?*** (Previously ***More Devout.***) A hermit (St. Peter) asks Christ if anyone is more devout than he. He is directed to a widow who hides in her house and takes care of the murderer of her only son (to a butcher who shelters the murderer of his father) [W15].

Literature/Variants: Basset 1924ff. III, 504 No. 305.
Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Chevalier 1983, No. 42; Portuguese: Oliveira 1900f. II, No. 340, Cardigos (forthcoming); Macedonian: Čepenkov / Penušliski 1989 II, Nos. 167, 169, 170, 201; Bulgarian: cf. BFP, Nos. *756D**,

*756***; Russian: cf. SUS, Nos. 827***, 845A*; Jewish: cf. Gaster 1924, Nos. 413a, 413b; Kurdish: Družinina 1959, 172f.; Syrian, Palestinian, Iraqi, Egyptian, Sudanese: El-Shamy 2004.

756E* *Charity Rewarded.* Charity is rated higher than prayer or attendance at mass [V410.1]. Friends make a pilgrimage to Christ's grave, and another friend stays at home (on the way, in the shop). When he sees a poor man carrying a dead sheep (hen) in order to feed his children, he gives him money (and goods).

When the pilgrims return they say that they have also seen their friend who had stayed behind at the grave (their friend's name on the table in church). So they realize that the soul of a person who does good goes to Christ's grave. Cf. Type 759A.

Literature/Variants: Basset 1924ff. III, 36 No. 27, 100 No. 70; Schwarzbaum 1980, 282. Spanish: Camarena/Chevalier 1995ff. III; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: cf. Meier 1940, No. 46; Bulgarian: BFP; Greek: Megas/Puchner 1998; Jewish: Jason 1975; Palestinian: El-Shamy 2004; Jordanian: Jahn 1970, No. 32; Egyptian, Algerian, Moroccan: El-Shamy 2004.

756G* *Faith Moves Mountains* [D1766.1, D2136.3.1]. This tale exists chiefly in three different forms:

(1) A sultan orders that all Christians in his domain be put to death unless they can, by the strength of their belief, move a certain mountain.

A poor (one-eyed, blind) shoemaker accomplishes the miracle: the power of his words pushes the mountain into the sea (along with the sultan and his courtiers). Thus the Christians are freed from their imprisonment.

(2) A bishop imprisoned by heathens must demonstrate the power of his belief by moving a mountain. While he hesitates, a youth in his service accomplishes the miracle by the strength of his belief. The witnesses are so impressed that they convert to Christianity.

(3) A Catholic craftsman uses his hammer to strike a mountain, which is moved into the sea.

Remarks: This tale has been widespread since the Middle Ages. The oldest version is by Michael von Tani and Severus ibn al-Muqaffa, *Siyar al-bīʿa al-muqaddasaʿ* (10th/11th century); see *Matthew* (XVII,20, cf. XXI,21), and *Luke* (XVII,6). Popular as a proverbial phrase.
Literature/Variants: Chauvin 1892ff. VI, 186f. No. 353; Chauvin 1904; cf. Meyer 1914; Pauli/Bolte 1924 I, Nos. 683, 684; Wesselski 1925, No. 66; Tubach 1969, No. 3424; Uther 1981, 39–46; EM 5 (1987) 1270–1274 (H.-J. Uther).
Spanish: Goldberg 1998, No. *D1766.1.14; Hungarian: Dömötör 1992, No. 306; Bulgarian: BFP, No. *756K*; Indian: Thompson/Balys 1958, No. D1766.1; Egyptian: El-Shamy 2004, No. 776A§.

757 ***The Emperor's Haughtiness Punished*** (previously ***The King's Haughtiness Punished***). (Jovinian, Roderigo.) The emperor Jovinian feels like God. When he bathes, a stranger (angel) who looks like him takes away his clothes and reigns in his place [L411]. When Jovinian returns naked to the court nobody recognizes him and he is driven away. In his despair he starts to regret his former haughtiness. Later, when he asks again for the sovereignty, he is accepted as emperor. The stranger who had ruled in his place discloses himself as his guardian angel and disappears. From then on the emperor lives humbly in a godfearing manner.

Remarks: Early version documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 59); oriental origin.
Literature/Variants: Varnhagen 1882; Varnhagen 1884a, 18–60; Chauvin 1892ff. II, 161 No. 51; Wesselski 1925, No. 49; Schwarzbaum 1968, 6, 48, 80, 112, 463; Tubach 1969, Nos. 1894, 3015; Dahlke 1973; Müller 1983, 13–21; Verfasserlexikon 5 (1985) 72–75 (M. Curschmann); EM 7 (1993) 660–666 (I. Tomkowiak).
Livonian: Löwis of Menar 1922, No. 89, Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Icelandic: Gering 1882f. II, No. 42, Boberg 1966, No. L411; Spanish: Chevalier 1983, No. 43, Goldberg 1998, No. L411; German: Moser-Rath 1964, No. 22, Bechstein / Uther 1997 I, No. 33; Hungarian: György 1934, No. 104, MNK III; Maltese: Mifsud-Chircop 1978; Czech: Tille 1929ff I, 485ff., Dvořák 1978, No. 1894; Slovakian: Gašparíková 1991f. II, No. 548; Macedonian: Čepenkov / Penušliski 1989 II, No. 99, cf. No. 202, III, cf. No. 342; Bulgarian: BFP; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, 1975, 1988a; Kirghiz: Potanin 1917, No. 57; Syrian: El-Shamy 2004; Indian: Thompson / Roberts 1960; Chinese: Chavannes 1910ff. I, No. 106; Dominican: Andrade 1930, No. 219; Guinean: Klipple 1992.

758 ***The Various Children of Eve.*** After the expulsion from paradise Eve gives birth to a child every year. Her children are all different: some beautiful, some ugly. When God pays her a visit Eve bathes her beautiful children and dresses them nicely. She hides the ugly ones. (She is ashamed of the number of her children and therefore hides some.)

When God arrives he blesses the beautiful children and destines them to become kings, earls, citizens or traders. Thereupon Eve wants her ugly children (hidden in the straw, hay, oven) to be blessed as well. God destines those to be farmers, fishermen, smiths, tanners, shoemakers and servants.

Upon Eve's protest God explains that every class is necessary and legitimate for the functioning of society.

Sometimes Eve consents to God's will [A1650.1]. Cf. Type 1416.

Remarks: Early version documented in the middle of the 16th century, e.g. Hans Sachs, *Die ungleichen Kinder* (1558).
Literature/Variants: Dähnhardt 1907ff. I, 247, II, 98f.; BP III, 308–321; Dondore

1939, 223–229; Schwarzbaum 1968, 66; Schwarz 1973, 200–204; Lefebvre 1980, 12–18; Görög-Karady 1983, 31–44; EM 4 (1984) 569–577 (L. Röhrich); Geddes 1986; Bluhm 1991, 159–171.
Livonian: Loorits 1926, No. 41; Wotian: Kecskeméti / Paunonen 1974; Norwegian: Hodne 1984; Danish: Thiele 1843 II, 141f.; Icelandic: Simpson 1972, 14; French: Bladé 1886 II, No. 4, Tegethoff II, 56; Spanish: Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Frisian: Kooi 1994, No. 161; German: Henßen 1963, No. 1, Rehermann 1977, 137, 495f., Moser-Rath 1984, 134, 151, 233, Uther 1990a, No. 65, Grimm KHM / Uther 1996 III, No. 180; Ladinian: Decurtins 1896ff. II, No. 84; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Serbian: Čajkanović 1929, No. 129, Eschker 1992, No. 76; Bulgarian: BFP; Polish: Bukowska-Grosse / Koschmieder 1967, No. 62; Syrian: El-Shamy 2004; Palestinian: Rosenhouse 1984, 224ff.; Moroccan: Dwyer 1978, 45f., El-Shamy 2004.

759 *Angel and Hermit* (previously ***God's Justice Vindicated***) [J225.0.1]. A saint (Moses, Rabbi Joshua Ben Levi, St. Peter, hermit) doubts God's justice and blames him for sending suffering to virtuous people and well-being to bad ones.

Or, a saint asks God for the reason for his decisions, an angel asks a saint (hermit) to accompany him to see God's secret decisions, or, an angel and a hermit meet and decide to travel together.

The angel (God's messenger) forbids his companion to speak or to ask questions [C410, C411.1, C423.2, C491]. On their way the angel does many seemingly unjust and cruel things: he kills the child and / or the servant of a hospitable host and a man he meets in the street [J225.4, J225.5]; he repays hospitality by stealing a cup [J225.3], inhospitality by giving a cup (present); he repays an inhospitable person by constructing a house (rebuilding a fallen wall); he destroys the house (harvest) of hospitable people; he damages (sinks) a ship because of one sinner on board [J225.0.2, U21.3]; he kills the only cow of a poor woman; he offers good wishes to inhospitable people, and bad wishes to hospitable ones.

Later the angel explains why each of these strange deeds was just. When the hermit sees the justification for each deed, he agrees that none of God's acts should be blamed or doubted. God's deeds are always justified. Cf. Types 759*, 840.

Remarks: Theodicy legend, cf. *Koran* (18,65–82).
Literature/Variants: Chauvin 1892ff. VIII, 157 No. 160; Rohde 1894; Katona 1900; BP II, No. 683; Basset 1924ff. II, 399 No. 124, III, 83 No. 60, 327 No. 197; Goebel 1932, 116–147; Schwarzbaum 1960, 119–169; Haase 1966; Schwarzbaum 1968, 8, 11, 40f. 42f., 61, 82f. 138, 157, 160, 303, 447f., 458; Tubach 1969, Nos. 223, 2558, 2559, cf. No. 815; EM 3 (1981) 1438–1446 (H. Schwarzbaum); Dekker et al. 1997, 125–127; Marzolph / Van Leeuwen 2004, No. 172.
Finnish: Rausmaa 1982ff. II, No. 26; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Wigström / Bringéus 1985, No. 32; Norwegian: Kvideland / Sehmsdorf 1999, No. 22.1; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Espinosa 1946f.,

No. 81, Goldberg 1998, Nos. J225.0.1, *J225.0.4, Camarena/Chevalier 1995ff. III; Catalan: Neugaard 1993, No. J225.4, Oriol/Pujol 2003; Portuguese: Oliveira 1900ff. I, No. 282, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Legros 1962; German: Henßen 1935, No. 269, Moser-Rath 1964, No. 12; Swiss: EM 7 (1993) 869; Italian: Cirese/Serafini 1975; Sardinian: Cirese/Serafini; Hungarian: György 1934, No. 196, MNK III, Dömötör 1992, No. 418; Czech: Tille 1929ff. I, 53ff., 587f., Dvořák 1978, No. 2558; Slovakian: Gašparíková 1991f. I, No. 153; Slovene: Kelemina 1930, 199; Serbian: Eschker 1992, Nos. 67, 79; Bosnian: Krauss/Burr et al. 2002, Nos. 58, 59; Macedonian: Čepenkov/Penušliski 1989 II, No. 100; Bulgarian: BFP, Nos. 759, 759**, 759***, 759D*, 759E*; Albanian: Jarník 1890ff., 345f.; Greek: Dawkins 1950, No. 24, Megas/Puchner 1998; Polish: Krzyżanowski 1962f. I, Nos. 759, 796; Sorbian: Nedo 1956, No. 73; Russian: SUS, No. 796*; Byelorussian, Ukrainian: SUS, Nos. 759, 796*; Turkish: Eberhard/Boratav 1953, No. 114; Jewish: Gaster 1924, No. 393, Noy 1963a, No. 51, Haboucha 1992; Cheremis/Mari: Kecskeméti/Paunonen 1974; Syrian, Palestinian, Iraqi: El-Shamy 2004; Spanish-American, Mexican: Robe 1973; Puerto Rican, Argentine: Hansen 1957; Egyptian: El-Shamy 2004; Moroccan: Topper 1986, No. 58.

759A *The Sinful Priest.* A man refuses to receive holy communion from an unworthy priest [V31.1]. God sends him a dream of unbearable thirst. He finds a well where a leper draws water for many people to drink. When he also wants to drink from it, the leper draws back his hand and says, "Why do you want to take water from a leper's hand but you refuse to receive the sacrament from an unworthy priest?" It is reprehensible to say that the power of the sacrament depends on the virtue of the man who gives it [J157.1, V39.3]. Cf. Type 756E*.

Remarks: Early version documented in the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry/Crane, No. 155), *Gesta Romanorum* (No. 12).
Literature/Variants: Banks 1904f. I, No. 687; Wesselski 1909, No. 80; Tubach 1969, No. 2672; EM 10 (2002) 1306–1308 (T. Dekker).
Scottish: Bruford/MacDonald 1994, No. 49; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Camarena/Chevalier 1995ff. III; Catalan: Neugaard 1993, No. J157.1; Flemish: Lox 1999a, No. 41; German: cf. Berger 2001, No. 759A*; Italian: Cirese/Serafini 1975; Sardinian: Cirese/Serafini; Hungarian: MNK III.

759B *Holy Man Has His Own Mass.* A man never comes to mass. When upbraided for not coming, he hangs his coat on a sunbeam. The priest realizes that he is a pious man and that even though he stays at home, he is nearer to God than the priest himself (other people) [Cf. F1011.1, V29.3, V43].

Literature/Variants: Frenken 1925, 215f.; Sieber 1931, 119f.; Loomis 1948, 29; Ranke 1955b, 52; Tubach 1969, No. 2068; Wildhaber 1974, 219–237; EM: Sonnenstrahl: Kleider am S. aufhängen (in prep.).
Norwegian: Hodne 1984; Irish: Ó Súilleabháin 1942, 101, 106, Béaloideas 29 (1971) 161ff. No. 25; French: Delarue/Tenèze 1964ff. IV 1; Spanish: Llano Roza de Ampudia 1925, Nos. 130, 131, Camarena/Chevalier 1995ff. III; Portuguese: Vasconcellos/Soromenho et al. 1963f. I, No. 201, Cardigos (forthcoming); Dutch:

Sinninghe 1943, 138 No. 401; Frisian: Molen 1939ff. IV, 413; Swiss: Jegerlehner 1907, 212ff., Jegerlehner 1909, 95 No. 19, 180 No. 20, Büchli/Brunold-Bigler 1989ff. II, 450f., 584, 586f.; Austrian: Graber 1944, 416, Geramb/Haiding 1980, No. 18; Italian: Cirese/Serafini 1975; Greek: Laográphia 21 (1963–64) 491ff.; Jewish: Bin Gorion 1990, No. 189.

759C *The Widow's Flour.* A poor woman shares her small property with beggars but loses her last flour (bread) in a storm. When some traders arrive safely in spite of a leak (calm) she complains to the king (Solomon) about the injustice of the wind. In thanks for their rescue, the traders deliver a certain amount (of money) to the king to be given to the poor. At first they do not know where the leak is, but then they discover that a flour sack plugged the hole.

The poor woman identifies the sack as the one she had lost, and the king gives her the money as compensation. (The god of the winds has to pay for the compensation) [J355.1].

Literature/Variants: Chauvin 1892ff. II, 220, No. 152(10); Vries 1928, 327f.; EM 9 (1999) 488–490 (E. Schoenfeld).
Finnish: Rausmaa 1982ff. II, No. 27; Jewish: Bin Gorion 1918ff. III, 67, 301, Gaster 1924, Nos. 436, 444, Neuman 1954, No. J355.1, Noy 1963a, No. 47, Jason 1975, 1988a; Vietnamese: Karow 1972, No. 28.

759D *The Punishment of the Angel.* (Including the previous Type 795.) An angel (the death) is sent by God to take the soul of a widow with two children [E722.2.10]. He does not fulfill the task [A106.2, E754.2.2.1, V233.1]. Thereupon God, in order to show that he cares even for the smallest creatures, tells the angel to fetch a stone out of the sea where a small worm is hidden [D1810.0.1].

The angel is punished by becoming deaf, blind or senseless, or he is driven out of the sky. He has to do penance for his sin on earth [A106.2.1] by pretending to be human and by serving a man (abbot, hermit, custodian, farmer) [A1549.4] on earth.

As a servant he works for his master [D1811.2] but he acts in a ridiculous and strange way, smiling mysteriously [N456, M304]. He mocks a man who buys shoes that will last a long time, because the man will die soon. He throws stones at a church (wedding procession) because he sees the devil there. He favors a pub because the people inside pray and ask for God's mercy. At the burial of a dignitary he behaves disrespectfully, while at the burial of a poor man he renders his reverence [J225.8, J225.0.1.1]. He mocks holy things and scorns a crucifix (holy statue, shrine). He contradicts a judgment, saying it is wrong. He insults a beggar for being in reality a rich man. When he meets an emperor and his brother, a bishop, he smiles because he recognizes them as the two pitiful children who were the reason why he had been punished, and who had both achieved high positions. By this the angel finally learns something about divine justice.

Literature/Variants: EM 3 (1981) 1431–1438 (H. Schwarzbaum).
Finnish: 1988ff. II, No. 40; Estonian: Aarne 1918, No. 795*; Latvian: Arājs / Medne 1977, No. 795; Lithuanian: Kerbelytė 1999ff. I, No. 92, II, No. 795; Karelian: Kecskeméti / Paunonen 1974, No. 795; German: Peuckert 1959, No. 228; Austrian: Haller 1912, 128ff.; Hungarian: MNK III, No. 795; Czech: Tille 1929ff. I, 56ff., 587; Slovakian: Gašparíková 1991f. II, No. 538; Macedonian: Čepenkov / Penušliski 1989 II, Nos. 108, 109; Bulgarian: BFP, No. 795; Albanian: Mazon 1936, No. 36; Greek: Karlinger / Mykytiuk 1967, No. 38, Megas / Puchner 1998, No. 795; Serbian: Đjorđjevič / Miloševič-Đjorđjevič 1988, No. 108; Polish: Simonides / Simonides 1994, No. 63; Russian, Byelorussian, Ukrainian: SUS, No. 795; Jewish: Jason 1965, No. 795; Azerbaijan: Achundov 1955, 266ff.; Indian: cf. Mayeda / Brown 1974, No. 3.

759E ***The Miller of Sans Souci.*** A ruler's new palace is built where there is already a building (house, mill) that belongs to one of his subjects (old woman, miller). Because this subject objects to losing his home, rather than demolishing the small building, the ruler permits it to be incorporated into the new palace [P411.1].

Remarks: Arabic origin; documented in the 10th century by al-Masʿūdī, *Murūǧ aḏ-ḏahab* (No. 620). First appears in Europe in 1610 in G. Botero, *Detti memorabili di personnagi illustri* (262f.).
Literature/Variants: Schneider 1858; Basset 1924ff. II, No. 72; Wesselski 1927; Wesselski 1928a, 50–60; Jacob 1929, 200–204; Marzolph 1992 II, No. 415; EM 9 (1999) 993–998 (U. Marzolph).
German: Exilium melancholiae (1643) No. 105, Casalicchio (1703) 91, 459ff., Helmhack (1729) No. 177 (EM archive); Afghan: Lebedev 1972, No. 6.

759* ***The Hospitable Widow's Cow Killed.*** A poor widow (man) hospitably receives God and St. Peter for the night [K1811]. The next day, when God orders a wolf to kill the widow's only cow, St. Peter rebukes God for ingratitude. God replies, "She has no need of the cow, for tonight she will be with me".

Or, when the widow suffers her loss without reproach, God rewards her generously. Cf. Types 750B, 759.

Literature/Variants: Chauvin 1892ff. VI, 49 No. 215; Schwarzbaum 1960, 163f.; Schwarzbaum 1968, 41.
Finnish: Rausmaa 1982ff. II, No. 28; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; French: Soupault 1959, No. 23; Portuguese: Soromenho / Soromenho 1984f. I, No. 127, Cardigos (forthcoming); German: cf. Merkelbach-Pinck 1940, 51; Swiss: Müller / Walker 1987, No. 170; Hungarian: MNK III; Polish: Krzyżanowski 1962f. I, No. 759B; Jewish: Noy 1963b, No. 25.

760 ***The Unquiet Grave.*** A man burns his three pregnant fiancées (wife, wives). After the man's death his corpse reappears (again and again) in the church [E411.1, Q211.3]. Guests come to the parsonage to see the corpse. The clergyman's maidservant is paid to take the dead man and return him to his grave [E411.0.2]. But the corpse holds her

fast and asks her to beg his murdered fiancées' pardon when they come to the church. They agree only after the third time, whereupon the corpse returns to the grave and finds rest.

In some variants a boy who mocks the church (clergyman, Virgin Mary) is condemned and sinks to earth as a stone. Later the stone is found and carried into a room where it laughs and tells its story. A special word cancels the curse and the corpse in the form of the stone changes to dust.

Literature/Variants: Feilberg 1914, 74–98; Brednich 1990, 138f.; EM 6 (1990) 63–65 (P.-L. Rausmaa); cf. EM 7 (1993) 1408f. (J. Jech).
Finnish: Rausmaa 1982ff. II, No. 29, Jauhiainen 1998, No. C1401; Finnish-Swedish: Hackman 1917f. I, No. 160; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Norwegian: Christiansen 1958, No. 4020, Kvideland / Sehmsdorf 1988, No. 22.1; Catalan: Neugaard 1993, No. E411.0.2; German: Peuckert 1932, No. 178, Henßen 1955, No. 228, Henßen 1959, No. 78, Müller / Röhrich 1967, No. J9; Austrian: Graber 1944, 58ff.; Maltese: Mifsud-Chircop 1978, No. *760B; Czech: Tille 1929 I, 374f.; Slovakian: Polívka 1923ff. III, 372f., Gašparíková 1991f. I, Nos. 61, 331, II, No. 406; Serbian: cf. Karadžić 1937, Nos. 20, 21; Polish: cf. Krzyżanowski 1962f. II, No. 4020; Russian, Ukrainian: SUS; Jewish: Noy 1965, No. 61.

760A ***The Forgiven Skeleton.*** (Including the previous Type 882B*.) A man kills his wife (bride), dies (is executed), and comes back to haunt the living. The dead man's body (skeleton, skull, bone, hand, etc.) is removed (because of a wager) from the cemetery. The dead man is willing to be taken back to his grave only by the person (brave girl) who had taken him out of it. (The skeleton clings to the girl until they reach home, where it explains that it could not find peace because in its lifetime it had slandered an illegitimate child. It asks the girl to beg the mother's pardon.)

Once it has been forgiven the skeleton disintegrates to ashes and finds peace (deliverance).

Literature/Variants: EM 7 (1993) 1408f. (J. Jech).
Latvian: Arājs / Medne 1977, No. 760; German: Ranke 1955ff. III; Czech: Tille 1929ff. I, 370ff., Klímová 1966, No. 20; Slovakian: Gašparíková 1991f. I, Nos. 29, 61, 331, II, No. 406; Russian, Ukrainian: SUS, No. 760.

760** ***The Obstinate Child.*** An obstinate child (son) is disobedient and hits (mistreats) his mother. He becomes ill and dies. After he is buried, his hand keeps reaching out of the grave and will not decompose [E411.0.1]. The authorities advise his mother to strike the hand with a stick until it is bloody. It then goes back into the grave and the child is able to rest in peace.

Remarks: Documented in the 16th century, e.g. Hans Sachs, *Von der Kinderzucht* (1552).

Literature/Variants: Sprenger 1897; BP II, 550–552; Schmidt 1963, 225–234; Schenda 1966; EM 4 (1984) 210f.; EM 6 (1990) 443f.
Dutch: Sinninghe 1943, 77 No. 414; German: Herberger (1698) 74 (EM archive), Müller / Röhrich 1967, Nos. H17, H18, L31; Rehermann 1977, 155f., 312, Arnim / Brentano 1979, No. 226a, Grimm KHM / Uther 1996 II, No. 117, Kooi / Schuster 1994, No. 266; Swiss: Müller et al. 1926ff. I, No. 92; Maltese: Mifsud-Chircop 1978, No. *838A; Sorbian: Schulenburg 1880, 239; Argentine: Borde 1923, 124.

760***	***Salvation in the Cradle.*** The soul of a dead man is unable to rest (is tormented in purgatory). It explains to a passer-by (someone who wants to help) that its salvation is governed by the growth of a certain tree. The first child who lies in a cradle (coffin) made from the wood of this tree will be the one who lays the soul to rest [D791. 1.3].

In some variants, the child must become a priest. When he serves his first mass, the restless soul will be able to rest.

Literature/Variants: Pauli / Bolte 1924 I, No. 80; Ranke 1911; EM 4 (1984) 214.
Swedish: Am Urquell N. F. 5 (1894) 119; French: Sébillot 1904ff. III, 346; German: Müller / Röhrich 1967, No. J51, Böck 1987, No. 219, Grimm DS / Uther 1993 I, Nos. 108, 224, Berger 2001, Nos. III J 51, V C 23; Swiss: Singer 1903f. II, 59; Austrian: cf. Vernaleken 1858, 31f. 211f., 224f.; Czech: Tille 1929 II 2, 108ff.

760A*	***The Death of a Miser.*** A miser swallows his money before he dies. The devil (his sons, his servant) shakes the money out of him and carries off his body (to hell) [Q272.3].

Literature/Variants: Schwarzbaum 1968, 137.
Latvian: Arājs / Medne 1977; Spanish: Goldberg 1998, No. Q272.3; Portuguese: Orto de Esopos 1956, 298f., Cardigos (forthcoming); Polish: cf. Krzyżanowski 1962f. I, No. 760A; Russian: SUS, No. 760A*, cf. Nos. 760A**, 760A****; Byelorussian: SUS, No. 760A*, cf. Nos. 760A***, 760B*; Ukrainian: SUS, No. 760A*, cf. No. 760B*; Jewish: Jason 1988a.

761	***The Cruel Rich Man as the Devil's Horse.*** A farmer is helped in a conflict with his hard-hearted landlord. His magic helper performs all tasks (gives him a horse that performs all tasks for him). Finally the man learns that the horse is an ancestor of the landlord [Q584.2] and that it comes from hell (devil). When he tells his landlord what has happened, he is friendly from then on for fear of being transformed as well.

Literature/Variants: Erk / Böhme 1893f. I, No. 219; Schwarzbaum 1968, 83; cf. EM 10 (2002) 836–840 (R. W. Brednich); EM 11,1 (2003) 475–478 (L. Sauka).
Finnish: Rausmaa 1982ff. II, Nos. 30, 31, Jauhiainen 1998, No. E831; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: cf. Stroebe 1915 I, No. 24; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 224, Cardigos (forthcoming), No. *762; German: Ranke 1955ff. III, Henßen 1957,

No. 88, Neumann 1971, No. 133; Swiss: Kuoni 1903, No. 294; Austrian: Haiding 1965, No. 31; Slovakian: Gašparíková 1991f. I, No. 337, II, Nos. 418, 492; Croatian: Dolenec 1972, No. 12; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1.

762 ***Woman with Three Hundred and Sixty-Five Children.*** A childless noblewoman accuses a poor mother of twins (triplets) of adultery [T587.1], whereupon the woman curses her to bear as many children as there are days (months) in a year [T586.1].

In the absence of her husband she gives birth to seven (nine, twelve, thirteen, or more) children (sons) [T586.1]. Being ashamed she orders her servant to drown all except one. The servant meets the father on his return and pretends to be carrying puppies in the basket. The father secretly educates the children and finally presents them to his wife and some guests. Guests and sons pray for mercy for the mother. From this time children of multiple birth have been called Guelfs (Dogs, Trazegnies, Porcelets, etc.) [L435.2.1]. Cf. Types 755, 765.

Remarks: Early version in the 8th century by Paulus Diaconus, *Historia Langobardorum* (I,15) referring to Pliny, *Naturalis historia* (VII,3).
Literature/Variants: Nyrop 1909; Notes and Queries 251 (1923) 96 (A. Taylor); Wesselski 1925, No. 64; Schenda 1961, 56; Brückner 1974, 219, 730f.; Gobrecht 1992, 55–65; EM 9 (1999) 490–494 (B. Gobrecht); Bondeson 2000, 64–94.
Norwegian: Hodne 1984; French: Tegethoff 1923 I, No. 8, II, No. 31, EM 2 (1979) 538; Spanish: Chevalier 1983, No. 44, Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Dutch: Wolf 1843, No. 45; German: Moser-Rath 1964, No. 263, Rehermann 1977, 138, 322, 429, 438, 492f., Rölleke 1983, No. 28, Brunner / Wachinger 1986ff. XII, No. ²VogM / 8, XIII, Nos. ²Wat / 195, ²Wels / 195; Petzoldt 1992, 293f., Grimm DS / Uther 1993 II, No. 521; Austrian: Haiding 1977b, No. 235; Hungarian: Dömötör 1992, No. 408; Russian: Afanas'ev / Barag et al. 1984f., No. 105.

763 ***The Treasure Finders Who Murder One Another.*** Three (two, more) men (hunters, friends, brothers) find (rob) a treasure. When one of them goes to town to fetch some food, the others plan to murder one another in order not to share the treasure.

Those who stayed kill (stab to death, drown) the one who left when he returns, but they die later from eating bread (wine) which he had poisoned [K1685].

In some variants Christ travels with some of his followers. When they find a treasure he tells them not to touch it but to continue their way. Later two of them return secretly to take the treasure and they murder one another.

Or, two men find the treasure and murder one another. When Christ and his followers find them dead, Christ explains that this was the reason why he told them not to take the treasure.

Remarks: Indian origin, see *Jātaka* (No. 48) and *Tripiṭaka* (Chavannes 1910ff., No. 115). European versions see e.g. Chaucer, *Pardoner's Tale* and *Frantova práva* (No. 6).

Literature/Variants: Chauvin 1892ff. II, 194 No. 18, VIII, 100 No. 73; BP II, 153f.; Wells 1925, 58f.; Spies 1951; Schwarzbaum 1968, 82, 95, 457; Legman 1968f. II, 977; Tubach 1969, No. 1681; Faulkner 1973; Ranelagh 1979, 205–207; Marzolph 1992 II, No. 448; Schmidt 1999; Marzolph / Van Leeuwen 2004, Nos. 56, 299; EM: Schatzfinder morden einander (forthcoming).

Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; French: Karlinger / Gréciano 1974, No. 33; Spanish: Childers 1977, No. K1685, Camarena / Chevalier 1995ff. III; Catalan: Neugaard 1993, No. K1685, Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 395, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Tomkowiak 1993, 257; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Czech: Tille 1929ff. II 1, 238f., Dvořák 1978, No. 1681; Slovakian: Gašparíková 1991f. II, No. 505; Slovene: Vedež 3 (1850) 79; Bulgarian: BFP; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, 1975; Cheremis / Mari: Kecskeméti / Paunonen 1974; Uzbek: Laude-Cirtautas 1984, No. 45; Georgian: Kurdovanidze 2000; Iraqi, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Jason 1989; Chinese: Ting 1978; Japanese: Ikeda 1971; US-American: Randolph 1957, 77, Baughman 1966; Mexican: Robe 1973, No. 837*A; Brazilian: Alcoforado / Albán 2001, No. 48; Egyptian. Libyan, Moroccan: El-Shamy 2004; Nigerian: Walker / Walker 1961, 44; Sudanese: Klipple 1992; Ethiopian: Müller 1992, 89; Somalian: El-Shamy 2004; Malagasy: Haring 1982, No. 1.3.763.

765 ***The Mother Who Wants to Kill Her Children*** [S12]. (Including the previous Type 765A*.) A woman tries to kill her (illegitimate) children (twins, her third, her twelfth child, etc.) (by hiding them). The father rescues the children and keeps them hidden [R153.2.1]. After many years they emerge. The mother dies of fright (is executed) [Q211.8]. Cf. Types 755, 762.

Literature/Variants: Kauffmann 1862, 5f.; Warnke 1885, LXIV–LXXIV, 56–59; EM 9 (1999) 490–494 (B. Gobrecht).

Finnish: Rausmaa 1982ff. II, No. 32; Lappish: cf. Qvigstad 1927ff. II, No. 51, Kecskeméti / Paunonen 1974; Norwegian: Hodne 1984; Danish: Levinsen / Bødker 1958, No. 13; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Corsican: Ortoli 1883, 5 No. 2; German: Brunner / Wachinger 1986ff. VII, No. ^{2}Hoz / 60; Austrian: Haiding 1977, No. 235; Hungarian: Gaál 1970, No. 34; Czech: cf. Šrámková / Sirovátka 1990, No. 7; Slovakian: Polívka 1923ff. II, 363f.; Croatian: Bošković-Stulli 1963, No. 161, Bošković-Stulli 1975b, No. 41; Russian: SUS, No. 765A*; Byelorussian: SUS, Nos. 765, 765A*; Ukrainian: SUS, No. 765A*; Jewish: Jason 1965; Gypsy: MNK X 1; Cheremis / Mari: Kecskeméti / Paunonen 1974.

766 ***The Seven Sleepers.*** This miscellaneous type comprises various tales dealing with persons who are cast into in a magic sleep extending over many years [D1960.1].

Twelve children are cast into a three hundred years' sleep by an angel (only the eldest child St. Peter is mentioned by name). They go back in time, and they awake on the night when Jesus is born. From then on they follow him as his twelve apostles.

Remarks: Tale with legendary traits (cf. *Koran* 18,9–26), see e.g. Gregory of Tours, *Liber in gloria martyrum* (No. 94).
Literature/Variants: Chauvin 1892ff. VII, 102 No. 376; Huber 1910; BP III, 460; Basset 1924ff. III, 123 No. 78; Loomis 1948, 115; Schindler 1961, 195–199; Lüthi 1962, 19–30; Röhrich 1962f. I, 124–145, 274–280; Schwarzbaum 1968, 45, 449; Tubach 1969, No. 4440; EM 1 (1977) 678–680 (H. Lixfeld); Fuhrmann 1983; Karlinger 1986, 25–28; Kandler 1994; Hansen 2002, 397–402; EM: Siebenschläfer (forthcoming).
Finnish: Rokala 1973, 121; Lappish: Qvigstad 1927ff. II, No. 48; Swedish: Liungman 1961, No. 763*; Norwegian: Hodne 1984; Scottish: Briggs 1970f. A I, 346f., B I, 215ff., 336, B II, 176ff.; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. B II, 353, 398f.; Spanish: Chevalier 1983, No. 45; Catalan: Neugaard 1993, No. D1960.1; German: Rehermann 1977, 138, 313, 275f., 522f., EM 7 (1993) 1349, Tomkowiak 1993, 257, Grimm DS / Uther 1993 II, No. 392, Grimm KHM / Uther 1996 III, No. KL 2; Ladinian: Danuser Richardson 1976, No. D1960.1; Maltese: Mifsud-Chircop 1978; Hungarian: Dömötör 1992, No. 395; Jewish: Jason 1965, 1975; Japanese: cf. Ikeda 1971; US-American: Baughman 1966; Egyptian: El-Shamy 2004; Algerian: Lacoste / Mouliéras 1965 I, No. 26, El-Shamy 2004; Malagasy: Haring 1982, No. 3.2.766.

767 ***Food for the Crucifix.*** A pious (simple) boy offers bread to a statue (crucifix, image of Christ or the Virgin Mary). As his reward he is entertained in heaven [Q172.1].

Remarks: Tale with legendary traits, documented since the Middle Ages, Guibert of Nogent, *De pignoribus sanctorum* (I,2,2).
Literature/Variants: BP III, 474–477; Pauli / Bolte 1924 I, No. 665; Reinhard 1925, 93–95; Sövérffy 1957, 141–151; Tubach 1969, Nos. 761, 1379, 2115; Karlinger 1984ff.; EM 8 (1996) 517–521 (G. Tüskés / É. Knapp).
Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 201, Cardigos (forthcoming); Flemish: Joos 1889ff. I, No. 75; German: Schönwerth 1857ff. III, 289, Grimm KHM / Uther 1996 III, No. KL 9; Ladinian: Uffer 1973, No. 4; Italian: Cirese / Serafini 1975; Czech: Tille 1929ff. II 1, 76ff.; Slovakian: Polívka 1923ff. IV, 66; Rumanian: Schullerus 1928, No. 827*; Greek: Karlinger / Mykytiuk 1967, No. 38, Megas / Puchner 1998; Jewish: Jason 1965; Lebanese, Palestinian: Nowak 1969, No. 334, El-Shamy 2004; Mexican: Robe 1973, Nos. 767, 767*A; Chilean: Pino Saavedra 1960ff. II, No. 109.

768 ***St. Christopher and the Christ Child.*** The giant Reprobus (Christopher) wants to serve only the mightiest master. First he serves the king, but leaves because the king fears the devil. The giant serves the devil, but he leaves him when he refuses to pass a crossroads.

A hermit (ferryman) tells the giant to carry a child across the river. The child becomes heavier with each step and finally explains the reason: that he is Christ who carries the sins of the world. The giant is doubtful, but then his staff changes into a blossoming plum (fig) tree. Thus he is convinced and from then on he bears the name Christophorus – the man who carried Christ [Q25].

Remarks: Early version documented in the Middle Ages, e.g. *Legenda aurea* (*Christophorus*). The beginning of the legend is found only in early variants, and most variants start with Christophorus carrying the child across the river.
Literature/Variants: Kirchhof / Oesterley 1869 II, No. 100; Dähnhardt 1907ff. II, 266; Zwierzina 1909, 130–158; Klapper 1914, No. 36, 101; Schröder 1925f., 85–98; Schwickert 1931, 14–26; Rosenfeld 1937; Loomis 1948, 114; Langosch 1955, 133–139; Szövérffy 1959, 212–230; Kretzenbacher 1968; Schwarzbaum 1968, 50f., 450; Tubach 1969, Nos. 985, 1049; Benker 1975; EM 2 (1979) 1405–1411 (M. Zender).
Swedish: Liungman 1961; Norwegian: Hodne 1984; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. III; Dutch: Tinneveld 1976, No. 251, Janissen 1981, 8ff.; Frisian: Kooi 1984a; German: Tomkowiak 1993, 257; Swiss: Jegerlehner 1909, No. 15; Italian: Cirese / Serafini 1975; Hungarian: MNK III; Czech: Dvořák 1978, No. 1049; Slovene: Brezovnik 1894, 86ff.; Serbian: Karadžić 1937, No. 21; Macedonian: Čepenkov / Penušliski 1989 II, Nos. 110, 171, cf. Nos. 172, 174; Polish: Bukowska-Große / Koschmieder 1967, No. 48.

769 *The Child's Grave* (previously ***Dead Child's Friendly Return to Parents***) [E324, E361]. This tale exists chiefly in two different forms:

(1) A mother discovers her dead child in a procession of dead children. It is forced to carry a heavy jug and tells its mother to stop weeping because it has to collect all her tears in the jug. From then on the mother stops weeping.

(2) A dead child returns to tell its mother to stop weeping. Its shroud is so wet from her tears that the child cannot find rest in the grave. From then on the mother bears her pain without weeping and her child stays quiet in the grave.

Remarks: Version (1) documented in the Middle Ages by Thomas Cantipratanus, *Bonum universale de apibus* (II,53,17). The theme is also found in classical sources.
Literature/Variants: Erk / Böhme 1893f. I, No. 200; BP II, 485–490; HDA 8 (1936–37) 1107–1109; Meuli 1943; Alsheimer 1971, 139; Jahn 1982, 89; Schmidt 1999; Busch / Ries 2002 II, 1385–1392; Hansen 2002, 92–95; EM: Tränenkrüglein (in prep.).
Lithuanian: Kerbelytė 1999ff. III, 102 No. 1.2.1.8; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Goldberg 1998, No. E324, Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Dutch: Eigen Volk 3 (1931) 268; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Benzel 1962, No. 200, Müller / Röhrich 1967, Nos. F41, F42, Tomkowiak 1993, 257f., 109, Grimm KHM / Uther 1996 II, No. 109, Bechstein / Uther 1997 I, No. 26, Berger 2001; Austrian: Haiding 1965, No. 298; Slovakian: Gašparíková 1991f. I, No. 254; Slovene: Krainz 1880, 50f.; Serbian: cf. Čajkanović 1927, No. 156; Polish: Krzyżanowski 1962f. II, No. 4031, Coleman 1965, No. 26; Russian: Löwis

of Menar 1914, No. 1; Jewish: Jason 1975; US-American: Baughman 1966; French-American: Ancelet 1994, No. 27; South African: Coetzee et al. 1967, Schmidt 1989 II, No. 2150.

770 *The Nun Who Saw the World.* A nun (named Beatrice) breaks her vow and leaves the convent (out of love or passion). During her absence the Virgin Mary takes her place in the community [K1841.1]. When the nun returns to the convent the miracle becomes evident.

Remarks: Early version documented in the Middle Ages (1197), Giraldus Cambrensis, *Gemma ecclesiastica* (II,11).
Literature/Variants: Ward 1883 II, No. 27, III, 342; Watenphul 1904; Wesselski 1909, No. 39; Guiette 1927; Tubach 1969, No. 536; Alsheimer 1971, 123; Frenzel 1988, 81–86; Duinhoven 1989; Röckelein / Opitz 1990; Opitz 1993, 175–190; Wilmink / Meder 1995; EM 10 (2002) 69–72 (M. Fenske).
Latvian: Šmits 1962ff. X, 8, 60ff.; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Chevalier 1983, No. 46; Catalan: Neugaard 1993, No. K1841.1; Flemish: Meyer 1968, Top 1982, No. 53; German: Bechstein / Uther 1997 II, No. 20; Swiss: EM 7 (1993) 872; Italian: Busk 1874, 228ff.; Czech: Dvořák 1978, No. 536; French-Canadian: Delarue / Tenèze 1964ff. IV 1.

770A* *Guardian Angel.* This miscellaneous type includes different tales dealing with people who are protected by an invisible being (angel) from danger, injury, or acting badly [V238]. Examples:

(1) A priest offends the new (second) wife of a prince. The prince wants to take revenge. He summons the priest, intending to shoot him. When the priest arrives, the prince instead invites him to dinner. The courtiers ask the prince why he suddenly changed his mind. He says that someone standing next to him told him what to do. No one else saw such a person, so the prince thinks it must have been an angel.

(2) A girl going through a forest is followed by a man who tries to rape her. She falls to her knees and prays to God, and the man lets her go. A few days later he attacks another girl and is arrested. He is asked why he let the first girl go, and replies that someone was with her.

(3) A clergyman who is disliked by his congregation is called to go to the house of someone who is dying. When he arrives he finds no one there. He thinks he was the victim of a prank and goes home.

Years later when he goes again to a deathbed, he learns that the false summons had been made by someone who intended to kill him. But the villain saw that the clergyman was accompanied by someone else (angel, man dressed in white) and gave up his plan.

Literature/Variants: Schmidt 1966, 66f.; Molen 1974, 118–121; Dekker et al. 1997, 127–130; Lieburg 2000; Lieburg 2001.
English: Eigen Volk 6 (1934) 172ff.; Dutch: Sinninghe 1943, 138 No. 361, Meder 2000, No. 102; Frisian: Kooi 1984a; Flemish: Meyere 1925ff. II, 39–42; German:

Schell 1897, 183f., 205f., Lohmeyer 1978, No. 104, Fischer 1991, No. 163, Brednich 1993, No. 101.

772 *Wood for the Holy Cross.* This miscellaneous type comprises various legends dealing with the wood used for the Holy Cross (wood from a tree in Paradise used for Jesus's Crucifixion; the Holy Cross rediscovered by St. Helena and recovered by the Emperor Heraclius) [A2221.2.2, A2721.2.1, Z352]. Examples:

Adam's son Seth wants to bring oil from the tree of mercy to his dying father. An angel gives him instead a branch (seed) from the Tree of Life (Tree of Knowledge), which Seth plants on Adam's grave. Later, Solomon has this tree cut down to use in his temple. The beam does not fit so it is used as a bridge and subsequently buried. It is discovered just in time to be used to make the cross for the Crucifixion. Cf. Type 772*.

Remarks: Legends about the wood of the Holy Cross begin with a few apocryphal motifs in the 11th and 12th centuries.

Literature/Variants: Schirmer 1886; Kampers 1897; Köhler/Bolte 1898ff. II, 87–94; Combes 1901; Delehaye 1907, 36f.; Dähnhardt 1907ff. II, 207–214; Peuckert 1927; HDA 5 (1932/33) 487–499 (A. Jacoby); Schmitt 1959, 147–149; Römer 1961; Quin 1962; Tubach 1969, Nos. 1339, 5373; Verfasserlexikon 4 (1983) 117–119 (I. Kasten); Verfasserlexikon 5 (1984) 371f. (W. Williams-Krapp); cf. Köhler-Zülch 1993; EM 8 (1996) 398–401 (D. Drascek).

Finnish: Aarne 1912a, No. 131, Aarne 1920, No. 131; Estonian: Aarne 1918, No. 77; Livonian: Loorits 1926, No. 108; Scottish: Baughman 1966, No. A2721.2.1.1; Irish: Baughman 1966, No. A2721.2.1.2; English: Baughman 1966, Nos. A2721.2.1.1, A2721.2.1.4; Spanish: Camarena/Chevalier 1995ff. III, No. 756H; Portuguese: Cardigos (forthcoming), No. 756H; German: Kubitschek 1923, 63f., Meyer 1932, 214; Swiss: Büchli/Brunold-Bigler 1989ff. I, 202, 525, 557; Maltese: Mifsud-Chircop 1978, No. *772A; Rumanian: Karlinger 1990, No. 36; Polish: Krzyżanowski 1962f. II, No. 2445; US-American: Baughman 1966, No. A2721.2.1.1; African American: Baughman 1966, No. A2721.2.1.3.

772* *The Flies Instead of Nails on Christ's Heart.* Flies look like nails and prevent more nails being driven in [A2221.2.1, B483]. Cf. Type 772.

Literature/Variants: Dähnhardt 1907ff. II, 214f.; Köhler-Zülch 1993; EM 8 (1996) 401–407 (C. Dauven-van Knippenberg).

Estonian: Aarne 1918, Loorits 1959, No. 147; Serbian: Đjorđjevič/Milošević-Đjorđjevič 1988, No. 377; Greek: cf. Klaar 1963, 89f.; Polish: Krzyżanowski 1962f. II, No. 2533.

773 *Contest of Creation between God and the Devil.* This miscellaneous type comprises different tales dealing with the theme, "God and the devil as creators". [A1750ff., A2286.2ff.]. They have a strong dualistic tendency. Examples:

(1) The creation of contrasting animals. The devil makes crea-

tures in competition with God (often copies the creatures God made) [A1751].

(2) The devil tries to create humans but fails, and instead he creates certain animals [A1755, A1811, A1833.1, A1862, A1893]. For example, God makes Adam out of clay and the devil tries to copy him. He shapes the clay and blows life into it, but it turns into a monkey. In other variants, the devil makes inferior races of humans.

(3) The good principle competes with the bad one, as God and the devil create various animals. God creates a wolf which is called "God's dog", and the destructive devil deliberately creates goats [A63.4]. The devil's animals devour God's animals [A2286.2.1].

(4) The devil's animals are brought to life by God [A1217]. The devil shapes some animals but only God (the name of God) can bring them to life. When the devil refuses to utter God's name, the animals remain lifeless [A1756].

(5) God takes the devil's animals. The devil creates (owns) animals that God wants for himself. God alters the appearance (colors) of the devil's animals so that he cannot recognize them [A1750ff., K483].

Remarks: Early version in 16th century literature, e.g. Hans Sachs, *Der dewffel hat die gais erschaffen, hat in dewffelaugen eingesetzt* (1556).

Literature/Variants: Dähnhardt 1907f. I, 164–205; BP III, 199; Lixfeld 1968; Lixfeld 1971; EM 1 (1977) 138; EM 2 (1979) 581f.; EM 3 (1981) 903–918 (C. Daxelmüller); EM 7 (1993) 99; EM 8 (1996) 833–835 (R. W. Brednich); Schubert 1999.

Finnish: Aarne 1912a, Nos. 81, 84, Aarne 1920, No. 105; Estonian: Aarne 1918, No. 58, Loorits 1949ff. I, 276f.; Lithuanian: Balys 1936, Nos. 3081–3235, Balys 1940, Nos. 124–130, 139–146, 152; Danish: Kristensen 1871ff. VI, Nos. 329, 330; French: Sébillot 1904ff. III, 4; Spanish: Camarena/Chevalier 1995ff. III, No. 773B; Portuguese: Oliveira 1900ff. II, No. 338, Cardigos (forthcoming), Nos. 773B; Frisian: Poortinga 1977, Nos. 226, 227, 237–239, Poortinga 1980, Nos. 145–147; Luxembourg: Gredt 1883, No. 845; German: Bartsch 1879f. I, 518f., Grimm KHM/Rölleke 1986 II, No. 62, Grimm KHM/Uther 1996 III, No. 148; Italian: De Nino 1883f. IV, 79; Rumanian: Schullerus 1928, No. 106; Polish: Krzyżanowski 1962f. II, Nos. 2490, 2491, 2621, cf. No. 2490, 2492; Jewish: Neuman 1954, Nos. A50–A54.1, A60–A63.8; Siberian: Holmberg 1927, 315f.; Iranian: Carnoy 1917, 261f., 275; Indian: Thompson/Balys 1958, Nos. A50, A60, A63.1; Hawaiian: Beckwith 1940, 45, 61, Kirtley 1971, No. A1217; South American Indian: Wilbert/Simoneau 1992, Nos. A1750, A1751; Namibian: Schmidt 1989 II, No. 160.

773** *God and Devil Dispute over Miser's Soul.* God says the devil may have the soul of a miser if he can fill a cask with money. God knocks the bottom out of the cask and hangs it in a tree over a gorge. The devil is unable to fill the cask and leaves the soul to God. Cf. Type 1130.

Literature/Variants: Schwarzbaum 1968, 101.

Spanish: Espinosa 1946f., No. 88, Camarena/Chevalier 1995ff. III; German:

KHM / Uther 1996 IV, 359–361; Swiss: Wildhaber / Uffer 1971, No. 40; Spanish-American: Hansen 1957, No.*773B; Puerto Rican: Mason / Espinosa 1921, Nos. 42, 60.

774 ***Christ and St. Peter.*** This miscellaneous type consists of various jests about Christ and St. Peter during their visit on earth [K1811] or creating the world. Cf. Types 330, 750A, 752A, 752B, 753, 774A–774P, 785, 785A, 791, 800–802, 805, 822, and 1656.

Literature/Variants: Dähnhardt 1907ff. I, 55, 59f., 80f., 127, 143, 150, 167, 157, 163, 171f., 205, 262f., 343, II, 82–87, 93f., 99–102, 104f., 107–195; Lixfeld 1971, 98, 144–146; Nagy 1981; EM 2 (1979) 1422f.; EM 4 (1984) 160f.; EM 10 (2002) 802–810 (E. Wimmer), 814–824 (S. Neumann).
French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. III, Nos. 774S, 774Y, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 266, Soromenho / Soromenho 1984f. I, Nos. 137–139, Cardigos (forthcoming), Nos. 774*O, 774S, 774Y; Italian: Cirese / Serafini 1975; Rumanian: Stroescu 1969, No. 4145.

774A ***St. Peter Wants to Create a Man*** (replaces the head of an innocent, beheaded person). He puts the head on backwards [E34, E783.1]. St. Peter consoles himself with the idea that the resuscitated person could become a rope-maker who has to walk backwards while working.

In some variants Christ asks St. Peter to settle a dispute between a woman and the devil. Thoughtlessly he cuts off the heads of both. When he puts the heads back, he exchanges them. Since that time it is said that women have had the devil inside their bodies. Cf. Type 1169.

Literature/Variants: Schwarzbaum 1968, 10; Marzolph 1992 II, No. 684; EM 8 (1996) 264–268 (R. W. Brednich); EM 10 (2002) 814–824 (S. Neumann).
Swedish: Liungman 1961, No. GS1169; Portuguese: Cardigos (forthcoming); Frisian: Kooi 1984a; German: Schönwerth 1857ff. III, 308, Müller / Orend 1972, No. 232, Kapfhammer 1974, 124; Austrian: Haiding 1969, No. 161; Italian: Schenda 1996, No. 30; Hungarian: MNK III; Czech: Tille 1929ff. I, 586f.; Slovakian: Gašparíková 1991f. II, Nos. 412, 561; Greek: cf. Kretschmer 1917, No. 54; Turkish: Eberhard / Boratav 1953, No. 289; Kurdish: Wentzel 1978, No. 8; Gypsy: MNK X 1.

774B ***St. Peter Cannot Sell His Donkey*** because he points out all its defects.

Literature/Variants: Wesselski 1911 I, No. 57; EM 10 (2002) 814–824 (S. Neumann).
French: Delarue / Tenèze 1964ff. IV 1; Italian: Cirese / Serafini 1975; Hungarian: MNK III.

774C ***The Legend of the Horseshoe.*** Christ and St. Peter find a horseshoe. St. Peter is unwilling to lean over to pick it up. Christ picks it up,

sells it and buys cherries with the proceeds. He drops them one by one on the way and the thirsty St. Peter has to bend over to pick up every single cherry.

Combinations: 774D, 774H.
Literature/Variants: Bolte 1898, 303–308; ZfVk. 35–36 (1925/26) 180; Schwarzbaum 1968, 109; EM 6 (1990) 1292–1297 (G.Tüskés, E. Knapp); EM 10 (2002) 814–824 (S. Neumann).
Latvian: Arājs / Medne 1977; Lithuanian: Basanavičius / Aleksynas 1993f. II, No. 101, Kerbelytė 1999ff. II; Norwegian: Hodne 1984; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Basque: Frey / Brettschneider 1982, 98f.; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 130–132, Cardigos (forthcoming); Flemish: Meyer 1968; Walloon: Legros 1962; German: Benzel 1965, No. 100, Tomkowiak 1993, 258; Swiss: Lütolf 1862, 110; Ladinian: Uffer 1945, 51; Italian: De Nino 1883f. IV, 68 No. 7, Toschi / Fabi 1960, No. 43; Hungarian: MNK III; Czech: Tille 1929ff. I, 581; Slovakian: Gašparíková 1991f. I, No. 257; Slovene: Kontler / Kompoljski 1923f. II, 14ff., Karlinger / Mykytiuk 1967, No. 25; Croatian: Gaál / Neweklowsky 1983, No. 7; Bulgarian: BFP; Greek: Kretschmer 1917, No. 54; Polish: Krzyżanowski 1962f. I, No. 752D; Ukrainian: SUS; Gypsy: MNK X 1.

774D ***St. Peter Acts as God for a Day.*** A girl takes her goat (cow, pig, goose) to pasture and leaves it, saying, "May God take care of you!" Thereupon St. Peter, who is taking God's place, has to run everywhere after the goat [L423].

Combinations: 774C.
Remarks: Early version in the 16th century see Hans Sachs, *Sant Petter mit der geiß* (1546).
Literature/Variants: Dähnhardt 1907ff. II, 188–190; EM 10 (2002) 814–824 (S. Neumann).
French: Delarue / Tenèze 1964ff. IV 1; German: Schönwerth 1857ff. III, 298, Henßen 1955, No. 276, Benzel 1962, 184; Swiss: EM 7 (1993) 872; Austrian: Mailly 1926, No. 164; Ladinian: Uffer 1945, No. 17; Italian: Cirese / Serafini 1975; Hungarian: MNK III; Czech: Tille 1929ff. I, 780f.; Slovakian: Gašparíková 1991f. II, No. 546; Slovene: Flere 1931, 53ff.; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 109, 110, 365; Croatian: Gaál / Neweklowsky 1983, No. 34; Gypsy: MNK X 1; Egyptian: El-Shamy 1980, No. 29, El-Shamy 2004.

774E ***St. Peter Gets Permission to Gather Grapes.*** St. Peter returns to heaven late and says that in prosperity men forget to pray. Thereupon God sends rising prices to earth. This time St. Peter returns to heaven quickly and says that now all the people pray and ask for God's help.

Remarks: Early version in the 16th century see Hans Sachs, *Sant Petter kam auf erden* (1546).
Literature/Variants: Köhler et al. 1894, 75f.; EM 10 (2002) 814–824 (S. Neumann).
Karelian: Kecskeméti / Paunonen 1974, No. *845; Danish: cf. Grundtvig 1854ff. III,

No. 85; French: Delarue / Tenèze 1964ff. IV 1; Portuguese: Custódio / Galhoz 1987, 146f., Cardigos (forthcoming); Flemish: Lox 1999a, No. 42; Italian: Cirese / Serafini 1975; German: Meier 1852, No. 139, Dittmaier 1950, No. 388, cf. Grannas 1960, No. 69; Hungarian: MNK III; Czech: Tille 1929ff. I, 55f., 576f., 587; Slovene: Kosi 1898, 132; Greek: Megas 1963f.

774F ***St. Peter with the Fiddle.*** St. Peter, against Christ's advice, insists on going into a pub where carpenters, soldiers and Gypsies are celebrating. Christ puts a violin on his back and when St. Peter explains to the people that he cannot play the instrument, they beat (laugh at) him.

Remarks: Early version in the 16th century see Hans Sachs, *Sant Petter auf der hochzeit* (1551).
Literature/Variants: Dähnhardt 1907ff. II, 172; EM 10 (2002) 814–824 (S. Neumann).
Danish: Kristensen 1884ff. I, No. 795; French: RTP 3 (1888) 180; German: Henßen 1955, No. 275, Neumann 1968b, 60f., 140; Austrian: Mailly 1926, No. 280, Haiding 1969, No. 157; Ladinian: Uffer 1945, No. 16; Sardinian: Cirese / Serafini 1975; Hungarian: György 1934, No. 93, MNK III; Czech: Tille 1929ff. I, 588; Slovakian: Gašparíková 1991f. I, Nos. 139, 153, 157, II, No. 429; Slovene: Brezovnik 1894, 57f.; Rumanian: Schullerus 1928, No. 210; Bulgarian: BFP; Gypsy: Tillhagen 1948, 55ff., MNK X 1.

774H ***Christ Puts Knots in Wood.*** St. Peter, angry at carpenters, wants Christ to make wood (trees) with iron knots (branches, nails). But Christ makes the branches only out of hard wood [cf. A2738, A2755.4].

Combinations: 774C.
Literature/Variants: Dähnhardt 1907ff. II, 174–176; EM 10 (2002) 814–824 (S. Neumann).
Spanish: Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Dutch: Tinneveld 1976, No. 111; Frisian: Kooi 1984a; German: Merkens 1892ff. I, No. 82, Henßen 1935, No. 102, Peuckert 1959, No. 3, Neumann 1968b, 60f.; Austrian: Mailly 1926, No. 165; Ladinian: Uffer 1955, 65ff.; Hungarian: MNK III; Czech: Tille 1929ff. I, 588f., Jech 1984, 276; Slovakian: Polívka 1923ff. IV, 48; Gypsy: Erdész / Futaky 1996, No. 19, MNK X 1.

774J ***Why St. Peter Became Bald.*** St. Peter receives two (three) cakes from a farmwife (bakery woman). He shares only one (bad) cake with Christ and hides the other (good) one under his cap where it burns all his hair off [cf. A1315.2]. Cf. Types 751G*, 774L.

In some variants St. Peter becomes so tousled during a fight in a pub that he loses all his hair.

Literature/Variants: Dähnhardt 1907ff. II, 172f.; Schwarzbaum 1989a, 295; Röhrich 1991f. II, 1153; EM 10 (2002) 814–824 (S. Neumann).
Lithuanian: Dowojna-Sylwestrowicz 1894, 47f.; Spanish: González Sanz 1996, Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Flemish: Meyer 1968;

German: Henßen 1951, No. 27, Benzel 1965, No. 99; Italian: Cirese / Serafini 1975; Hungarian: MNK III; Slovene: Zupanc 1944a, 74ff.

774K ***St. Peter Stung by Bees.*** St. Peter becomes angry at Christ for destroying the harvest of all the farmers because of only one sinner. But he himself drowns a whole hive because of one bee sting. When Christ points to the parallel, St. Peter is subdued [J225.0.2].

Or, St. Peter protests when a ship is sunk by Christ because one sinner is aboard. Christ sends him to fetch honey from a hive. St. Peter crushes all the bees when one stings him.

Literature/Variants: Szövérffy 1957, 119f.; Schwarzbaum 1979, viii, 345 not. 16; EM 10 (2002) 814–824 (S. Neumann); Hansen 2002, 329–331.
Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 135, Cardigos (forthcoming); Flemish: Meyer 1968; German: Merkens 1892ff. III, No. 68, Zender 1984, No. 49; Sardinian: Cirese / Serafini 1975; Hungarian: MNK III; Slovakian: Polívka 1923ff. IV, 24; Slovene: Kontler / Kompoljski 1923f. II, 114; Croatian: Bošković-Stulli 1975a, No. 5; Ukrainian: SUS; French-Canadian: Delarue / Tenèze 1964ff. IV 1; Moroccan: El-Shamy 2004.

774L ***Mushrooms from St. Peter's Spittle*** [A2613.1]. St. Peter receives a cake (pancake, bread) from a woman and eats it secretly. When Christ talks to St. Peter he tries to hide what he is eating and spits it out. Afterwards mushrooms grow from the cake. Cf. Type 774J.

Literature/Variants: Dähnhardt 1907ff. II, 107; EM 2 (1979) 819f.; EM 10 (2002) 814–824 (S. Neumann).
Lithuanian: Kerbelytė 1999ff. III, 53 No. 1.1.2.16; German: Peuckert 1932, No. 168, Benzel 1962, No. 211; Austrian: Depiny 1932, 349 No. 205, Schlosser 1956, No. 91; Italian: Cirese / Serafini 1975; Hungarian: MNK III; Slovakian: Gašparíková 1991f. I, No. 138, II, No. 573; Slovene: Tomažič 1942, 203ff.; Polish: cf. Krzyżanowski 1962f. II, No. 2636, Bukowska-Große / Koschmieder 1967, No. 49; Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1.

774N ***St. Peter's Gluttony.*** Christ keeps asking questions of the gluttonous St. Peter so that he must continually spit out mouthfuls in order to be able to answer.

Literature/Variants: Cf. Schwarzbaum 1989a, 295; EM 10 (2002) 814–824 (S. Neumann).
French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. III, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, No. 144, Cardigos (forthcoming); Austrian: Zingerle / Zingerle 1870, No. 19; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Czech: Tille 1929ff. I, 590, 602f.; Slovene: Kosi 1890, 25f., Karlinger / Mykytiuk 1967, No. 25; French-Canadian: Delarue / Tenèze 1964ff. IV 1.

774P ***St. Peter and the Nuts.*** St. Peter (man) doubts the justice of the creation and complains that large trees have small fruit. Thereupon Christ (God) lets gourds (melons) grow on small branches and nuts (walnuts, acorns, pears, figs) on strong trees [A2771.9]. When an acorn falls on St. Peter's head, he understands the order of the natural phenomena.

Remarks: Important literary treatment, see La Fontaine, *Fables* (IX,4). Oriental traditions are found from the 18th century.
Literature/Variants: Schwarzbaum 1960, 129; Scheiber 1985, 329 No. 19; Walker 1991, 26–28; EM 8 (1996) 633–636, esp. 635 (U. Marzolph); EM 10 (2002) 814–824 (S. Neumann).
Spanish: Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 236, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Neumann 1973, No. 36; Italian: Cirese / Serafini 1975; Hungarian: MNK III, Dömötör 1992, No. 427; Macedonian: Piličkova 1992, No. 20; Bulgarian: BFP; Turkish: Uysal 1986, 119; Jewish: Jason 1975; Georgian: Orbeliani / Awalischwili et al. 1933, No. 18; Saudi Arabian: El-Shamy 1995 I, No. A27771.9; Iranian: Marzolph 1984, No. *1689B; Egyptian: cf. El-Shamy 2004, No. 774Q§; Somalian: El-Shamy 2004.

775 ***Midas' Short-sighted Wish.*** Phrygian farmers take an old man (Silen) to Midas (to a nameless poor man), who recognizes him as the educator of Dionysos. Midas organizes a feast for the old man and then hands him over to Dionysos. The grateful Dionysos gives Midas a wish.

He wishes that everything he touches will turn to gold [J2072.1]. Even his food and drink turn to gold so that he cannot eat. He asks Dionysos to take back the gift. Dionysos agrees and Midas has to bathe in the river Paktolos. From that time on the river contains gold.

In some variants Midas dies from hunger and thirst. Cf. Type 782.

Remarks: For the story of Midas, see Ovid, *Metamorphoses* (XI,85–173).
Literature/Variants: Kirchhof / Oesterley 1869 III, No. 272, V, 121; Pauli / Bolte 1924 I, No. 180; Bošković-Stulli 1967; Dekker et al. 1997, 198–201; EM 9 (1999) 633–641 (M. Bošković-Stulli); Thiel 2000; Kern / Ebenbauer 2003, 401f. (M. Kern).
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: EU, No. 23375; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. III; Dutch: Haan 1979, 133f., Meder / Bakker 2001, No. 35, Kooi 2003, No. 35; Frisian: Kooi 1984a; German: Rehermann 1977, 139, 325 No. 20, Moser-Rath 1984, 8, 287; Hungarian: Dömötör 1992, No. 409; Czech: Dvořák 1978, No. 3281*; Macedonian: Piličkova 1992, No. 16; Bulgarian: BFP, No. 775, cf. No. *745*; Greek: Megas 1965, No. 63, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I, No. 360A; Turkish: Eberhard / Boratav 1953, No. 775; Jewish: Gaster 1924, No. 435, Jason 1965, 1975; Kurdish: Džalila et al. 1989, No. 48; Indian: Mayeda / Brown 1974, No. 31, Jason 1989; Sri Lankan: Parker 1910ff. II, 7; Chinese: Ting 1978; French-Canadian: Delarue / Tenèze 1964ff. IV 1; Egyptian: El-Shamy 2004.

777 *The Wandering Jew.* Christ carries the cross to Golgotha. When he wants to rest for a moment, a Jew (shoemaker), who owns the house there, does not permit it. From then on the Jew has to wander about on earth forever, unable to die [Q502.1, cf. A221.3]. Cf. Type 750E (7).

Literature/Variants: Köhler / Bolte 1898ff. I, 406; Anderson 1965; Schwarzbaum 1968, 65, 400, 441, 482; Tubach 1969, No. 2801; EM 1 (1977) 227 (H. Lixfeld); Schwarzbaum 1982, 17f.; EM 4 (1984) 577–588 (O. Schnitzler); Hasan-Rokem / Dundes 1986; Frenzel 1988, 15–21; Dekker et al. 1997, 400–404; Hasan-Rokem 1999, 93–102.
Finnish: Rausmaa 1982ff. II, No. 33; Estonian: Aarne 1918, No. 754*, Loorits 1959, No. 144; Livonian: Loorits 1926, No. 754*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. III, 436 No. 1.2.1.10, 443 No. 1.3.0.1; Lappish: Qvigstad 1927ff. II, No. 49; Swedish: Liungman 1961, No. 754***; Norwegian: Hodne 1984; Danish: Kristensen 1884ff. I, No. 5; English: Baughman 1966, Briggs 1970f. B II, 597f.; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Chevalier 1983, No. 47, Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 365, Cardigos (forthcoming); Dutch: Kooi 1979a, 80ff.; Frisian: Kooi 1984a; Flemish: Joos 1889ff. I, No. 38, Boone 1999 II, 1180ff.; Luxembourg: Gredt 1883, No. 906; German: Bechstein / Uther 1997 II, Nos. 28, 32, Grimm DS / Uther 1993 I, Nos. 143, 344, Kooi / Schuster 1994, No. 49; Swiss: Jegerlehner 1913, No. 39; Austrian: Depiny 1932, 93 nos. 60–64, Mailly 1926, No. 150; Ladinian: Danuser Richardson 1976, No. Q502.1; Italian: Cirese / Serafini 1975; Hungarian: György 1934, No. 1, MNK III, Dömötör 1992, No. 436; Slovakian: Polívka 1923ff. IV, 27f.; Serbian: Karadžić 1937, No. 43; Polish: cf. Krzyżanowski 1962f. I, No. 754*; Byelorussian, Ukrainian: SUS; US-American: Baughman 1966; French-American: Ancelet 1994, No. 94; Mexican: Robe 1973; Chilean: Pino Saavedra 1960ff. II, No. 101.

777* *The Flying Dutchman.* A captain (Dutchman) is unable to sail around a cape (reach a harbor) because of a strong wind. He swears that he will reach his goal, even if it takes forever. (He is condemned to sail forever because of his sins.)

Ordinary sailors who encounter this ship believe it to be a ghost ship (they see it in different forms). Often its crew give them letters addressed to people who died long ago.

Meeting the Flying Dutchman portends storm, shipwreck, or death [E511–E512].

Literature/Variants: Gerndt 1971; MacDonald 1982, No. E511.1.2; EM 4 (1984) 1299–1305 (H. Gerndt); Woeller / Woeller 1991, 181–200.
Irish: O'Faolain 1965, 18f.; Frisian: Dykstra 1895f. I, 76; German: Gräße 1868f. II, No. 1218, Mackensen 1925, No. 64, Wiepert 1964, Nos. 28, 30, 38, 41, 44, 82.

778 *To Sacrifice a Giant Candle.* (Including the previous Type 1553A*.) A sailor (farmer, Gypsy) in distress at sea (in a difficult situation) promises to sacrifice a giant candle (as high as a mast, as long as a pole) more expensive than he can afford. When he is asked to pro-

duce it, he replies that the candle would become smaller by itself, or he discharges his promise by offering a small light, or does not fulfill the promise at all [K231.3, K231.3.1]. Cf. Type 1718*.

Version from the Middle Ages: A farmer leading a cow and a calf to St. Michael fears the sea and calls on the saint for help, promising to sacrifice the calf. When free from danger, he says that St. Michael was foolish to expect him to give the calf. Again the sea rises, again the farmer calls for help, and St. Michael appears. Now the farmer promises to sacrifice both the cow and the calf, but again he does not discharge his promise. The third time the sea swallows him up together with the animals.

Remarks: Aesopic fable (Perry 1965, 425f., No. 28, 427 No. 34).
Literature/Variants: Kirchhof / Oesterley 1869 IV, No. 127; Wickram / Bolte 1903, No. 2; Bebel / Wesselski 1907 I 2, No. 41; Herbert 1910 III, 8, 36; Pauli / Bolte 1924 I, Nos. 304, 305; Tubach 1969, Nos. 1297, 3975; EM 7 (1993) 1178–1183 (S. Neumann); Hansen 2002, 435–438.
Finnish: Rausmaa 1982ff. VI, Nos. 371–373, Jauhiainen 1998, No. F131; Finnish-Swedish: Hackman 1911, 35; Estonian: Raudsep 1969, No. 89; Norwegian: Hodne 1984, No. 1553A*; Danish: Kristensen 1892 I, No. 69, 154–159, Kristensen 1903 II, Nos. 36, 52, 110–119, 552–555; Irish: Ó Súilleabháin / Christiansen 1963, No. 1553A*; Spanish: Chevalier 1983, No. 48, Camarena Laucirica 1991, No. 130, Camarena / Chevalier 1995ff. III, Goldberg 1998, No. K231.3; Portuguese: Oliveira 1900f. II, No. 423, Cardigos (forthcoming); Dutch: Vries 1971, 116f.; Frisian: Kooi / Schuster 1994, No. 131; Flemish: Meyer 1968, No. 1553A*; Walloon: Laport 1932, No. *1553A, Legros 1962, 101; German: Merkens 1892ff. I, No. 162, Henßen 1951, No. 82*, Rehermann 1977, 139, 356 No. 4; Italian: Cirese / Serafini 1975; Hungarian: György 1934, No. 248, MNK III; Slovakian: Filová / Gašparíková 1993, No. 142; Serbian: Čajkanović 1927, No. 124; Croatian: Bošković-Stulli 1963, No. 85, Dolenec 1972, No. 48; Macedonian: Čepenkov / Penušliski 1989 IV, No. 578; Rumanian: Stroescu 1969 II, Nos. 4779, 4780, cf. No. 4781, Schott / Schott 1971, No. 41; Bulgarian: BFP; Greek: Megas / Puchner 1998; Russian: SUS; Ukrainian: SUS, Nos. 778, 848*; Turkish: Eberhard / Boratav 1953, 415f. No. 7; Jewish: Haboucha 1992; Gypsy: Krauss 1907, 25f.; Iranian: Marzolph 1984; Indian: Thompson / Balys 1958, No. K231.3.1; Nepalese: Sakya / Griffith 1980, 130ff.; Japanese: Inada / Ozawa 1977ff., No. 1553A*; West Indies: Flowers 1953, 501.

778* ***Two Candles.*** A pious man (old woman) lights a candle for (before the image of) God (a saint), and another one for (before the image of) the devil [V55] (cf. Type 1645B). When a priest (sexton) asks him why he does this, he explains that one never knows where one will end up. So it is wise to be on good terms with both.

Remarks: Early version documented in the Middle Ages, see e.g. John Bromyard, *Summa predicantium* (A XX,9).
Literature/Variants: Wickram / Bolte 1903, No. 37; Poliziano / Wesselski 1929, No. 51; Pauli / Bolte 1924 I, No. 94; EM 7 (1993) 1183–1186 (S. Neumann).
Spanish: Chevalier 1983, No. 49, Camarena Laucirica 1991, No. 134, Camarena / Chevalier 1995ff. III, González Sanz 1996; Portuguese: Soromenho / Soromenho

1984f. I, Nos. 271, 272, Cardigos (forthcoming); Flemish: Meyer 1968; German: Moser-Rath 1964, No. 21, Moser-Rath 1984, 168, 291; Swiss: EM 7 (1993) 871; Czech: Dvořák 1978, No. 854*; Hungarian: Dömötör 1992, No. 389; Rumanian: Stroescu 1969 I, No. 3259; Polish: Krzyżanowski 1962f. I, No. 940A; Russian, Byelorussian, Ukrainian: SUS.

779 ***Miscellaneous Divine Rewards and Punishments.*** (Including the previous Types 779A*–C*.) This miscellaneous type comprises various tales dealing with divine rewards and punishments from God (Christ, St. Peter) for mothers, fathers, children, orphans, poor persons, emperors, kings, queens, robbers, etc. for piety, generosity, tolerance, birth, crime, blasphemy, laziness, etc.

Literature/Variants: Chauvin 1892ff. II, 219 No. 152(7), VIII, 136 No. 132, 169 No. 185; Jason 1999, 129–144.
Lithuanian: Kerbelytė 1999ff. III, 51 No. 1.1.1.10, 91 No. 1.1.2.9; Latvian: Arājs / Medne 1977, 779D*; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; Portuguese: Oliveira 1900f. I, No. 67, Martha / Pinto 1912, 146f., Cardigos (forthcoming), Nos. *776, 779*A, 779*B; German: Bechstein / Uther 1997 I, No. 28, Berger 2001, No. VI B 1; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Hungarian: MNK III, No. 779A*; Czech: Tille 1929ff. I, 371f. No. 779A*; Slovene: Kosi 1898, 143f.; Polish: Krzyżanowski 1962f. I, No. 777; Croatian: Krauss / Burr et al. 2002, No. 64; Bulgarian: cf. Haralampieff / Frolec 1971, No. 29, BFP, Nos. *779E*, *779F*; Greek: Megas / Puchner 1998, No. 779D*; Russian: SUS, Nos. 779***, 779B*–779D*; Byelorussian: SUS, Nos. 779*, 779**, 779D*; Ukrainian: SUS, Nos. 779*, 779**, 779C*, 779C**; Turkish: Eberhard / Boratav 1953, Nos. 111, 184; Jewish: Jason 1965, Nos. *776, 769*, 779, Noy 1968, No. 35, Jason 1988a, Nos. 779*A, 779*B, Haboucha 1992, No. **779D*; Gypsy: MNK X 1; Mordvinian: Kecskeméti / Paunonen 1974, No. 779B*; Mongolian: Lőrincz 1979, No. 779D*; Syrian, Palestinian: El-Shamy 2004; Indian: Jason 1989, No. 779*B, 779*–*D; French-Canadian: Delarue / Tenèze 1964ff. IV 1; Mexican: Robe 1973, No. 779C*; Egyptian, Tunisian, Algerian, Sudanese: El-Shamy 2004.

779A*–779C* See Type 779.

779E* ***The Dancers of Kolbeck*** [C94.1.1]. On Christmas Eve, outside a church, a farmer of (the fictitious town) Kolbeck holds a dance with fifteen other farmers and three women, while a mass is said. When the priest comes out of the church, he curses all the dancers in God's name. From then on they have to dance ceaselessly [Q386]. They dance themselves into the earth, hollowing out a hole, and finally die. After their death, as many stones as there were dancers were set up as a memorial.

Remarks: Documented by Johannes Gobi Junior, *Scala coeli* (No. 342).
Literature/Variants: Ward 1883 II, No. 30; Siebert 1902; Stieren 1911; Pauli / Bolte 1924 I, No. 388; DVldr 1935ff. II, No. 39; Kretzenbacher 1961; Schenda 1961, 94f., 505; Holtorf 1969, 13–45; Tubach 1969, No. 1419; Metzner 1972; Brückner 1974, 682; Chesnutt 1980a, 158–166; EM 5 (1987) 350f.; Röhrich 1993, 599–634; Verfasser-

lexikon 9 (1995) 616–620 (F. Rädle).
Finnish-Swedish: Wessman 1931, No. 168; Spanish: Goldberg 1998, No. C94.1.1; Catalan: Neugaard 1993, No. C94.1.1; Portuguese: Buescu 1984, 136, Cardigos (forthcoming), No. 777B; German: Moser-Rath 1964, No. 143, Rehermann 1977, 156 No. 33, 368f. No. 9, Grimm DS/Uther 1993 I, No. 232; Swiss: Jegerlehner 1913, Nos. 3, 28; Hungarian: György 1934, No. 237.

779F* *Mass of the Dead.* This tale exists chiefly in two different forms:

(1) A woman (man) who thinks she has overslept for an early church service (during Advent, on Christmas or New Year's) hurries to church. She finds it brightly lit and filled with unfamiliar worshipers – it is the Mass of the Dead. A dead acquaintance (neighbor) tells her to leave. Terrified, she runs away, but leaves a piece of clothing behind. She goes back but cannot retrieve it because the church door will not open. The next morning, the clothing is found, ripped to shreds, in the graveyard [E492, E242].

In some variants, the witness becomes ill and dies shortly after.

(2) A person accidentally witnesses a Mass of the Dead (during Advent, on Christmas or New Year's, on All Saint's Day, All Souls Day, or the day of a particular saint). A priest asks him if he will receive (serve) Holy Communion. The man agrees and is blessed. The priest tells him that he had been unable to rest in peace until he could administer this sacrament to a living person. The visitor dies shortly after [E492, E242].

Combinations: 755, 760.
Remarks: Texts of group (1) come chiefly from central and northern Europe; texts of group (2) come from France and from Catholic German-speaking regions.
Literature/Variants: Köhler/Bolte 1898ff. I, 133; Schell 1911; BP III, 472–474; HDA 3 (1930/31) 536–539 (C. Mengis); Krappe 1947; Deneke 1958; EM 5 (1987) 933–939 (I. Köhler).
Finnish: Jauhiainen 1998, Nos. C1341, C1821; Estonian: Aarne 1918, Nos. 1, 2; Livonian: Loorits 1926, No. 64, cf. No. 65; Lithuanian: Balys 1936, No. 3558; Lappish: Qvigstad 1925, No. 1; Norwegian: Christiansen 1958, No. 4015; Danish: Kristensen 1892ff. II, 280ff.; Icelandic: Boberg 1966, Nos. E242, E492; Irish: Lover 1831, 112ff.; French: Tegethoff 1923 II, No. 40d, Le Braz 1945 I, 63ff., II, 101ff., Sébillot 1968, 103ff.; Spanish: Camarena/Chevalier 1995ff. III, Nos. 760E, 836G; Portuguese: Oliveira 1900ff. II, No. 288, Braga 1987 I, 197, Cardigos (forthcoming), Nos. 760E, 760*B, 836G; Dutch: Sinninghe 1943, 75 No. 403; Frisian: Kooi 2000b, 23, Kooi/Schuster 2003, Nos. 46, 47; Flemish: Wolf 1843, No. 581; German: Watzlik 1921, 48, Peuckert 1964ff. III, Nos. 2060, 2064, 2067, 2071, cf. Nos. 2062, 2069, Müller/Röhrich 1967, Nos. J18, N3, Grimm DS/Uther 1993 I, No. 176, Grimm KHM/Uther 1996 III, No. 8; Swiss: EM 7 (1993) 867; Ladinian: Rossi de S.ta Juliana/Kindl 1984, No. 22; Maltese: cf. Mifsud-Chircop 1978, No. *381; Hungarian: Bihari 1980, No. D I, 1–2; Slovene: Mailly/Matičetov 1986, No. 12; Serbian: Čajkanović 1934, Nos. 115, 116, 118; Croatian: Ardalić 1908b, 152ff.; Polish: Krzyżanowski 1962f. II, No. 4015; Ukrainian: Archiv für slavische Philologie 6 (1882) 247, Löwis of Menar 1914, No. 1; Jewish: Neuman 1954, No. E494; US-American: Jones 1944, 242, 245.

779G* ***Crime against Grain.*** A woman uses bread (corn, grain) to clean her child [C851.1.2]. As punishment Christ (God, Virgin Mary, saint) shortens the grain to the length it has today [A2793.5].

Literature/Variants: Dähnhardt 1907ff. I, 212–214; BP III, 417–420; HDS (1961–63) 141–144; Schmidt 1963, 259–264; Röhrich 1974, 30f.; EM 1 (1977) 231–233 (K. Ranke); EM 2 (1979) 818f.; Schwarzbaum 1982, 144 not. 115.
Lithuanian: Balys 1936, No. 3220; French: Delarue / Tenèze 1964ff. IV 1, 286–288; German: Grimm KHM / Uther 1996 III, No. 194, Bechstein / Uther 1997 I, No. 28, Hubrich-Messow 2000, 217; Hungarian: Dömötör 2001, 287; Polish: Krzyżanowski 1962f. II, No. 2635; Yakut: Ėrgis 1967, No. 77; Indian: Bompas 1909, 401; Chinese: Eberhard 1937, No. 86; Indonesian: Vries 1925f. I, No. 32.

779H* ***Star Money.*** A poor mistreated orphan leaves her foster-parents and reaches a dark forest. After she gives all her belongings to four other children, suddenly a beautiful woman comes down from heaven and takes the fourth child. The woman is grateful and promises all heaven's blessings to the orphan girl. When she waves to the stars, silver coins fall down into her outstretched shirt [F962.3].

Literature/Variants: BP III, 233f.; HDA 8 (1936 / 37) 469–476; Zimmermann 2001.
Latvian: Arājs / Medne 1977, No. 481*; German: Grimm KHM / Uther 1996 III, No. 153; Croatian: Stojanović 1879, 77f.

779J* ***Breaking the Sabbath.*** (Including the previous Types 368B* and 1705B*.) This miscellaneous type comprises various religious legends dealing with offences against the commandment to rest on Sunday (another holy day) by people who work in the house or fields, go hunting, or participate in forbidden amusements [C631]. Punishments for these offences are various (cf. Type 751E*). Examples:

Hay harvested on Sunday turns to stone.

Someone who goes picking berries instead of going to church becomes ill (dies, is lost).

Someone who goes hunting instead of to church suffers an accident (dies).

Someone who plays bowls on Sunday is killed by a ball.

A choirboy who plays cards behind the organ is caught by the devil.

People who play cards or dance on Christmas instead of going to church sink into the earth along with the house in which they met [C94.1.1] (cf. Type 779E*).

Remarks: The biblical narrative (and other sources) creates an etiological tale for the Sabbath already in *Genesis*, emulating God's rest after the six days of creation (Gen. 2,1–3). The day of rest includes all, free men and women as well as slaves and working animals (Ex. 20,8–11; Dtn. 5,12–15).

Literature/Variants: HDA 8 (1936/37) 104–114 (G. Jungbauer); Fabula 5 (1962) 82; Graus 1965, 481–484; Tubach 1969, Nos. 646, 758, 1542, 3525, 4135, 4136, 4971; Griepentrog 1975, 191; EM 5 (1987) 322f.; EM 9 (1999) 184.
Finnish: Jauhiainen 1998, Nos. F1–F100; Estonian: Raudsep 1969, No. 35; Norwegian: cf. Christiansen 1958, No. 3015, Christiansen 1964, 75f., Grambo 1970, 261; Scottish: Agricola 1967, Nos. 1, 37, 84 II, 343 II, 350; Spanish: Childers 1977, No. C631; Catalan: Neugaard 1993, No. C631; Portuguese: Vasconcellos/Soromenho et al. 1963f. I, Nos. 140, 207, 208, Cardigos (forthcoming), No. 760F; Frisian: Dykstra 1895f. II, 206, Kooi/Schuster 2003, Nos. 124.1, 242.1–242.5; German: Meyer 1929, 315, Müller/Röhrich 1967, No. H26, Grimm DS/Uther 1993 I, No. 232, Berger 2001, Nos. III H 27, VI B 2; Swiss: Jegerlehner 1913, No. 11, Büchli/Brunold-Bigler 1989ff. I, 528, Maissen 1990, 14; Austrian: Depiny 1932, Nos. 98, 104, 118, Fielhauer/Fielhauer 1975, No. 530; Ladinian: Rossi de S.ta Juliana/Kindl 1984, 130f., 132; Maltese: Mifsud-Chircop 1978, No. 368B*; Hungarian: Dömötör 2001, 292; Rumanian: Schullerus 1928, No. 368B*; Bulgarian: BFP, No. *752A***; Polish: Krzyżanowski 1962f. I, No. 792, II, Nos. 3015, 3086, 8085, Vildomec 1979, No. 18; Russian: SUS, No. 752A**, cf. No. 827A*; Polynesian: Kirtley 1971, No. C631; Moroccan: Stumme 1895, No. 34.

THE TRUTH COMES TO LIGHT 780–799

780 ***The Singing Bone.*** A brother (sister) kills his (her) brother (sister) and buries him (her) in the earth. From the bones a shepherd makes an instrument (harp, violin, flute) which brings the secret to light [E632, D1610.34, N271].

Or the murder is revealed by a (speaking [D1610.2]) tree growing from the grave [E631, E632]. Cf. Type 720.

Combinations: 303, 408, 550, 551, and 720.
Literature/Variants: Child 1882ff. I, 121–135, 494, IV, 449; Köhler et al. 1894, 79–98; Köhler/Bolte 1898ff. I, 49; Singer 1903f. II, 139–148; BP I, 260–276; Mackensen 1923; HDA 7 (1935/36) 1572–1577; Brewster 1953; Schmidt 1963, 48–54, 368f.; Just 1991, 159–208; Scherf 1995 II, 1118–1121, cf. 1305–1307; Würzbach/Salz 1995, 75f.; Dekker et al. 1997, 430–432; Baumann 1998a, 21–37; Schmidt 1999; EM: Singender Knochen (forthcoming).
Estonian: Aarne 1918; Lithuanian: Kerbelytė 1999ff. I; Latvian: Arājs/Medne 1977; Danish: Bødker/Hüllen 1966, 176ff.; Scottish: Briggs 1970f. A I, 152f.; Irish: Ó Súilleabháin/Christiansen 1963; English: Briggs 1970f. B II, 448ff.; French: Delarue/Tenèze 1964ff. IV 1, Guerreau-Jalabert 1992, No. F942; Spanish: Camarena/Chevalier 1995ff. III, González Sanz 1996; Catalan: Karlinger/Ehrgott 1968, No. 10, Oriol/Pujol 2003; Portuguese: Oliveira 1900f. I, No. 211, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Legros 1962, 101; German: Ranke 1955ff. III, Müller/Röhrich 1967, No. D4, Tomkowiak 1993, 258, Grimm KHM/Uther 1996 I, No. 28, Bechstein/Uther 1997 II, No. 3, Berger 2001; Swiss: Sutermeister 1869, No. 14, Müller et al. 1926ff. I, No. 98, 99; Austrian: Vernaleken 1858, 325f.; Italian: Cirese/Serafini 1975; Sardinian: Cirese/Serafini; Hungarian: MNK III, Dömötör 2001, 292; Czech: Tille 1929ff. II 2, 181f; Slovene: Kotnik 1924f. II, 43ff.; Rumanian: Schullerus 1928; Greek:

Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I, No. 734; Russian, Byelorussian, Ukrainian: SUS, Nos. 780, 780*; Turkish: Eberhard / Boratav 1953, Nos. 60 IV, 241; Jewish: Noy 1963a, No. 55, Jason 1965, 1975; Gypsy: MNK X 1, No. 721*; Cheremis / Mari, Chuvash, Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Mongolian: Lőrincz 1979; Iraqi: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Jason 1989, Blackburn 2001, No. 23; Chinese: Ting 1978; Korean: Choi 1979, Nos. 106, 136; Japanese: cf. Ikeda 1971, Inada / Ozawa 1977ff.; US-American: Baughman 1966; French-Canadian: Delarue / Tenèze 1964ff. IV 1; French-American: Lacourcière 1976; Spanish-American, Mexican: Robe 1973; Cuban, Dominican, Puerto Rican, Uruguayan, Argentine: Hansen 1957; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, Nos. 44, 48; North African, Algerian, Moroccan: El-Shamy 2004; Guinean: Klipple 1992; East African: Arewa 1966, No. 3067, Kohl-Larsen 1967, 83ff., Klipple 1992; Central African: Lambrecht 1967, No. 3070; Congolese: Klipple 1992; Namibian: Schmidt 1989 II, No. 984.

780B ***The Speaking Hair.*** A stepmother buries a girl alive under a tree (kills her daughter). Her hair grows as wheat or as a bush and sings about her misfortunes [E631, D16102.2]. Thus she is discovered and rescued. The stepmother is buried in the same hole [Q581].

Literature/Variants: BP I, 187.
Spanish: González Sanz 1996, Camarena / Chevalier 1995ff. III; Catalan: Karlinger / Ehrgott 1968, No. 10, Oriol / Pujol 2003; Portuguese: Coelho 1985, No. 40, Cardigos (forthcoming); Italian: Cirese / Serafini 1975; Czech: Šrámková / Sirovátka 1990, 15ff.; Rumanian: cf. Bîrlea 1966 I, 571, III, 414f.; Yemenite: El-Shamy 2004; Spanish-American, Mexican: Robe 1973; Cuban, Puerto Rican: Hansen 1957; Brazilian: Alcoforado / Albán 2001, Nos. 49, 50; Egyptian: El-Shamy 2004.

780C ***The Tell-Tale Calf's Head.*** A murderer buys a calf's (sheep's) head. On his way home blood drops out of the head. When the officials find him, the calf's head turns into the head of the man whom he had murdered [Q551.3.3]. Cf. Types 960, 960B.

Literature/Variants: Kirchhof / Oesterley 1869 VI, No. 174; Chauvin 1892ff. VII, 146 No. 425; BP I, 276, II, 535.
French: Delarue / Tenèze 1964ff. IV 1; Spanish: Espinosa 1946f., No. 82, Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; German: Rehermann 1977, 140, 345, 470, 479, Grimm DS / Uther 1993 II, No. 383; Hungarian: Dömötör 1992, No. 353; Bulgarian: BFP; Greek: Megas / Puchner 1998; Ukrainian: cf. SUS, No. 781*; Syrian: El-Shamy 2004; Spanish-American: Hansen 1957; Puerto Rican: Mason / Espinosa 1921, 414; Egyptian: El-Shamy 1980, No. 37; Egyptian, Libyan, Algerian, Moroccan: El-Shamy 2004; Tunisian: cf. Nowak 1969, No. 310, El-Shamy 2004; Sudanese: El-Shamy 2004.

781 ***The Princess Who Murdered Her Child.*** A queen (princess, stepmother, father) kills her child. A young man learns bird language [B131.1, B215]. A bird (dove) sings, "The bones lie under the tree" [N271.4]. (The dead child is found, the murderer killed [Q211.4].) Cf. Types 517, 720.

Literature/Variants: EM 7 (1993) 1364; Schmidt 1999.
Finnish: Rausmaa 1982ff. I, No. 74, II, No. 35; Estonian: Viidalepp 1980, No. 67; Danish: cf. Levinsen / Bødker 1958, No. 13; English: cf. Briggs 1970f. B II, 768f.; Slovene: Tomažič 1944, 161ff.; Russian, Ukrainian: SUS; Japanese: Inada / Ozawa 1977ff.; West Indies: Flowers 1953; East African: Klipple 1992, No. 781*; Namibian: cf. Schmidt 1989 II, Nos. 1138, 1139; South African: Klipple 1992, No. 981*.

782 ***Midas and the Donkey's Ears.*** Midas (a nameless emperor), disgusted with his riches, has retired to the forest. Without being asked he intervenes in the judgment of a musical challenge between Pan and Apollo in favor of Pan.

As punishment Apollo gives him donkey's ears [F511.2.2] (horse's, sheep's or goat's ears). Midas hides them under a crown. His barber (cossack, his foster-brother) cannot keep the secret [N465], so he digs a hole, whispers the secret into it, and covers the hole up again. But a reed growing there (a musical instrument made from the reed) gives the secret away [D1316.5, D1610.34]. Cf. Type 775.

Remarks: Classical origin: Ovid, *Metamorphoses* (XI,174–193).
Literature/Variants: Wickram / Bolte 1903 VIII, 92–96; Basset 1924ff. II, 258 No. 34; Pauli / Bolte 1924 I, No. 397; Anderson 1954, 215ff., Brednich 1964a, 152f.; Bošković-Stulli 1967, 301–341; Tubach 1969, No. 293; Ó Briain 1991, 83–113; Dekker et al. 1997, 198–201; EM 9 (1999) 633–641 (M. Bošković-Stulli); Thiel 2000; Kern / Ebenbauer 2003, 491f. (M. Kern).
Latvian: Šmits 1962ff., No. 9; Irish: Ó Súilleabháin / Christiansen 1963; Welsh: Baughman 1966; French: Delarue / Tenèze 1964ff. IV 1; Portuguese: Coelho 1985, No. 50, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyere 1925ff. III, 50f.; German: Grimm DS / Kindermann-Bieri 1993 III, No. 104; Italian: Cirese / Serafini 1975; Hungarian: Dömötör 1992, No. 410; Serbian: Karadžić 1937, No. 39, Panić-Surep 1964, No. 11, Đjorđjevič / Milošević-Đjorđjevič 1988, No. 365; Croatian: Bošković-Stulli 1975b, No. 44; Macedonian: Čepenkov / Penušliski 1989 II, No. 213; Bulgarian: BFP; Greek: Megas 1965, No. 35, Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, No. 242; Russian: SUS; Jewish: Jason 1965, 1988a; Gypsy: MNK X 1; Kurdish: Džalila et al. 1989, No. 40; Uzbek: Laude-Cirtautas 1984, No. 33; Kirghiz: Potanin 1917, No. 50; Tadzhik: Amonov 1961, 400f.; Mongolian: Lőrincz 1979; Tuva: Taube 1978, No. 48; Georgian: Kurdovanidze 2000; Iraqi: El-Shamy 2004; Kuwaiti: El-Shamy 2004; Pakistani, Indian: Thompson / Roberts 1960; Burmese: Htin Aung 1954, 171f.; Tibetian: Kassis 1962, 33ff.; Chinese: Ting 1978; Korean: Zaborowski 1975, No. 84; Thai: Velder 1968, No. 43; French-Canadian: Delarue / Tenèze 1964ff. IV 1; Spanish-American: Robe 1973; Chilean: Hansen 1957; Argentine: Chertudi 1960f. I, No. 94; Brazilian: Alcoforado / Albán 2001, No. 51; Egyptian: El-Shamy 1980, No. 18; Algerian: El-Shamy 2004; Moroccan: Topper 1986, No. 8, El-Shamy 2004; East African: Klipple 1992, 354f.; South African: Schmidt 1989 II, No. 1140; Malagasy: Haring 1982, No. 1.5.782.

785 ***Lamb's Heart*** (previously ***Who Ate the Lamb's Heart?***). While traveling on earth [K1811] God (Christ, St. Peter, Nicholas) asks his companion (soldier, beggar, craftsman, clergyman, St. Peter) to prepare a lamb (goat, cow, chicken). The companion secretly eats the

lamb's heart (liver, kidney, brain, tongue) and denies having done so. He explains that this sort of animal had no heart [K402].

When God shows his might by various miracles (resuscitation, healing), the man still does not tell him the truth, but instead tries to imitate God. He fails and is condemned to death. God offers his help, but the deceiver prefers to die rather than to yield. Nevertheless God rescues him.

Later God divides a treasure into three parts. The third part is to go to the one who ate the heart, whereupon the companion confesses that it was he who ate it [J1141.1.1]. Cf. Types 52, 753, and 753A.

Combinations: This type is usually combined with episodes of one or more other types, esp. 330, 753, 753A, and also 752A, 791, and 1157.

Literature/Variants: Chauvin 1892ff. VIII, 100f. 112; Montanus / Bolte 1899, 562–565; BP II, 149–163; Basset 1924ff. III, 180 No. 112; Pauli / Bolte 1924 I, No. 57; HDM 2 (1934–40) 612–614 (H. Honti); Besthorn 1935, 108–110; Bausinger 1967, 118–136; Schwarzbaum 1968, 7f., 82, 95, 139, 391f., 442; Tubach 1969, No. 3295, cf. No. 717; Schwarzbaum 1979, xxxi, Nos. 30, 509, 510 not. 29, 511 not. 32; cf. Dicke / Grubmüller 1987, No. 281; Marzolph 1992 II, No. 1208; EM 8 (1996) 743–747 (C. Schmitt); Schmidt 1999.

Finnish: Rausmaa 1982ff. II, No. 36; Finnish-Swedish: Hackman 1917f. I, No. 163(1); Estonian: Aarne 1918; Livonian: Loorits 1926, No. 142; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wotian, Lydian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 149, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Legros 1962, 101; German: Henßen 1955, No. 274, Ranke 1955ff. III, Kooi / Schuster 1994, No. 46, Grimm KHM / Uther 1996 II, No. 81, Bechstein / Uther 1997 I, No. 3; Italian: Cirese / Serafini 1975, De Simone 1994, No. 33b; Sardinian: Cirese / Serafini; Hungarian: MNK III, Dömötör 2001, 291; Czech: Jech 1984, Nos. 19, 52 / II; Slovakian: cf. Gašparíková 1991f. II, Nos. 549, 573; Rumanian: Stroescu 1969 II, No. 4998; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I, No. 785, cf. No. 785A; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Gypsy: MNK X 1; Iraqi: El-Shamy 2004; Iranian: Marzolph 1984, No. 1208; Chinese: Ting 1978; French-Canadian: Delarue / Tenèze 1964ff. IV 1; Spanish-American, Mexican: Robe 1973; Dominican: Hansen 1957; West Indies: Flowers 1953; Namibian: Schmidt 1991, No. 22.

785A ***The Goose with One Leg.*** A servant (cook, St. Peter) is asked by his master (Christ) to prepare a goose (crane, chicken). The servant eats one leg and maintains that the goose had only one leg (all cranes generally have only one leg). He enforces his point by showing geese who stand on one leg.

The master refutes his servant's assertion by shooting away the geese so that they use both legs [K402.1]. The servant replies that if he had frightened the roasted goose in the same way, it would have showed its second leg as well.

Combinations: 759, 785.
Literature/Variants: ZfVk. 5 (1895) 63, 6 (1896) 127; Montanus / Bolte 1899, No. 77; Wesselski 1911 I, No. 75; Pauli / Bolte 1924 I, No. 57; HDM 2 (1934–40) 614; Spies 1951; Schwarzbaum 1968, 139, 466; EM 3 (1981) 1203–1207 (H.-J. Uther); Uther 1995b.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Childers 1948, No. K402.1, Chevalier 1983, No. 50, Camarena / Chevalier 1995ff. III; Portuguese: Coelho 1985, No. 54, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Knoop 1905, No. 505, Wossidlo 1910, 195, Peuckert 1959, No. 191, Moser-Rath 1964, No. 105; Italian: Cirese / Serafini 1975; György 1934, No. 65, Hungarian: MNK III, Nos. 785A, $785A_1$; Czech: Tille 1929ff. I, 572; Slovakian: Gašparíková 1991f. I, No. 153; Rumanian: Ure 1960, 16f.; Bulgarian: BFP; Albanian: Lambertz 1922, 63f.; Polish: Krzyżanowski 1962f. II, No. 1659; Sorbian: Nedo 1957, 31; Ukrainian: SUS; Jewish: Jason 1965; Gypsy: MNK X 1, No. $785A_1$; Georgian: Kurdovanidze 2000; Indian: Thompson / Balys 1958, No. K402.1; Cambodian: Gaudes 1987, No. 79; Spanish-American, Mexican: Robe 1973; Puerto Rican: Mason / Espinosa 1921, No. 19; West Indies: Flowers 1953, 508; Egyptian: El-Shamy 2004; South African: Coetzee et al. 1967, No. 1635.14.

788 ***The Man Who Was Burned Up and Lived Again.*** (Including the previous Type 791*.) A man (hermit, saint, angel) has committed a sin and is burned (is told by an angel to burn himself). A part of his body (heart) is carried away by Christ (God, twelve apostles, St. Peter, beggar, monk, girl, mother of the dead man), and from contact with it a woman conceives and bears a child.

Or, a hunter finds the hermit's heart in the ashes and takes it home, telling his daughter to prepare it for him. The daughter (his sister, girl) instead eats it herself and becomes pregnant from it. The newborn child can walk, talk, prophesy, can do magic things and has supernatural powers. It is the reborn hero (hermit).

Literature/Variants: Köhler / Bolte 1898ff. II, No. 36; Matičetov 1961; Moser 1980, 139–160; EM: Wiedergeburt des verbrannten Heiligen (in prep.).
Finnish: Rausmaa 1982ff. II, 241 No. 37; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. III; Portuguese: Oliveira 1900f. I, No. 115, Cardigos (forthcoming); Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Hungarian: MNK III; Czech: Tille 1929ff. II 2, 451f.; Slovene: Slovenski gospodar 4 (1859); Serbian: Čajkanović 1927, No. 166; Greek: Laográphia 20 (1962) 321ff., Megas / Puchner 1998; French-Canadian: Delarue / Tenèze 1964ff. IV 1.

790* ***St. George Teaches the Poor Man.*** "Whoever steals a little and lies a little will become rich." [J556.1].

Russian variant: St. George teaches a poor man (Nesterka, Gypsy) how to become rich: one has to steal and to lie. Thereupon the poor man steals a golden stirrup (saddle, goblet) from him and denies the theft.

Literature/Variants: Schwarzbaum 1968, 323f., 477, 479.
Finnish: Rausmaa 1982ff. II, No. 38; Lithuanian: Kerbelytė 1999ff. II; Livonian: Kecskeméti / Paunonen 1974; Latvian: Arājs / Medne 1977; Slovakian: Gašparíková 1991f. I, No. 51; Macedonian: Vroclavski 1979f. II, No. 27; Polish: Krzyżanowski 1962f. I, No. 790; Russian, Byelorussian, Ukrainian: SUS; Chuvash: Paasonen et al. 1949, No. 20.

791 ***Christ and St. Peter in Night-Lodgings*** (previously ***The Saviour and St. Peter in Night-Lodgings***). A host gives shelter to St. Peter and Christ, who must sleep in the same bed. In the night the (drunken) host beats St. Peter (for various reasons). St. Peter changes places with Christ. The host then comes to beat the other lodger, and St. Peter again suffers the blows [K1132]. Cf. Type 752A.

Combinations: 822, 752, and 752A.
Literature/Variants: BP I, 499f., III, 450–455; Schwarzbaum 1968, 29, 138, 405, 445; EM 2 (1979) 268–270 (H. Lixfeld), 1437–1440 (H. Lixfeld).
Finnish: Rausmaa 1982ff. II, Nos. 15, 39; Finnish-Swedish: Hackman 1917f. I,1, Nos. 155.1, 155.3, 156; Estonian: Loorits 1959, No. 142; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Norwegian: Hodne 1984; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Espinosa 1946, No. 40, González Sanz 1996, Camarena / Chevalier 1995ff. III; Basque: Frey / Brettschneider 1982, 100ff.; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 143, 144, Cardigos (forthcoming); Dutch: Tinneveld 1976, Nos. 111, 190; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Legros 1962, 101; Luxembourg: Gredt 1883, No. 854(2), Walker 1933, No. 73; German: Henßen 1955, No. 273, Ranke 1955ff. III, Peuckert 1959, No. 212, Moser-Rath 1966, No. 14, Neumann 1968a, No. 133, Berger 2001; Austrian: Haiding 1969, No. 158; Ladinian: Uffer 1945, No. 14, Uffer 1955, 65ff.; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK III, Nos. 791, 791_1–791_4; Czech: Tille 1929ff. I, 577ff., 586f.; Slovakian: Gašparíková 1991f. I, No. 139, cf. Nos. 153, 257, II, No. 429; Slovene: Slovenski gospodar 74 (1940) 14; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 113, Eschker 1992, No. 91; Croatian: Bošković-Stulli 1959, No. 33, Bošković-Stulli 1967f., No. 8, Gaál / Neweklowsky 1983, No. 4; Rumanian: Bîrlea 1966 II, 488ff., III, 461, Stroescu 1969 II, No. 5536; Bulgarian: BFP, Nos. 791, *791A; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Jewish: Bloch 1931, 193; Gypsy: Mode 1983ff. III, No. 143, MNK X 1; French-Canadian: Delarue / Tenèze 1964ff. IV 1; Brazilian: Alcoforado / Albán 2001, No. 52.

791* See Type 788.

795 See Type 759D.

798 ***Woman Created from a Monkey's Tail.*** When God intends to create Eve from Adam's rib a monkey (devil, dog, cat, fox) steals it. God pursues the monkey (sends an angel to catch it) and catches its tail. The tail tears off, God holds it in his hand and creates Eve from the monkey's tail (devil's, dog's, cat's, fox's tail) [A1224.3]).

Literature/Variants: Bolte 1901a, 255; Dähnhardt 1907ff. I, 114–127; EM 1 (1977) 92, 138; EM 5 (1987) 121f.; Fromm 1999.
Finnish: Aarne 1920, No. 11; Estonian: Aarne 1918, No. 10; Livonian: Loorits 1926, No. 17; Lithuanian: Balys 1936, Nos. 36ff., 52, 65; French: Marelle 1888, 9f.; Catalan: Camarena / Chevalier 1995ff. III; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 102, 103, Cardigos (forthcoming); German: Moser-Rath 1978, 47f.; Moser-Rath 1984, 102f.; Mexican: Rael 1957 I, Nos. 415, 416; Puerto Rican: Hansen 1957, No. **798.

HEAVEN 800–809

800 *The Tailor in Heaven.* In God's absence, St. Peter lets an unworthy tailor into heaven [A661.0.1.2, P441.1]. The tailor throws God's footstool at an old woman thief on earth [F1037.1]. He is expelled from heaven [L435.3]. Cf. Types 752B, 801, 805, and 1656.

Combinations: This type is usually combined with episodes of one or more other types, esp. 330A, 1036, 1063, 1072, 1084, and 1096.
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 230; Köhler et al. 1894, 48–78; Wickram / Bolte 1903, No. 110; Bebel / Wesselski 1907 I 1, No. 19; BP I, 342–346; Krappe 1933; Almqvist 1975; Ozawa 1991; EM 10 (2002) 814–824 (S. Neumann); EM: Schneider im Himmel (forthcoming).
Finnish: Rausmaa 1982ff. II, No. 41; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 1; Flemish: Meyer 1968; German: Ranke 1955ff. III, Grimm KHM / Uther 1996 I, No. 35, Berger 2001; Austrian: Graber 1944, No. 428; Ladinian: Uffer 1955, 133ff.; Italian: Cirese / Serafini 1975; Hungarian: MNK III; Czech: Tille 1929ff. I, 1f.; Slovakian: Gašparíková 1991f. I, Nos. 20, 33, 167, 211, II, Nos. 517, 524, 531, Filová / Gašparíková 1993, No. 167; Bulgarian: BFP; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Buryat: Holmberg 1927, 441; Georgian: Kurdovanidze 2000; Druze: Falah / Shenhar 1978, No. 11; Japanese: Ikeda 1971; French-Canadian: Delarue / Tenèze 1964ff. IV 1.

801 *Master Pfriem.* A self-righteous shoemaker (driver, rich man) who is never satisfied, criticizes his journeymen, his servants, and his wife. He dreams he is dead. Before he is admitted to heaven, St. Peter warns him [A661.0.1.2] against fault-finding [F13].

Despite his good intentions he continues to complain. He criticizes angels who carry a beam crosswise [F171.6.3], and other angels who carry water in a sieve [H1023.2] (cf. Typ 1180) or pull a wagon with two horses harnessed in front and behind [F171.6.4].

Finally the faultfinder is expelled from heaven [Q312.1]. When he awakes from his dream, he continues to criticize the things he had seen there, showing that his character did not change. Cf. Types 800, 805, 1180, 1248, and 1656.

Literature/Variants: BP III, 297–305; Schwarzbaum 1968, 24; Tubach 1969, No. 2135; EM 3 (1981) 267–270 (H.-J. Uther); Moser 1982, 92–113, 174–178; Rölleke 1995; EM 8 (1996) 411–413 (P.-L. Rausmaa); Zobel / Eschweiler 1997, 180; EM 9 (1999) 506–508 (H.-J. Uther).
Finnish: Rausmaa 1982ff. II, No. 42; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, cf. No. *801*; German: Ranke 1955ff. III, Tomkowiak 1993, 258, Grimm KHM / Uther 1996 III, No. 178; Italian: Cirese / Serafini 1975, De Simone 1994, Nos. 33h, 78, 84e; Czech: cf. Dvořák 1978, No. 2135; Slovakian: Gašparíková 1991f. I, No. 182; Greek: Loukatos 1957, 229ff., Megas / Puchner 1998; Russian: SUS; Jewish: Noy 1963a, No. 59, Jason 1965; Egyptian: El-Shamy 1980, No. 12; Moroccan: El-Shamy 2004, No. 1249.

802 *The Farmer in Heaven.* A poor farmer (beggar, old woman, poor girl, preacher) arrives in heaven at the same time as a rich man (priest, lawyer, townsman, nun, hermit, saint, old couple). The rich man enters first and the poor man outside overhears that he is received with rejoicing. When the farmer enters nothing similar happens. When the farmer complains that things in heaven are handled as partially as on earth, St. Peter explains that poor people come to heaven every day, but a rich man comes only once in a hundred years [E758, W245].

Remarks: This tale is based in the religious principle expressed in *Matthew* XIX, 23–24, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God".
Literature/Variants: BP III, 274f.; HDM 1 (1930–33) 351 (W. Heiligendorff); Taylor 1965a; Schwarzbaum 1968, 103, 157f., 469; EM 1 (1977) 1339–1342 (K. Ranke); EM 10 (2002) 814–824 (S. Neumann).
Estonian: Raudsep 1969, No. 199; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Danish: Kristensen 1884ff. I, No. 11, Kristensen 1900, No. 351; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 255; French: Joisten 1971 II, No. 265.1; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. III, Tomkowiak 1993, 258, Grimm KHM / Uther 1996 III, No. 167; Swiss: EM 7 (1993) 867; Austrian: Haiding 1965, No. 289; Italian: Crane 1885, 362; Maltese: cf. Mifsud-Chircop 1978, No. *802D; Slovene: Kosi 1898, 116; Greek: Laográphia 21 (1963f.) 491ff.; Polish: Krzyżanowski 1962f. I; Palestinian: Hanauer 1907, 237ff.

802A* *His Faith into the Balance.* A clergyman sees his good and evil deeds being weighed [E751.1, cf. V4.1]. He asks them to have his faith in Christ (Virgin Mary) thrown onto the scale. He is saved [V512.1]. Cf. Type 808.

Literature/Variants: Ward 1883f. II, No. 5; Basset 1924ff. I, No. 49, III, 530 No. 322.
Latvian: Arājs / Medne 1977; Lithuanian: Basanavičius 1993f., No. 11, Kerbelytė 1999ff. II; Irish: Cross 1952, No. E751.1; Catalan: Neugaard 1993, No. *V512.3; Tanzanian: El-Shamy 2004.

802A* *The Rooms in Heaven.* While a good man is yet living on earth, several spendid rooms are prepared for him in heaven (paradise). A

dead miser asks the living man to give him at least one of them [Q172.4.1].

Literature/Variants: Chauvin 1892ff. VI, 187f. No. 354.
Lithuanian: Kerbelytė 1978, No. 85, Kerbelytė 1999ff. II; Palestinian: Schmidt/Kahle 1918f. II, No. 104, El-Shamy 2004, No. 802D§; Saudi Arabian, Qatar: cf. El-Shamy 2004, No. 802D§; Egyptian, Moroccan: El-Shamy 2004.

803 ***The Devil in Chains*** (previously ***Solomon Binds the Devil in Chains in Hell***). Christ rescues dead people (sinners) from hell but leaves Solomon there to rescue himself. Thereupon Solomon forges the devil (Satan, Lucifer) to a chain, which he gnaws at continuously. Every year, just before Easter, the devil nearly manages to bite through the chain, but it immediately renews itself [A1071.1].

Combinations: 804B, 875.
Literature/Variants: Krohn 1907; Balys 1937; EM: Salomo fesselt den Teufel (forthcoming).
Finnish: Rokala 1973, 115, Rausmaa 1982ff. II, Nos. 43, 44; Estonian: Aarne 1918, No. 803*, Loorits 1959, No. 152; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Norwegian: Kvideland 1972, No. 33; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Georgian: cf. Kurdovanidze 2000, No. 803*.

804 ***St. Peter's Mother Falls from Heaven.*** St. Peter (other saint) in heaven [A661.0.1.2] is allowed to free his mother (sinner, witch, his father, woodcutter; clergyman, thief) from hell (purgatory). When she is pulled to heaven on a rope (stalk) [F51.1.3] the other inhabitants of the hell (the dead) catch her feet in order to be freed as well. She does not want them to come up and kicks them away. The rope tears and she falls back into hell (St. Peter acknowledges her bad character and casts her out) [Q291.1].

Literature/Variants: Köhler/Bolte 1898ff. I, 60; BP III, 538–542; Anderson 1927ff. II, No. 16; Schwarzbaum 1968, 160; EM 10 (2002) 810–812 (A. Merkt).
Finnish: Rausmaa 1982ff. II, No. 45; Lithuanian: Kerbelytė 1999ff. II; Latvian: Arājs/Medne 1977; Swedish: Liungman 1961; French: Delarue/Tenèze 1964ff. IV 1; Spanish: Espinosa 1946f., No. 78 Camarena/Chevalier 1995ff. III; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. II, Nos. 275, 356, Cardigos (forthcoming); German: Peuckert 1932, No. 172, Ranke 1955ff. III; Italian: Cirese/Serafini 1975; Corsican: Ortoli 1883, No. 29; Sardinian: Cirese/Serafini; Hungarian: MNK III; Slovene: Šašelj 1906f. I, 56f.; Bulgarian: BFP; Polish: Krzyżanowski 1965, 222; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1975; Siberian: Vasilenko 1955, No. 20; Yakut: Ėrgis 1967, Nos. 248, 249, 256; Chinese: Ting 1978; Japanese: Ikeda 1971, Inada/Ozawa 1977ff.; French-Canadian: Delarue/Tenèze 1964ff. IV 1; Spanish-American: Robe 1973; Brazilian: Cascudo 1955a, 354ff.; Chilean: Pino Saavedra 1960ff. II, No. 105.

804A ***The Beanstalk to Heaven.*** An old couple climb up a beanstalk (which grows through the roof of their house) to heaven. The old man climbs carrying his wife in a sack which he holds with his teeth. The old woman keeps asking him, "Is heaven still far away?" When he answers, she falls to earth (her husband reaches heaven).

In another variant an old couple who climbed to heaven on a beanstalk promise not to eat bread dough (pie, apples) and not to sit in God's little carriage. They break their promise (the woman sits in the little carriage, which promptly drives off with her) and they are cast out of heaven.

Literature/Variants: EM 1 (1977) 1381–1386 (Á. Kovács).
Finnish: Rausmaa 1982ff. II, No. 46; Lithuanian: Basanavičius 1993f. II, No. 114, Kerbelytė 1999ff. II; Latvian: Arājs / Medne 1977; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS, No. 1889K; Japanese: Ikeda 1971; Filipino: Fansler 1921, No. 37.

804B ***The Church in Hell.*** A person (Solomon, soldier, smith, miller, shoemaker, Gypsy, farmer, etc.) in hell threatens to build a church (monastery) there. The devil cannot let this happen, so the person is expelled from hell (receives gold as rent, can marry the daughter of a king or a landlord) [K1781].

Combinations: This type is usually combined with episodes of one or more other types, esp. 1072, 1084, and also 330, 1062,1071, and 1525A.
Literature/Variants: EM 1 (1977) 1384 (Á. Kovács); EM 7 (1993) 1378–1380 (L. G. Barag).
Estonian: Aarne 1918, Loorits 1959, No. 152; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Syrjanian: Kecskeméti / Paunonen 1974; German: Schiller 1907, No. 16; Hungarian: MNK III; Czech: Tille 1929ff. I, 185ff., 190f., 191f.; Slovakian: Gašparíková 1991f. I, Nos. 157, 168, 211, 222, 240, 274, Filová / Gašparíková 1993, Nos. 157, 168; Croatian: Bošković-Stulli 1963, No. 22; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS; Gypsy: Sinkó / Dömötör 1990, 28ff., MNK X 1; Cheremis / Mari: Beke 1951, No. 20, Kecskeméti / Paunonen 1974.

804C ***Unsuitable for Hell.*** A clergyman assures an old woman that she is not destined for hell because it was made for weeping and gnashing of teeth. She, however, does not have any teeth left any more.

Remarks: See the verse from the Bible (*Matthew* VIII,12: "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth").
Literature/Variants: EM 1 (1977) 359.
German: Kubitschek 1920, 43, Jungbauer 1943, 323, Ruppel / Häger 1952, 181; Swiss: Lachmereis 1944, 181; Austrian: Schmidt 1946, No. 207.

804B* ***The Tavern at Heaven's Gate.*** In order to pay his drinking debts a man (Nobis) promises himself to the devil. But he payed the devil by taking a beating instead of his soul, so he is not allowed to enter either hell nor heaven. Thereupon he starts to run a tavern (named "Nobiskrug") between heaven and hell (outside heaven's gate, outside hell's gate).

In some variants so many people remain at the tavern in front of the entrance to heaven that finally the host is allowed to enter heaven as a preventive measure. Or, many candidates for heaven bring their own drinks from earth (they are already drunk), so that the host has to close his business.

Literature/Variants: Frey / Bolte 1896, 231 not. 44; BP II, 189; Wesselski 1938b, 208 not. 2; Rumpf 1995.
Latvian: Arājs / Medne 1977; German: Kuhn / Schwarz 1848, 131f., 484–486; Hungarian: Sklarek 1901, No. 24; Ukrainian: Čendej 1959, 112ff.

805 ***Joseph and Mary Threaten to Leave Heaven.*** St. Peter (God, Christ), the porter of heaven, notices unfamiliar faces among his people. He learns that Joseph had opened the back door for them.

When he asks Joseph why he did such a thing, Joseph too becomes angry. He vows that he will not obey St. Peter's orders and threatens to leave heaven with Mary and the child. St. Peter relents [V254.6]. Cf. Types 800, 801.

Literature/Variants: Künzig / Werner 1973, No. 35; EM 7 (1993) 648–650 (H.-J. Uther).
French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Dutch: Meder / Bakker 2001, No. 83; Flemish: Meyer 1968; German: Merkens 1892 I, Nos. 94, 95, Dietz 1951, Nos. 13, 14, Neumann 1968b, No. 93; Italian: Cirese / Serafini 1975, De Simone 1994, No. 84c; Ukrainian: Knejčer 1959, 62; French-Canadian: Delarue / Tenèze 1964ff. IV 1; Spanish-American: Robe 1973.

808 ***The Devil and the Angel Fight for the Soul*** (previously ***The Devil and the Angel Wait for Souls***). The devil and an angel quarrel at the deathbed of a rich miser for his soul. Finally the scale tips in his favor because of a stalk (other objects) which the rich man had used to help a beggar [E751.1, E756.1]. He is granted a place in paradise. Cf. Types 802A*, 808A, 809*.

Literature/Variants: Basset 1924ff. III, 247 No. 146; cf. Wesselski 1936, 79–81; Kretzenbacher 1958; Dorn 1967, 78–80; Schwarzbaum 1968, 158–160, 465, 470; Tubach 1969, Nos. 232, 1501, 1511; Gulli-Grigioni 1976, 293–304; Kindermann-Bieri 1989, 323–326; Wagner 1998; EM: Teufel und Engel kämpfen um die Seele (in prep.).
Finnish: Jauhiainen 1998, Nos. C51, C61; Livonian: Loorits 1926, No. 808*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin /

Christiansen 1963; Spanish: cf. Goldberg 1998, No. E756.1; German: Henßen 1959, No. 42, Rehermann 1977, 154, Grimm DS / Uther 1993 II, Nos. 485, 512; Ladinian: Karlinger / Mykytiuk 1967, No. 21; Hungarian: Dömötör 1992, No. 414; Czech: Šrámková / Sirovátka 1990, No. 16; Slovakian: Gašparíková 1981a, No. 46; Greek: Dawkins 1953, No. 74; Polish: Krzyżanowski 1962f. I, No. 750C; Russian, Ukrainian: SUS; Jewish: Gaster 1924, No. 397, Jason 1965, Nos. 808, 809*, Haboucha 1992, No. 809*; Georgian: cf. Kurdovanidze 2000, No. 808*; Egyptian: El-Shamy 1980, No. 19, El-Shamy 2004.

808A ***The Death of the Good and of the Bad Man.*** When a good man dies, a bee (his soul) flies out of his mouth. A white and black bird fight over it and the white bird catches it.

When a bad man dies, the black bird catches the bee [E721, E734. 2, E751.1, E756.1]. Cf. Types 756B, 808.

In an Estonian variant an angel shows a rich man how a good man dies by taking him to a deathbed. Two white doves sit at the head of the bed and two black ravens at the foot. When the man dies the doves fly up and take his soul away.

At the deathbed of a bad man, the two ravens sit at the head and the doves are at the foot. When the man dies the ravens take his soul away and the doves cry.

Remarks: Animals (serpent, mouse, ant, etc.) that come out of the mouths of sleeping persons or out of their body as a soul-animal [E721, E730] are also found in other tales (e.g. Types 840, 1645A), but there the animals have a different function.

Literature/Variants: Cf. BP III, 463–471; Tubach 1969, Nos. 232, 1501, 1511; EM: Teufel und Engel kämpfen um die Seele (in prep.).

Estonian: Aarne 1918, No. 808*, Loorits 1959, No. 153; Livonian: Loorits 1926, No. 808*; Lithuanian: Kerbelytė 1999ff. II; English: Baughman 1966; French: Soupault 1959, No. 3; Spanish: Camarena / Chevalier 1995ff. III; Dutch, Frisian: Kooi / Schuster 2003, No. 381; German: cf. Grimm KHM / Uther 1996 III, No. KL 6; Slovakian: cf. Polívka 1923ff. IV, 151f.; Greek: Mousaios-Bougioukos 1976, No. 26, Megas / Puchner 1998; Jewish: Jason 1975.

809* ***Rich Man Allowed to Stay in Heaven*** because of single deed of charity. (Sometimes he is repaid and sent to hell.) Cf. Types 750H*, 808.

Literature/Variants: Schwarzbaum 1968, 158–160, 465, 470; Alexander 1981, 55–63. Finnish: Rausmaa 1982ff. II, No. 47; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. III; Portuguese: cf. Cardigos (forthcoming), No. *773A; Macedonian: cf. Čepenkov / Penušliski 1989 II, No. 159; Jewish: Jason 1965, 1975, 1988a, EM 8 (1996) 1332; Syrian, Palestinian: El-Shamy 2004; Chinese: cf. Ting 1978, No. 809A*; Egyptian: El-Shamy 2004; South African: Coetzee et al. 1967.

809** ***Old Man Repaid for Good Deeds.*** He helps a beggar (gives him money) to build his house. When he goes there to see it, he finds himself in paradise.

Literature/Variants:
Serbian: Bogdanovič 1930, No. 26; Croatian: Stojanović 1867, No. 24; Macedonian: Čepenkov / Penušliski 1989 II, Nos. 125, 126, cf. No. 198; Russian, Ukrainian: SUS; Jewish: cf. Haboucha 1992, No. **809.

THE DEVIL 810–826

810 *The Snares of the Evil One.* An unborn child is promised to the devil in a crisis [M211, S211, S241]. When some years later the promised child is to be fetched by the devil, he takes refuge in a holy place (church, altar, cemetery) in a magic circle reading the bible (clergyman draws a ring around him) [K218.1]. The devil cannot tempt him outside the circle [D1381.11, G303.16.19.15] so the contract is voided. Cf. Types 400, 518, 974.

Combinations: 400, 518.
Literature/Variants: Barack 1863; BP II, 318–335; Chauvin 1892ff. V, 197ff. No. 116; Robertson 1954, 470–472; Schmid 1955, 440–447; Kroonce 1959, 176–184; Röhrich 1962f. I, 27–61, 243–253; Ehlers 1973; EM 4 (1984) 806–813 (D.-R. Moser); EM 7 (1993) 1247–1253 (L. Röhrich); Scherf 1995 I, 710–717, II, 800, cf. 906–909, 1404.
Finnish: Rausmaa 1982ff. II, Nos. 48–51, Jauhiainen 1998, Nos. E531, E551; Estonian: Aarne 1918, cf. Loorits 1959, Nos. 154, 161; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1927ff. I, No. 27, Lagercrantz 1957ff. V, No. 288, VI, No. 512, Bartens 2003, No. 50; Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. II, No. 313, III, No. 7, Grundtvig 1876ff. III, 163ff.; Icelandic: Sveinsson 1929, No. 810, cf. Nos. 810I*, 810VIII*; Scottish: Briggs 1970f. B I, 111ff., 132f.; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 167, B I, 96ff., 149f.; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. III; Catalan: Neugaard 1993, No. K218.1; Portuguese: Parafita 2001f. I, 226, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Ranke 1955ff. III, Neumann 1973, No. 85, Grimm KHM / Uther 1996 II, No. 92; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Maltese: cf. Mifsud-Chircop 1978, No. *810C; Slovene: Vrtec 19 (1889) 118; Croatian: Bošković-Stulli 1963, No. 26; Albanian: cf. Camaj / Schier-Oberdorffer 1974, No. 13; Greek: Loukatos 1957, 242f.; Sorbian: Nedo 1956, No. 74; Byelorussian, Ukrainian: SUS; Azerbaijan: Marzolph 1987, 82; Palestinian: El-Shamy 2004; Filipino: Fansler 1921, No. 23; French-Canadian: Lemieux 1974ff. II, No. 16, VI, No. 35; French-American: Delarue / Tenèze 1964ff. IV 1; Spanish-American, Mexican: Robe 1973; West Indies: Flowers 1953.

810A *The Devil Does Penance.* A poor pious man puts his last piece of bread on a tree stump. A young devil steals the bread in order to test him. The pious man blesses the thief. In hell the devil is reprimanded by Lucifer and ordered to serve the farmer for one (three, seven) year. The devil works to make his master prosperous, punishes an evil landowner, and then returns to hell [G303.9.3.1.1].

Literature/Variants: BP II, 294f.; Wesselski 1925, No. 53; EM 2 (1979) 1082–1085 (D.-R. Moser).
Finnish: Löwis of Menar 1922, No. 20; Latvian: Arājs / Medne 1977, Ambainis 1979, No. 61; Lithuanian: Basanavičius 1993f. II, Nos. 5, 129, Kerbelytė 1999ff. II; Portuguese: Meier / Woll 1975, No. 111; German: Bechstein / Uther 1997 II, No. 16; Hungarian: MNK III; Czech: Tille 1929ff. I, 171ff., Sirovátka 1980, No. 15; Slovakian: Kosová-Kolečányi 1988, 56ff., Gašparíková 1991f. I, Nos. 51, 77, 315, II, 530, 542, 560; Croatian: Dolenec 1972, 91f., Bošković-Stulli 1963, No. 60; Rumanian: Bîrlea 1966 II, 492ff., III, 461f.; Polish: Krzyżanowski 1962f. I, No. 651, Simonides / Simonides 1994, No. 65; Sorbian: Nedo 1972, 249ff., 336 not. 46; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1.

810A* *The Priest and the Devil.* Miscellaneous type. A clergyman (priest, businessman) agrees to give his daughter (soul) to the devil (devils) [S211] if the devil is able to build a church [G303.9.1.6] (building [G303.9.1.13], castle, palace [G303.9.1.5], bridge [G303.9.1.1], dams [G303.9.1.2], streets [G303.9.1.7]) overnight [G303.16.19.4, G303.17.1.1]. The clergyman (his wife) makes the rooster crow earlier than usual, and the devils disappear [G303.14, E452]. Cf. Types 1099, 1191.

Combinations: 1187*.
Literature/Variants: Köhler et al. 1894, 39–47; Wünsche 1905b; Wesselski 1932; Vries 1933, 68–70; Boberg 1955; Puhvel 1961; Röhrich 1965, 45–48; Taloş 1969; EM 1 (1977) 1393–1397 (I. Taloş); Dekker et al. 1997, 350–352; Kooi 2001.
Lithuanian: Kerbelytė 1973, Nos. 32A–C, 35, 37; English: Briggs 1970f. B I, 89f.; French: Soupault 1963, No. 14; Spanish: Camarena / Chevalier 1995ff. III; Basque: Frey / Brettschneider 1982, 84ff.; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 225, Cardigos (forthcoming); Dutch: Sinninghe 1943, No. 853, Meder / Bakker 2001, Nos. 447, 528, Kooi 2003, No. 64; Frisian: Kooi 1984a, No. 1191A*, Kooi / Schuster 1993, No. 30; Flemish: Berg 1981, No. 78, Top 1982, No. 80, Lox 1999b, No. 77; German: Merkens 1892ff. I, Nos. 91, 97, III, No. 75, cf. Grimm DS / Uther 1993 I, No. 184, Kooi / Schuster 1994, Nos. 34, 35, Hubrich-Messow 2000, 194f., 242f., Berger 2001, Nos. 810A**, XII B 1–3; Austrian: Haiding 1977b, No. 106; Czech: Tille 1929ff. I, 198; Sorbian: Veckenstedt 1880, 299f.; Polish: Krzyżanowski 1962f. II, No. 1098; Russian: SUS; Cheremis / Mari: Kecskeméti / Paunonen 1974; Chinese: Ting 1978, No. 1097A*; Japanese: Ikeda 1971; North American Indian: Simmons 1986, 194f., 208f., cf. 212f., 227; US-American: Dorson 1946, 52; Mexican: Robe 1970, No. 198.

810B* *The Youth Sold to the Devil* [S211]. When the devil (giant) comes to fetch a youth, his parents sew him up on three successive nights in a dog's skin, a ram's skin, and a goat's skin (they hide him in an ear of corn as a kernel, on a swan's neck as down, in a flounder as spawn). The devil cannot find him.

Literature/Variants: Cf. EM 7 (1993) 1247–1253 (L. Röhrich).
Icelandic: Naumann1923, No. 79; Italian: Cirese / Serafini 1975; Russian: SUS.

811 ***The Man Promised to the Devil Becomes a Clergyman*** [S211]. He sprinkles holy water on the devils in hell; and tears up the contract his father had once concluded with the devil. He becomes a high priest. He tells a sinner to do penance and later, as bishop, he releases him from his sins [K218.3]. Cf. Type 756B.

Combinations: 756B.
Literature/Variants: Cf. Delarue / Tenèze 1964ff. IV 1, 17–27, 61–66; EM 7 (1993) 1247–1253 (L. Röhrich); EM: Teufel: Der dem T. Versprochene wird Priester (in prep.).
Finnish: Rausmaa 1982ff. II, Nos. 51, 52; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kohl-Larsen 1982, No. 15; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. III, 174ff.; Irish: Ó Súilleabháin / Christiansen 1963; German: Meier 1932, Henßen 1935, No. 177, Benzel 1965, No. 47; Swiss: Büchli / Brunold-Bigler 1989ff. III, 154ff.; Hungarian: MNK III; Czech: Tille 1929ff. I, 177, Šrámková / Sirovátka 1990, No. 36; Slovene: Schlosser 1956, No. 72; Serbian: Čajkanović 1927, No. 74; Croatian: Stojanović 1867, No. 6; Rumanian: Bîrlea 1966 I, 314ff., III, 393ff.; Byelorussian, Ukrainian: SUS, No. 811, cf. No. 811*; Gypsy: MNK X 1; French-Canadian: Delarue / Tenèze 1964ff. IV 1; Malagasy: Haring 1982, No. 1.5.92.

811A* ***The Boy Promised (Destined) to Go to the Devil Saves Himself by His Good Conduct.*** A boy is sold to the devil for money (before his birth) by his parents [S211]. He is to be handed over at a fixed time (when he is four years old).

When the boy learns about his destiny, he decides to manage his fortune on his own. He leaves home and meets the Virgin Mary (another holy person). In gratitude for the boy's helpful and friendly behavior, Virgin Mary gives him a magic tool (water) by which he can save himself from the devil when he comes to fetch him (he fights the devil and wins). Cf. Types 310, 313, 315, and 756B.

Literature/Variants: Petit de Julleville 1880 II, 228–231; Andrejev 1927, 224.
French: Delarue / Tenèze 1964ff. IV 1; German: Birlinger 1861f. I, No. 578; Corsican: Massignon 1963, No. 21; Bulgarian: BFP, No. 811; French-Canadian: Delarue / Tenèze 1964ff. IV 1.

812 ***The Devil's Riddle.*** (Including the previous Type 812*.) A man (three starving soldiers) promises himself to the devil (in the shape of a dragon) for money (food) [M211]. If, at the end of a certain time (seven years), he can solve three (seven) riddles which the devil propounds, he will be released from the contract. The devil has objects which appear different from what they really are [H523], and the man must guess their real nature: he-goat – horse, cloth – goatskin, gold cup – cup of pitch, roasted meat – dead dog, spoon – whale-rib, wineglass – horse's hoof.

Or the devil asks seemingly impossible questions: what is sweeter than honey [H671], softer than swan's-down [H672], harder than

stone [H673]? Or he asks for the symbolic meaning of the numbers one to seven (ten, twelve) [H602.1.1, Z22] (cf. Type 2010]). Or he sets impossible tasks [H1010].

An old woman (devil's grandmother) helps the man to solve the riddles. Or he finds the solutions by hiding in a tree and overhearing the devil's conversation with a companion [N451.1, G661.1, G661.2]. Or he is hidden by the devil's grandmother, who gets the secrets from the devil [G530.4], or is helped by another being (angel, St. Andrew, Gypsy) [N810]. Finally the man saves his soul and escapes from the devil [H543].

Combinations: 360, 361, 545D*, and 613.
Literature/Variants: Cf. Dähnhardt 1907ff. I, 194f.; BP III, 12–17; Tubach 1969, No. 214; EM 5 (1987) 192–199 (R. Wehse); cf. EM 7 (1993) 1247–1253 (L. Röhrich); Scherf 1995 II, 1187–1189; EM 11,1 (2003) 275–280 (L. Röhrich).
Finnish: Rausmaa 1982ff. II, Nos. 53–56, Jauhiainen 1998, No. E553; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 812, 812*; Lithuanian: Kerbelytė 1999ff. II; Livonian, Lappish: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. II, No. 19, Kristensen 1888ff. V, Nos. 42, 49; Faeroese: Nyman 1984; Scottish: Briggs 1970f. A I, 213f.; Irish: Ó Súilleabháin / Christiansen 1963; Swiss: Wildhaber / Uffer 1971, No. 24; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Espinosa 1946f., No. 14, Camarena / Chevalier 1995ff. III; Basque: Karlinger / Laserer 1980, No. 43; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 49, Cardigos (forthcoming); Dutch: Overbeke / Dekker et al. 1991, No. 1349; Frisian: Kooi 1984a; German: Ranke 1955ff. III, Grimm KHM / Uther 1996 II, No. 125; Ladinian: Decurtins 1896ff. II, No. 33; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Hungarian: MNK III; Czech: Tille 1929ff. I, Dvořák 1978, No. 214; Slovakian: Gašparíková 1991f. I, Nos. 228, 329, II, No. 500; Slovene: Tomažič 1942, 56ff.; Rumanian: Schullerus 1928, No. 812A*, Bîrlea 1966 II, 219ff., III, 435f.; Bulgarian: BFP, No. *500; Polish: Krzyżanowski 1962f. I; Greek: Loukatos 1957, 239ff., Megas / Puchner 1998; Russian: SUS; Byelorussian: SUS, No. 812*; Ukrainian: SUS, Nos. 812, 812*; Jewish: Haboucha 1992; Gypsy: Mode 1983ff. III, 158, IV, No. 232, MNK X 1; Qatar: El-Shamy 2004; Japanese: cf. Ikeda 1971, Inada / Ozawa 1977ff.; Polynesian: Kirtley 1971, No. G530.4; US-American: cf. Baughman 1966, No. 812A*; African American: cf. Baughman 1966, No. 812A*; Puerto Rican, Chilean, Argentine: Hansen 1957, No. *2045; West Indies: Flowers 1953.

812* See Type 812.

813 *A Careless Word Summons the Devil* [C12]. This miscellaneous type comprises various tales in which someone uses the word devil carelessly, or carelessly utters a curse (e.g. "The devil will get you!"). The curse becomes true and the devil appears (often in disguise, as young man, as dog) and fetches the person who made the curse or who was cursed (often boy, girl, daughter).

Literature/Variants: Tubach 1969, No. 1605.

Finnish: Simonsuuri / Rausmaa 1968, Nos. 327, 328; Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Scottish: Briggs 1970f. B I, 115; Icelandic: Boberg 1966, No. C12; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. B II, 391; Spanish: Camarena / Chevalier 1995ff. III, Goldberg 1998, No. *C12.4.2; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 225, Cardigos (forthcoming); German: Zender 1966, Nos. 876, 924, 926, 927, Berger 2001, Nos. V S 13, XII C 10; Ladinian: Danuser Richardson 1976, No. C12; Serbian: Vrčević 1868f. I, No. 226; Croatian: Smičiklas 1910ff. 17, 343ff., cf. Bošković-Stulli 1967f., No. 10, Bošković-Stulli 1975a, No. 7, cf. Bošković-Stulli 1975b, No. 54; Polish: Kapełuś / Krzyżanowski 1957, Nos. 57, 58; Mexican: cf. Robe 1973, No. 813*D, cf. Miller 1973, No. 17.

813A *The Accursed Daughter.* A man wants to marry a wife even if she comes from the devil. He gets a woman who had been carried off by the devil because of the careless words of her mother ("Go to the devil").

Combinations: 1175.
Literature/Variants: Anderson 1963, 93.
Finnish: Rausmaa 1982ff. II, No. 57, Jauhiainen 1998, No. E926; Lithuanian: Kerbelytė 1999ff. I, No. 412B*; Wepsian: Kecskeméti / Paunonen 1974; Croatian: cf. Bošković-Stulli 1967f., No. 11; Russian, Byelorussian, Ukrainian: SUS; Jewish: Haboucha 1992; Cheremis / Mari: Kecskeméti / Paunonen 1974.

813B *The Accursed Grandson.* (Including the previous Type 445*.) An old woman curses a young boy (grandson) at his wedding and the devil carries him away. His wife goes after him and brings her husband back from the devil.

Literature/Variants: Anderson 1963, 93.
Estonian: Loorits 1959, No. 90; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I, No. 445*; Wotian: Kecskeméti / Paunonen 1974; Irish: Larminie 1893, 188ff.; Hungarian: Sklarek 1901, No. 36; Greek: Dawkins 1955, No. 5; Polish: Krzyżanowski 1962f. I, Nos. 443*, 448; Russian: SUS; Votyak: Kecskeméti / Paunonen 1974; Georgian: Kurdovanidze 2000, cf. Nos. 446*, 447*.

813C *The Perjured Man and the Devil* (previously *May the Devil Skin me*). A man (farmer) perjures himself during a trial and exclaims, "May as many devils come as hairs are in my body and tear them out!" Thereupon the devils really come and tear out all his hair.

Literature/Variants: Finnish: Jauhiainen 1998, Nos. E266, E446; English: Briggs 1970f. A I, 185ff.; German: Zender 1966, Nos. 928–932.

813* *Not to Sleep Three Nights.* A poor man in desparate intends to hang himself in despair. Then he makes a bargain with the devil: If the man does not sleep for three nights, the devil will give him a large sum of money. Whenever the devil asks the man if he is sleeping, the man pretends that he is thinking about something. While the devil

verifies the things the man is thinking about, three nights pass and afterwards the man receives the money from the devil.

A rich man (neighbor) follows the poor man's example but confesses that he has slept, and so the devil takes his soul [J2401].

Literature/Variants:
Finnish: Rausmaa 1982ff. II, No. 54; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1978, No. 98, Jewish: Noy 1963a, No. 114; Iraqi, Egyptian, Moroccan, Somalian: El-Shamy 2004.

815 ***The Devil Who Skins a Corpse*** (previously ***The Deceased Rich Man and the Devils in the Church***). A poor man promises three times to hold a wake for a rich man. When the rich man dies, the poor man goes to the cemetery and draws a circle around himself. The devil appears, digs the grave up, takes the corpse out of the coffin, and skins it. While the devil puts the grave in order the poor man pulls the skin into his circle [D1381.11, K218.1]. The devil wants it back because he intended to wear it to haunt people. The poor man is able to delay by negotiating with the devil until the time of his wake has passed. The skin is buried again. Cf. Types 810, 1130.

Combinations: 1130.
Literature/Variants: BP III, 420; HDM 2 (1934–40) 658 (L. Mackensen); Merkelbach 1964; cf. Denecke 1971, 218–228; EM 2 (1979) 695f.; EM 6 (1990) 69–72 (H. Lixfeld); EM 6 (1990) 79f. (R. W. Brednich); EM: Schatz in der Totenhaut (forthcoming). Finnish: Rausmaa 1982ff. II, No. 58, Jauhiainen 1998, No. E821; Finnish-Swedish: Hackman 1917f. I, No. 164a; Latvian: Arājs / Medne 1977; Estonian: Aarne 1918; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: cf. Espinosa 1946, No. 34; German: Peuckert 1932, No. 117, Zender 1935, No. 618, Neumann 1971, No. 134, Grimm DS / Kindermann-Bieri 1993, No. 113, Grimm KHM / Uther 1996 III, No. 195; Berger 2001, No. III C 16; Swiss: Jegerlehner 1913, No. 80; Hungarian: MNK III; Czech: Tille 1929ff. I, 615f., 618f.; Slovakian: Polívka 1923ff. IV, No. 390ff.; Serbian: cf. Čajkanović 1927, No. 177; Croatian: Smičiklas 1910ff. 17, 353ff., Bošković-Stulli 1967f., No. 12; Polish: Krzyżanowski 1962f. I; Votyak: Kecskeméti / Paunonen 1974.

815* ***The Shoemaker Who Made Shoes for the Devil.*** A shoemaker (smith, tailor) is always cursing (unwisely boasts that he could shoe the devil's own horse). He meets the devil (on his horse, disguised as a man) who asks him to make shoes for him (for his horse).

Realizing that he is dealing with the devil, the shoemaker asks a clergyman for help. The clergyman advises him not to take (all) the money from the devil, because if he does, he will have sold his soul. A soon as the shoes are handed over, the devil, delighted, offers him a sum of money. But the shoemaker saves his soul by refusing it. (From that time he never curses again.) [K210].

Literature/Variants:
Finnish-Swedish: Hackman 1917f. I, No. 164b; English: Baughman 1966, Briggs 1970f. A I, 210f., B I, 56ff., 72f.; Czech: cf. Tille 1929ff. I, 609ff.

816* ***Devils Tempt the Pope.*** A clergyman overhears a conversation of devils (ravens) and learns that the devil (devils) in the shape of a woman [G303.3.1.12] is preparing to tempt the pope (bishop, priest) in Rome. He ties the devils together with some holy object (rosary, etc.) and has them carry him on a church door to Rome, where he warns the pope against falling victim to temptation by the devil in female shape. (He receives thanks.) [T332].

Remarks: Early literary sources, e.g. Gregory I, *Dialogi* (III,7).
Literature/Variants:
Latvian: Arājs/Medne 1977; Lithuanian: Karlinger/Mykytiuk 1967, No. 80, Kerbelytė 1999ff. III, 422 No. 1.1.1.17; Swedish: EU, No. 23772; Icelandic: Boberg 1966, No. G303.3.1.12; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Goldberg 1998, No. T332, Camarena/Chevalier 1995ff. III; Portuguese: Oliveira 1900f. I, No. 216, Cardigos (forthcoming); Italian: Cirese/Serafini 1975; Serbian: cf. Karlinger/Mykytiuk 1967, No. 31; Polish: cf. Krzyżanowski 1962f. I.

817* ***Devil Leaves at Mention of God's Name.*** This miscellaneous type comprises different tales dealing with people who meet the devil in the shape of a person, an animal, or an object (they sell their soul to the devil). By mentioning the name of God, Christ, Virgin Mary, Allah or by saying a prayer or by using holy water, a crucifix, or other holy objects, the devil is made to vanish [G303.16.8].

Literature/Variants: Chauvin 1892ff. V, 197ff. No. 116, VIII, 40f. No. 8B.
Finnish: Jauhiainen 1998, No. E540; Lithuanian: Balys 1940, Nos. 651, 774, 775, 780, 814; Swedish: EU, No. 7892; English: Baughman 1966, Briggs 1970f. B I, 85f., 93f., 144; Irish: Ó Súilleabháin/Christiansen 1963, Baughman 1966; Spanish: Camarena/Chevalier 1995ff. III; Portuguese: Coelho 1985, No. 48, Cardigos (forthcoming); Dutch: Krosenbrink 1968, 99; Frisian: Kooi 1984a, No. 817***, Kooi 2000b, 105ff., Kooi/Schuster 2003, Nos. 133, 136, 137; German: Merkens 1892ff. III, Nos. 64, 78; Bulgarian: BFP, No. *817*; Polish: Krzyżanowski 1962f. II, No. 1099; Jewish: Neuman 1954, No. G303.16.8; Saudi Arabian: Jahn 1970, No. 30, Fadel 1979, No. 5; Kuwaiti: El-Shamy 2004; Spanish-American: Baughman 1966; Tunisian, Sudanese: El-Shamy 2004.

818* ***The Devil Goes to Confession.*** He performs severe penance but cannot bear to humble himself and bow before the altar [V29.8]. Cf. Types 1800–1809.

Literature/Variants: Closs 1932, 293–306; Verfasserlexikon 9 (1995) 727–729 (A. Schnyder).
Lithuanian: Kerbelytė 1999ff. II.

819* *The Devil's Portrait.* A painter is ordered by his master (the king) to paint a portrait of the devil. As he has never seen the devil, he does not know how to paint him. Then the devil appears and assists by showing himself (the painter paints the picture in the steam-bath, he paints only single parts, the devil presents himself only one part at a time). The painter does not look at the finished portrait (may not look at it). When his master looks at it, he dies (all those in the palace who look at it are frightened and flee or die, the king does not die).

In a German variant a rich farmer orders a poor painter to paint the devil and offers him his farm as payment. The painter is worried because he does not know what the devil looks like. On the third night his guardian angel appears and tells him he should close his eyes and paint single parts on a paper roll. Every section should be rolled up immediately. He should never look at it and should burn it after the farmer sees it. When the farmer looks at the painting, he dies, and the painter becomes the owner of the farm.

Literature/Variants:
German: Peuckert 1932, No. 194; Italian: Cirese / Serafini 1975; Czech: Jech 1984, No. 53; Sorbian: Nedo 1972, 243ff.; Polish: Krzyżanowski 1962f. I, No. 483; Russian: SUS; Gypsy: Briggs 1970f. B I, 113.

820 *The Devil as Substitute for Day Laborer at Mowing.* The devil in the shape of a little old man (workman, hunter) assists a weak farmhand, who works as day laborer for a greedy nobleman, with the mowing (treshing).

He does a wonderful job: he mows and threshes as never before and carries the whole harvest plus a bull on his back. When the nobleman realizes that the workman must be the devil, the devil takes him to hell, and the day laborer becomes the owner of the whole harvest and the bull.

Remarks: Types 810A, 820, 820A, and 1090 are often combined or the motifs are mixed in one tale.
Literature/Variants: Woeller 1963; EM: Teufel als Tagelöhner (in prep.).
Finnish: Rausmaa 1982ff. II, No. 59, Jauhiainen 1998, No. E461; Estonian: cf. Viidalepp 1980, No. 105; Latvian: Ambainis 1979, No. 94; Swedish: Bondeson 1880, 68, Bondeson 1886, 111; Norwegian: Flatin 1922, 6; Danish: Holbek 1990, No. 24; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. B I, 66; Spanish: Rey-Henningsen 1996, No. 21, Camarena / Chevalier 1995ff. III; German: Woeller 1959, Nos. 53–55; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Ukrainian: Čendej 1959, 69ff.; Votyak: Kecskeméti / Paunonen 1974.

820A *The Devil Mows with a Magic Sickle.* A poor old innkeeper works as a farmhand for a rich landlord. The malicious foreman abuses the workmen but especially the innkeeper who cannot mow as fast as the others.

The devil comes to the innkeeper and offers to mow for him in his shape at the landlord's farm. He would bring his own sickle. As the devil mows with his sickle, he follows the foreman. He mows faster than all other workmen and the foreman tries desperately to keep up with him. He exhausts himself and dies of overexertion (the devil takes his soul, wrings his neck). The devil gives his sickle to the old innkeeper, who becomes the best mower from then on [M213].

Remarks: Types 810A, 820, 820A, and 1090 are often combined or the motifs are mixed in one tale.
Literature/Variants: DJbfVk. II (1956) 27, 30; EM: Teufel als Tagelöhner (in prep.).
Finnish: Simonsuuri / Rausmaa 1968, No. 66; Danish: Holbek 1990, cf. No. 24; Dutch: Kooi 2003, No. 37; Frisian: Kooi 1984a; Swiss: cf. Brunold-Bigler / Anhorn 2003, 120 No. 204; Spanish: Camarena Laucirica 1991, No. 134.

820B *The Devil at Haying.* An old woman (farmer) must have her haying done on a certain day (has a contract with the devil). A mysterious stranger appears and promises his help. He comes at the last moment and mows the whole crop in one day (and the woman is released from the contract with the devil). Cf. Types 820, 820A, 1090.

Literature/Variants:
Swedish: Liungman 1961, No. GS819, cf. Stroebe 1915 I, No. 15; Danish: Holbek 1990, cf. No. 24; German: Zender 1966, No. 917; Italian: Cirese / Serafini 1975.

821 *The Devil as Advocate.* Cf. Type 1186.

821A *Thief Rescued by the Devil.* An innocent man (in league with the devil, who once was kind to the devil) is accused of theft. The complainant swears by the devil [C12.2] that the man is guilty. The devil helps the accused by carrying the complainant (judge) out of the the court room [G303.22.11] (and thus repays the hospitality of the accused man [Q45.2]). Cf. Type 1186.

Literature/Variants: BP II, 566; Schmidt 1963, 79–106, 373–375; Tubach 1969, No. 1628, cf. 2235; Brückner 1974, 161 not. 209; Schwarzbaum 1979, 425; EM: Teufel als Advokat (in prep.).
Finnish: Rausmaa 1982ff. II, Nos. 60–63, 86, cf. Jauhiainen 1998, No. E721; Estonian: Aarne 1918, Loorits 1959, No. 156; Swedish: Liungman 1961; Danish: Kristensen 1881ff. IV, No. 54; Norwegian: Hodne 1984; English: Briggs 1970f. B I, 145; Spanish: Camarena / Chevalier 1995ff. III; Portuguese: Pires / Lages 1992, No. 18, Cardigos (forthcoming); Dutch: Blécourt 1980, No. 3.3; Frisian: Kooi 1984a; German: Peuckert 1932, No. 197, Ranke 1966, No. 64, Rehermann 1977, 158f. No. 46, Grimm DS / Kindermann-Bieri 1993, No. 211; Swiss: Müller et al. 1926ff. III, No. 1195; Italian: Cirese / Serafini 1975; Czech: Tille 1929ff. II 2, 368f.; Polish: cf. Krzyżanowski 1962f. I, No. 821A; Russian, Ukrainian: SUS; Tadzhik: cf. Rozenfel'd / Ryčkovoj 1990, 203ff.; Mexican: Robe 1970, No. C12.2; Brazilian: cf. Romero / Cascudo 1954, No. 24.

821B ***Chickens from Boiled Eggs.*** A traveler (soldier, sailor, merchant, student) eats a meal of eggs in an inn and leaves without paying. Some years later when he returns to pay his debt, the innkeeper claims the value of all chickens that would have hatched from the eggs in the meantime. The traveler cannot (is not willing to) pay such an enormous sum, so the innkeeper brings the case to trial. The traveler meets a man (devil, farmer, shepherd, servant, wise man, lawyer, Gypsy, child) who offers to act for him as his lawyer.

On the day of the trial the lawyer comes late and excuses himself by explaining that he was cooking beans (other seed) for planting [J1191.2]. The judge states that cooked beans could not germinate, and the lawyer answers that chickens could not be hatched from boiled eggs. The case is rejected (the devil carries off the judge). Cf. Types 875, 875E, and 920A.

Combinations: This type is usually combined with episodes of one or more other types, esp. 875, 920A, and also 922.
Remarks: Documented in Jewish texts from the 13th century.
Literature/Variants: BP II, 368f.; Pauli / Bolte 1924 II, No. 807; HDM 1 (1930–33) 12–14; Goebel 1932, 198–201; Scéalaithe i Scéil 1986; EM 10 (2002) 1454–1460 (C.Goldberg).
Finnish: Rausmaa 1982ff. II, Nos. 64, 101, 129; Finnish-Swedish: Hackman 1917f. I, No. 186; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Kristensen 1900, No. 37, Holbek 1990, No. 25; Icelandic: Sveinsson 1929; Scottish: Briggs 1970f. A II, 100; Irish: Ó hÓgáin 1985, 102f.; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Jiménez Romero et al. 1990, No. 49, Camarena / Chevalier 1995ff. III; Basque: Ranke 1972, No. 144, Frey / Brettschneider 1982, 136ff.; Portuguese: Coelho 1985, No. 47, Cardigos (forthcoming); Dutch: Kooi 2003, No. 45; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 116; German: Meyer 1932, No. 821, Ranke 1955ff. III; Ladinian: Decurtins 1896ff. II, No. 31; Italian: Cirese / Serafini 1975; Hungarian: MNK III; Czech: Tille 1929ff. II 2, 436f.; Slovakian: Gašparíková 1991f. I, Nos. 31, 249, 321, 338; Slovene: Slovenski gospodar 15 (1881) 293f.; Macedonian: Piličkova 1992, No. 21; Rumanian: Stroescu 1969 I, No. 3023; Bulgarian: BFP; Greek: Megas 1956f. II, No. 39, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I, No. 875*, Coleman 1965, 283ff., Simonides / Simonides 1994, No. 245; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 295; Jewish: Gaster 1924, No. 329, Jason 1975, No. 920*E, Haboucha 1992; Gypsy: MNK X 1; Cheremis / Mari: Kecskeméti / Paunonen 1974; Azerbaijan: Achundov 1968, 191ff.; Kazakh: Sidel'nikov 1958ff. I, 354ff.; Georgian: Kurdovanidze 2000; Oman: El-Shamy 2004; Iranian: Marzolph 1984, No. 821B, cf. No. *302B; Chinese: Ting 1978; Spanish-American, Mexican: Robe 1973; Chilean, Cuban: Hansen 1957; Puerto Rican: Mason / Espinosa 1924, No. 45; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 23; Libyan: El-Shamy 2004.

821A* ***Devil's Trickery Separates Married Couples and Friends.*** Miscellaneous type.

Literature/Variants:
Portuguese: Cardigos (forthcoming); Serbian: Čajkanović 1927, Nos. 102, 176; Rumanian: Schullerus 1928, No. 821 I*; Greek: Megas / Puchner 1998; Palestinian, Egyptian, Algerian: El-Shamy 2004.

821B* ***The Devil as Host at Dinner.*** In heaven people can eat as much as they like, but in hell everyone's arms are so long (the spoons have fathom-long handles) that the people cannot feed themselves. The greedy and selfish ones do not get anything to eat, but the unselfish people feed one another and have plenty of food.

Literature/Variants: Schwarzbaum 1968, 178f.
Frisian: Kooi 1984a; Rumanian: Schullerus 1928, No. 821 II*; Bulgarian: cf. BFP, No. *922E; Jewish: Jason 1965.

822 ***Christ as Matchmaker*** (previously ***The Lazy Boy and the Industrious Girl***). On their way Christ and St. Peter meet a lazy man lying in the grass. When they ask him for the way, he points out the direction with his foot. Later they meet a hard-working girl who leads them briskly on their way. When St. Peter asks how the girl should be rewarded, Christ answers that the two people should marry, for then they would complement one another.

Combinations: 752A, 791.
Literature/Variants: Schumann / Bolte 1893, No. 43; Dähnhardt 1907ff. II, 115f.; Wesselski 1925, No. 22; Tubach 1969, No. 4324; EM 2 (1979) 1431–1437 (D.-R. Moser).
Finnish: Rausmaa 1982ff. II, No. 65; Finnish-Swedish: Hackman 1917f. I, No. 166; Estonian: Aarne 1918, No. 770*, Loorits 1959, No. 145; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1884ff. I, No. 1247; Scottish: Baughman 1966; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 136, 137, Cardigos (forthcoming); Dutch: Bødker et al. 1963, 112f.; Flemish: Cornelissen / Vervliet 1900, No. 32; German: Merkens 1892ff. I, No. 79, Ranke 1955ff. III, Wossidlo / Henßen 1957, No. 82, Benzel 1962, No. 184, Kapfhammer 1974, 127, 233, Rehermann 1977, 141, 389 not. 12; Swiss: EM 7 (1993) 868; Austrian: Mailly 1926, No. 162, Haiding 1969, No. 135; Ladinian: Büchli / Brunold-Bigler 1989ff. II, 475f.; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Hungarian: MNK III; Czech: Tille 1929ff. I, 574f., 578, Jech 1984, No. 52 / VIII; Slovakian: Gašparíková 1991f. II, No. 430; Slovene: Kocbek 1926, 36; Serbian: Čajkanović 1927, No. 89, Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 111–113; Croatian: Bošković-Stulli 1959, No. 34, Bošković-Stulli 1975a, Nos. 4, 33; Macedonian: Čepenkov / Penušliski 1989 II, No. 232; Rumanian: Bîrlea 1966 II, 488ff., III, 461, Stroescu 1969 II, No. 5090; Bulgarian: BFP; Albanian: Mazon 1936, No. 88; Greek: Klaar 1963, 54ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Sorbian: Nedo 1956, No. 75; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Korean: cf. Choi 1979, No. 419; Japanese: Ikeda 1971, Nos. 930C, 930D; Brazilian: Alcoforado / Albán 2001, No. 53; Malagasy: Razafindramiandra 1988, No. 11.

822* ***The Mythical Creditor*** (previously ***The Devil Lends Money to the Man***). A supernatural being (devil) lends money to a poor man on the condition that he will claim the man's soul if the man does not repay the debt within one year. When the poor man comes to pay his debt, the supernatural being is no longer there (is dead, is killed by lightning or has been disappeared secretly) [K231.4].

In some variants the farmer avoids having to repay his debt to the devil by giving excuses, or he exempts himself from the obligation to pay by solving the devil's riddles (cf. Type 812), by destroying the written agreement, or by giving the devil a brooding hen instead of his mother or his "pungent smell" instead of his soul.

Remarks: Documented in Johannes Praetorius, *Daemonologia Rubinzalii silesii* (1662).
Literature/Variants: EM 5 (1987) 1277–1279 (L. G. Barag).
Finnish: Rausmaa 1982ff. II, No. 66; Estonian: Aarne 1918, Loorits 1959, No. 157; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. III, 177 No. 2.1.2.2; Lappish: Lagercratz 1957ff. II, No. 360; Livonian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Luxembourg: cf. Gredt 1883, No. 464; German: Preuß 1912, 39ff., Ranke 1955ff. III, Benzel 1957, No. 98, Ranke 1966, No. 65; Hungarian: MNK I, Nos. 30, 31, 78; Czech: Jech 1984, No. 83; Slovakian: Polívka 1923ff. IV, 126f.; Sorbian: Schulenburg 1882, 58f.; Byelorussian, Ukrainian: SUS.

823A* ***A Mother Dies of Fright When She Learns That She Was About to Commit Incest with Her Son.*** A mother (of Solomon) has a rendezvous with a young man. Her son (Solomon) disguises himself and goes to the meeting place instead of the young man in order to test her chastity [N383.3, T412.2]. (The mother caresses him and he denounces her. She curses him: the tree should swallow him. Solomon carves a violin while sitting inside the tree.) Cf. Type 920A*.

Remarks: Under the impact of the Secundus story, whose Greek version was already known in the second century C.E.
Literature/Variants: Krappe 1927, 181–190; Tubach 1969, No. 2733; EM 7 (1993) 232; Schwarzbaum 1981, 596f.; Hansen 2002, 284–287.
Icelandic: Gering 1882f. II, No.1; Catalan: Neugaard 1993, No. N383.3; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Bulgarian: cf. BFP, No. *920*; Serbian: Karadžić 1937, No. 43; Ukrainian: SUS, No. 920*; Jewish: Jason 1965; Gypsy: Mode 1983ff. I, No. 51; Mexican: Robe 1973; Egyptian: El-Shamy 2004.

824 ***The Devil Lets the Man See His Wife's Unfaithfulness.*** He transforms the husband into a goat which he brings to see his wife and her lover [K1531].

In some variants the devil (wood spirit) shows a man how false his wife is by bringing her a sack of gold. In order to keep the money, she agrees to cut off the head of her sleeping husband. The man awakes in time and punishes his wife. Cf. Type 921B.

Combinations: 571.
Literature/Variants: EM 5 (1987) 278f.; EM: Teufel zeigt dem Mann die Untreue seiner Frau (in prep.).
Finnish: Rausmaa 1982ff. II, No. 67; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Spanish: Camarena / Chevalier 1995ff. III; Serbian: Čajkanović 1927, No. 102, Vojinović 1969, No. 11; Rumanian: Bîrlea 1966 I, 340ff., 355ff., III, 395ff., 397ff.; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS; Cheremis / Mari: Kecskeméti / Paunonen 1974; Georgian: Kurdovanidze 2000; Spanish-American: TFSP 12 (1935) 117ff.

825 *The Devil in Noah's Ark* [K485]. This miscellaneous type comprises various anecdotes dealing with the devil in Noah's ark. The motifs mentioned do not all occur in any single variant.

God commands Noah to build the ark in secret to escape the deluge [A1015, A1021]. In order to keep the work secret, the hammer is silent or the axe never gets dull on the stone chopping block [H1199.13, cf. H1116.1, F837].

The devil finds out the secret of the construction of the ark from Noah's wife. He persuades her to give Noah an intoxicating drink [K2213.4.2], so Noah tells his secret and the devil destroys the ark [cf. G303.14.1.1, K2213.4]. Noah weeps and an angel instructs him how to rebuild it. By performing a washing ritual (water circle) Noah is able to keep the devil away from the ark.

A gong calls the animals to board the ark. Some creatures are barred but finally they all enter: the serpent [A2145.2], the insects, the fly [A2031.2], fabulous creatures like the unicorn [A2214.3], the phoenix [A2232.4] and the giant [F531.5.9].

By a ruse the devil manages to enter the ark: he hides near Noah's wife (at her breast, in her work-basket, in her shadow). She does not enter the ark until Noah calls her with a curse addressed to the devil [C12.5.1, K485]. On board, the devil, in the form of a mouse, gnaws a hole in the ark and tries to sink it [A1853.1], but a cat swallows the mouse. Helpful animals (serpent, hare, fish, dog) offer to close the hole with part of their body (tail, nose); smaller animals (tortoise, salamander, rabbit) are used as a plug. The serpent demands fresh (human) blood every day for its help. After the deluge, Noah throws the serpent into a holy fire. Its ashes spread with the wind and turn into bloodsucking fleas (lice, mosquitos) [A2001].

Literature/Variants: Dähnhardt 1907ff. I, 257–294; HDA 5 (1934–1935) 1114f. (P. Sartori); Utley 1960, 67–71; Utley 1961; Lewis 1968, 10–41; Schwarzbaum 1968, 387; Tubach 1969, No. 3478; Ranke 1972, No. 124; Röhrich 1972, 433–442; Ginzberg 1988, 319–335; EM 10 (2002) 48–54 (H. Lox).
Estonian: Aarne 1918, No. 825*, Loorits 1959, No. 158; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. III, 47 No. 2.2.2.2; Syrjanian: Fokos-Fuchs 1951, No. 36, Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984, 178; Icelandic: Boberg 1966, Nos. A1021, F837; Irish: Ó Súilleabháin /

Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Goldberg 1998, No. A1021; Portuguese: Custódio / Galhoz 1996f. I, 135ff., Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyere 1925ff. IV, No. 338; German: Hubrich-Messow 2000, Nos. A2236.1, A2378.5.1, B527.2; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978, No. $163B_1$; Hungarian: MNK III, Dömötör 1992, No. 57; Serbian: Eschker 1992, No. 72; Bosnian: Krauss 1914, No. 118; Rumanian: Amzulescu 1974, 53; Bulgarian: BFP; Polish: Krzyżanowski 1962f. I, No. 282; Russian, Byelorussian: SUS; Abkhaz: Šakryl 1975, No. 93; Votyak: Kecskeméti / Paunonen 1974; Indian: cf. Hertel 1953, No. 8; Chinese: Ting 1978; Vietnamese: Karpov 1958, 125; Polynesian: Kirtley 1971, Nos. A1015, A1021, A2001, F837; New Zealand: Kirtley 1971, No. A1021; French-Canadian: Delarue / Tenèze 1964ff. IV 1; South American Indian: Wilbert / Simoneau 1992, Nos. A1015, A1021.

826 *List of Sins on Cowhide* (previously ***Devil Writes down Names of Men on Hide in Church***) [G303.24.1.3]. A pious clergyman has a vision in church: he sees the devil at the altar writing down all the sins of the participants of the mass. In the name of God he takes the list, reads it to the community, and everyone repents. The devil leaves the church.

Combinations: 827.
Remarks: Documented in the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 19). Popular as a proverbial phrase.
Literature/Variants: Kaufmann 1862, 39f.; Bolte 1897a, 249–266; Basler 1927, 139; Harder 1927f., 111–117; Wildhaber 1955; Röhrich 1962f. II, 113–123, 267–274; Meyer 1964, 61–65; Bálint 1968f., 40–43; Tubach 1969, No. 1630; Alsheimer 1971, 151; Rasmussen 1972, 455–464; Moser 1978, 147–167; Scheiber 1985, 177f.; EM 6 (1990) 696; Cooke 1993, No. 206; EM: Sündenregister auf der Kuhhaut (forthcoming).
Finnish: Rausmaa 1982ff., Nos. 68, 69, Jauhiainen 1998, No. E1226; Estonian: Aarne 1918, No. 59, Loorits 1959, Nos. 159, 206; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lydian: Kecskeméti / Paunonen 1974; Syrjanian: Fokos-Fuchs 1951, No. 17, Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 826*; Norwegian: Hodne 1984, Nos. 759B, 826; Danish: Kristensen 1896f. II, No. 4; Dutch: Janssen 1978, 79ff.; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Preuß 1912, 53ff., Peuckert 1932, Nos. 189–191, Röhrich 1962f. I, No. 6, Henßen 1963, 142f., Moser-Rath 1964, No. 242, Rehermann 1977, 141, 261f. not. 8; Swiss: Jegerlehner 1909, 179f., Nos. 19, 20, Jegerlehner 1913, 235ff.; Austrian: Vernaleken 1859, No. 19, Haiding 1965, No. 74; Hungarian: MNK III, Bihari 1980, No. J VII.1, Dömötör 1992, No. 378; Czech: Dvořák 1978, No. 1630; Slovakian: Polívka 1923ff. IV, 24ff.; Slovene: Šašelj 1906f. II, 218f.; Serbian: Čajkanović 1934 I, No. 120; Croatian: Stojanović 1867, No. 16, Bošković-Stulli 1963, No. 57; Bulgarian: BFP; Polish: cf. Krzyżanowski 1962f. I, No. 827; Sorbian: Schulenburg 1882, 86; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1976, No. 32.

OTHER RELIGIOUS TALES 827–849

827 *A Pious Innocent Man Knows Nothing of God* (previously *A Shepherd Knows Nothing of God*). A pious man (farmer) worships God in his own way and never goes to church. A traveling preacher teaches him how to pray properly and continues on his way. When the pious man forgets the prayer he follows the preacher's ship by walking on the water [D2125.1, V51.1]. By this miracle the preacher recognizes the man's holiness and understands that pious innocence is pleasing to God.

Combinations: 826.
Literature/Variants: Javorskij 1907, 97–102; Pauli / Bolte 1924 I, No. 332; Kuncevič 1924, 291–296; Schwarzbaum 1968, 129; EM 6 (1990) 694–698 (L. G. Barag).
Finnish: Rausmaa 1982ff. II, No. 70; Estonian: Loorits 1959, No. 160; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Lydian, Karelian: Kecskeméti / Paunonen 1974; Syrjanian: Fokos-Fuchs 1951, No. 17; Swedish: Liungman 1961, No. 827*; Icelandic: Boberg 1966, No. D2125.1; Spanish: Goldberg 1998, No. D2125.1, Camarena / Chevalier 1995ff. III; Basque: cf. Karlinger / Laserer 1980, No. 28; Catalan: Karlinger / Ehrgott 1968, No. 27, Oriol / Pujol 2003; Dutch: Sinninghe 1943, 139 No. 411; German: Preuß 1912, 53ff., Henßen 1955, No. 287, Cammann 1980, 234f.; Austrian: cf. Haiding 1965, 256; Hungarian: György 1934, No. 222, MNK III; Serbian: Karadžić 1937, 270 No. 9, Đorđjevič / Milošević-Đorđjevič 1988, No. 114; Croatian: Bošković-Stulli 1963, No. 57; Macedonian: Miliopoulos 1955, 107f., cf. Čepenkov 1958ff. III, No. 251; Bulgarian: BFP; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Jewish: Noy 1965, No. 32, Jason 1965, No. 827*A, Jason 1988a, No. 827*A; Kurdish: Džalila et al. 1989, No. 36; Armenian: Tchéraz 1912, No. 13; Indian: Lüders 1921, No. 8; South American Indian: Wilbert / Simoneau 1992, No. D2125.1.

828 See Type 173.

830A *The Boastful Deerslayer.* A lazy man grumbles against God because he feels neglected. An old man advises him to set a trap, and God will certainly help him. The lazy man follows his advice and catches a deer. While he is skinning the animal the old man reappears and points out that God had helped him. But the lazy man emphasizes his own ability. The old man revives the deer and it runs away [Q221.6, Q223.2, E161]. The lazy man understands too late that God helped him to catch the deer.

In some variants the white spots on the deer's belly [A2412.1.1] (the bones on the leg resembling a knife, the grey hair on the leg) are explained as a result of the skinning process.

Literature/Variants: Dähnhardt 1907ff. III, 15, 87f., 222, 501; Schwarzbaum 1968, 271; EM 6 (1990) 12–16 (U. Masing); Hansen 2002, 54–56.
Estonian: Aarne 1918, No. 830*, Löwis of Menar 1922, No. 73, Loorits 1959, No. 162; Latvian: Arājs / Medne 1977; Spanish-American: TSFP 6 (1927) 10f.

830B ***"My Crops Will Thrive Here without God's Blessing."*** (Including the previous Types 752C* and 830C*.) Cf. Type 836. This tale exists chiefly in four different forms:

(1) A farmer sows crops. Unrecognized saints (God) wish him God's blessing and a good harvest, but the farmer replies his crops will thrive without God's blessing [C454]. When weeds grow in his field, the farmer is converted.

(2) A poor and a rich man (farmer, sower, two brothers) sow crops. Saints (passers-by) greet the poor farmer, "May God help you!" The farmer thanks them for the greetings and is rewarded with a good harvest. The saints greet the rich in the same way, but he rejects their greetings by saying that his crops will also grow without God's blessing [C454]. His harvest is very poor and he repents his behavior too late.

(3) The discourteous sower. A passer-by (God) asks a farmer what he is sowing. Rudely he answers that he is sowing stones. The passer-by wishes him a good harvest, which turns out to be stone plants. (A farmer tells Christ that he is sowing pumpkins [turnips], though his seed is maize. Thereupon he harvests only pumpkins.) [Cf. A2231.1].

(4) Weather forecast. Christ asks farmers if there will be rain. Two answer that frogs (foxes, other animals) predict rain. The third farmer says that he prays to God for rain. Only the last is blessed with rain. (Cf. Type 921B*.)

Literature/Variants: Basset 1924ff. III, 159 No. 100; EM 6 (1990) 12–16 (U. Masing). Finnish: Rausmaa 1982ff. I, No. 17; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II, Nos. 752C*, 830B, 830C*; Spanish: Camarena / Chevalier 1995ff. III, No. 752C*, González Sanz 1996, No. 752C*; Catalan: Oriol / Pujol 2003, No. 752C*; Portuguese: Soromenho / Soromenho 1984f. I, No. 170, Soromenho / Soromenho 1984f. II, Nos. 669, 670, Cardigos (forthcoming), No. 752C*; Frisian: Kooi 1984a; German: Nimtz-Wendlandt 1961, No. 53; Italian: Cirese / Serafini 1975, No. 752C*; Maltese: Mifsud-Chircop 1978, No. *752D, cf. No. *753B; Hungarian: MNK III; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 102; Bulgarian: BFP; Greek: Megas / Puchner 1998, No. 830C*; Russian, Byelorussian: SUS, No. 752C*; Ukrainian: SUS, Nos. 830B, 830B*; Brazilian: Alcoforado / Albán 2001, No. 46.

830C ***"If God Wills."*** This miscellaneous type comprises various tales, all of which connect the phrase "If God wills" with an event in an instructive or funny way. In most variants a person's efforts meet with successive misfortunes because he forgets to say, "If God wills" [N385.1, U15.0.1]. Cf. Type 836.

Literature/Variants: Wesselski 1914, No. 55; Basset 1924ff. I, 421 No. 128; Schwarzbaum 1968, 271f., 477; EM 6 (1990) 12–16 (U. Masing); Marzolph 1992 II, No. 481.
Lithuanian: Kerbelytė 1999ff. II; Spanish: Childers 1948, No. J151.4*, Camarena /

Chevalier 1995ff. III; Portuguese: Meier/Woll 1975, No. 116; German: Zender 1966, Nos. 529, 530, Tomkowiak 1993, 258; Italian: Cirese/Serafini 1975; Serbian: Karadžić 1937, 275, No. 2; Croatian: Stojanović 1867, No. 3; Macedonian: Čepenkov/Penušliski 1989 IV, No. 526; Bulgarian: BFP; Greek: Kretschmer 1917, No. 9; Jewish: Jason 1988a, Haboucha 1992; Azerbaijan: Tachmasib 1958, 139f.; Palestinian: El-Shamy 2004; Iranian: Marzolph 1984, 304f.; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957, No. 836*A; Brazilian: Cascudo 1955a, 69; Egyptian, Moroccan, Sudanese: El-Shamy 2004.

830C* See Type 830B.

831 ***Clergyman in Disguise as the Devil*** (previously ***The Dishonest Priest***). (Including the previous Type 750G*.) This tale exists chiefly in two different forms:

(1) A poor, miserable man finds (advised in a dream, through an angel) a treasure (receives money from God), and tells a clergyman (priest, landlord, rich neighbor) about it. The clergyman disguises himself in an animal skin and pretends to be the devil. He frightens the poor man and takes the treasure. But at home he cannot take the skin off [Q551.2] (until the stolen treasure has been returned).

(2) The rich man (miller, butcher, baker) fails to take the treasure because the devil himself in disguise as a traveler (black horseman, soldier, hunter) stays at the poor man's house as an overnight guest (meets him on his way) and kills (abducts) the rich man. (Previously Type 750G*.)

Combinations: Sometimes combined with 460B, 834, 910, 1590, 1730, and 1740.
Literature/Variants: EM 10 (2002) 891–894 (D. Dobreva).
Finnish: Rausmaa 1982ff. II, No. 71; Finnish-Swedish: Hackman 1917ff. I, No. 162; Estonian: Aarne 1918, No. 831*, Loorits 1959, No. 163; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II, Nos. 750G*, 831; German: Jahn 1889, No. 385, Schiller 1907, No. 10, Watzlik 1921, 46, Peuckert 1932, No. 195, Berger 2001, No. 831*; Austrian: Depiny 1932, 279 No. *363; Italian: Cirese/Serafini 1975; Hungarian: MNK III; Czech: Tille 1929ff. I, 165ff., Jech 1984, No. 54; Slovakian: Polívka 1923ff. IV, 126; Macedonian: Čepenkov 1958ff. III, No. 189, II, cf. No. 122, Eschker 1972, No. 53; Bulgarian: BFP; Greek: Hallgarten 1929, 201f., Megas/Puchner 1998; Polish: Krzyżanowski 1962f. I; Sorbian: Schulenburg 1880, 190ff.; Russian, Byelorussian, Ukrainian: SUS; Chinese: Ting 1978; Japanese: Ikeda 1971, Inada/Ozawa 1977ff.

832 ***The Disappointed Fisherman.*** A fisherman always catches three fishes (bread) for himself (his wife, and his child [children]). The greedy parents kill the child (expose the children) in order to have more fish (bread) for themselves. But from then on the man catches only two fish (the fish disappear completely, they do not have any more bread) [Q553.5, cf. Q211.4]. Cf. Type 781.

Literature/Variants: Schmidt 1999.

Finnish: Rausmaa 1982ff. II, No. 72; Estonian: Aarne 1918, No. 832*, Loorits 1959, No. 165 (832*); Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian: Loorits 1926, No. 832*; German: cf. Berger 2001, No. 832**; Slovakian: Michel 1944, 201ff.; Polish: Krzyżanowski 1962f. I; Jewish: Jason 1965, 1988a; Iranian: Lorimer / Lorimer 1919, No. 51, Marzolph 1984, No. 327 I b; Japanese: Ikeda 1971; South African: Schmidt 1989 II, No. 1150.

834 ***The Poor Brother's Treasure.*** (Including the previous Types 834A and 1645B*.) This miscellaneous type comprises various tales all featuring the phrase "God determines" or "God will care for all" (cf. *Psalm* 127,2).

A person (spouse, brother, sister, girl, man, relative, a rich, a lazy man, neighbor, friend, servant) tells his dream to another person (spouse, brother, sister, relative, a poor, neighbor, friend, servant) saying that in a certain place a treasure is buried (finds a treasure) [N531].

The second person tries to dig up the treasure at the indicated spot (tries to dig up a treasure at the same spot), or a third person (thieves, neighbor) overhears the conversation and digs there. But instead of the treasure the person unearths only a dead dog (dead cat, some toads, beetles, pot of ants, pot of serpents [N182], pot of glowing embers, pot of dung, skeleton). Angered by this deception he / she throws the animal (pot) into the house (bed, through the window, through the roof) of the dreamer, and everything is transformed into gold (silver, money) [D1454]. Cf. Types 947A, 1645.

Literature/Variants: Chauvin 1892ff. II, 115 No. 89; Henßen 1938; Schwarzbaum 1968, 75–78, 456f.; Legman 1968f. II, 918f.; Ranke 1976, 415–424; EM 5 (1987) 1361; EM: Schatz des armen Bruders (forthcoming).
Finnish: Rausmaa 1982ff. II, No. 73, Jauhiainen 1998, No. P562; Finnish-Swedish: Hackman 1917ff. II, No. 289; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Veckenstedt 1883, No. 126, Dowojna-Sylwestrowicz 1894, 141f.; Icelandic: Boberg 1966, No. N531; Spanish: Chevalier 1983, No. 213, Camarena / Chevalier 1995ff. III; Catalan: Neugaard 1993, No. N531; Portuguese: Braga 1987 I, 275, Cardigos (forthcoming); German: Jahn 1889, No. 383, Kubitschek 1920, 6f., Henßen 1957, No. 118, Ranke 1955ff. III, Berger 2001, No. XV B 3; Austrian: Haiding 1965, No. 43; Italian: Cirese / Serafini 1975, Nos. 834, 834A; Serbian: Đjorđjevič / Miloševič-Đjorđjevič 1988, No. 120; Macedonian: Popvasileva 1983, No. 100, Čepenkov / Penušliski 1989 II, Nos. 220, 222, 223; Bulgarian: BFP, Nos. 834, 834A, *834B, 1645B*, cf. No. *1645B**; Albanian: Mazon 1936, No. 74; Greek: Kretschmer 1917, No. 36, Megas / Puchner 1998, Nos. 834, 834A, 1645B*; Russian, Byelorussian, Ukrainian: SUS, Nos. 834_1, 834_2, cf. Nos. 834*, 834**; Turkish: Eberhard / Boratav 1953, No. 123 (3–6); Jewish: Noy 1963a, No. 146, Jason 1965, Nos. 834, 1645B*, Jason 1975, Nos. 834, 1645B*, No. 834A, Jason 1988a, Nos. *834, 1645B*; Votyak: Kecskeméti / Paunonen 1974; Georgian: cf. Kurdovanidze 2000, No. 834A*; Syrian: El-Shamy 2004, Nos. 834A, 1645B*; Palestinian, Jordanian: El-Shamy 2004; Iraqi: Nowak 1969, No. 268, El-Shamy 2004, Nos. 834A, 1645B*; Persian Gulf: Nowak 1969, No. 270; Saudi Arabian:

Lebedev 1990, No. 55, El-Shamy 2004, Nos. 834A, 1645B*; Oman: El-Shamy 2004; Kuwaiti: El-Shamy 2004, No. 1645b*; Qatar: El-Shamy 2004, No. 834A; Iranian: Marzolph 1984, No. 834A; Indian: Tauscher 1959, 188f., Thompson / Roberts 1960, No. 834A, Jason 1989, Nos. 834, 834A, Blackburn 2001, No. 1; Burmese: Htin Aung 1954, 182ff.; Chinese: Ting 1978, Nos. 834, 834A; Vietnamese: Karow 1972, No. 1; Japanese: Ikeda 1971, No. 834A, Inada / Ozawa 1977ff., Nos. 834, 834A; Spanish-American, Mexican: Robe 1973, Nos. 834, 1645B*; Mayan: Peñalosa 1992; Brazilian: Romero / Cascudo 1954, No. 39; Chilean: Hansen 1957, No. **824; Argentine: Karlinger / Pögl 1987, No. 49; Egyptian, Algerian: El-Shamy 2004, Nos. 834A, 1645B*; Libyan: El-Shamy 2004, No. 1645B*; Moroccan: El-Shamy 2004, No. 1645B*; Tunisian: Stumme 1900, No. 25; Sudanese: El-Shamy 2004, No. 834A.

834A See Type 834.

835* See Type 1706D.

835A* See Type 1706E.

836 ***Pride is Punished.*** A rich man (woman) boasts (often during mass) in his thoughts (in a conversation) that his wealth is so immense that even God could never take it away [C454]. When he returns home his property is completely destroyed (house has burned down) and he stays poor for the rest of his life [L412]. Cf. Types 736A, 830B.

Remarks: Numerous variants classified in other catalogs as Type 836 should be moved to Type 736A.
Literature/Variants: Alsheimer 1971, 129; EM 6 (1990) 1105–1107 (A. Schäfer).
Finnish: Rausmaa 1982ff. II, Nos. 74–76, Jauhiainen 1998, No. F141; Estonian: Aarne 1918, No. 836*, Loorits 1959, No. 166; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; English: Briggs 1970f. A I, 107f.; Irish: cf. Béaloideas 21 (1951) 336; German: Meyer 1932, Tomkowiak 1993, 259; Slovene: Šašelj 1906f. I, 68ff.; Serbian: cf. Karadžić 1959, 358, No. 167; Macedonian: cf. Čepenkov / Penušliski 1989 II, No. 200; Bulgarian: BFP; Polish: Krzyżanowski 1962f. I; Jewish: Jason 1965, 1975; Chinese: Ting 1971; Egyptian: cf. Nowak 1969, No. 169.

836F* ***The Miser and the Eye Ointment.*** A man rubs ointment on his left eye and tells a miser that he can see the treasures of the world. The miser copies him and sees mountains of gold. When he wants to rub ointment on the right eye as well the man advises him not to do so for he will become blind. The miser does not listen and rubs it on his right eye. He is immediately blinded and becomes a beggar [D1323. 5, D1331.3.1, D1331.3.2, J514.3]. (Previously Type 726**.) Cf. Type 736.

Remarks: Documented in the *Arabian Nights* (Littmann 1921ff. VI, 246–256).
Literature/Variants: Chauvin 1892ff. V, 146f. No. 72; Marzolph / Van Leeuwen 2004, Nos. 349, 350.
Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; Flemish: Meyer 1968, No. 726**; Czech: Tille 1929ff. I, 78ff.; Spanish: Camarena / Chevalier

1995ff. III; Bosnian: Schütz 1960, No. 1; Polish: Krzyżanowski 1962f. I, No. 806; Jewish: Jason 1965, 1975, 1988a; Armenian: cf. Hoogasian-Villa 1966, No. 17; Saudi Arabian: Nowak 1969, No. 169; Syrian, Palestinian, Jordanian, Iraqi: El-Shamy 2004; Iranian: Marzolph 1984; Spanish-American: Robe 1973; Puerto Rican: Hansen 1957, No. 836**M; Mayan: Peñalosa 1992; Egyptian: Littmann 1955, No. 4, El-Shamy 2004; Moroccan, Sudanese: El-Shamy 2004.

837 ***The Beggar's Bread*** (previously ***How the Wicked Lord was Punished***). A beggar (female beggar) periodically receives a loaf from a rich man (his wife). (A rich miser refuses to give food to a beggar.) Whenever the beggar receives the bread he states, "Everything you do, you do it to yourself!" The rich man becomes tired of this (angry about the beggar's words, wants to get rid of the beggar) so he (and his wife) puts poison into the beggar's bread.

Further on his way the beggar meets a hungry young man (traveler) to whom he gives his bread. The young man dies and it turns out that he is the son of the rich man. So the beggar's statement was true [N332.1].

Literature/Variants: Cf. BP III, 462; Schwarzbaum 1968, 332; EM 2 (1979) 813–816 (K. Ranke).
Estonian: Aarne 1918, No. 837*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Spanish: Camarena / Chevalier 1995ff. III; Portuguese: Cardigos (forthcoming); Frisian: Kooi 1984a; German: Thudt / Richter 1971, 34f.; Italian: Cirese / Serafini 1975; Hungarian: MNK III; Slovene: Vrtec 7 (1877) 172; Serbian: Karadžić 1937, No. 73; Croatian: Stojanović 1867, No. 26, Bošković-Stulli 1959, 257; Macedonian: Čepenkov / Penušliski 1989 II, No. 227; Bulgarian: BFP; Greek: Mousaios-Bougioukos 1976, No. 27, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian: Tumilevič 1958, No. 39; Ukrainian: SUS; Turkish: Aganin et al. 1960, 213f.; Jewish: Larrea Palacín 1952 I, No. 18, Noy 1963a, No. 17, Jason 1988a, Haboucha 1992; Azerbaijan: Marzolph 1987b, 82; Armenian: Hoogasian-Villa 1966, No. 43; Palestinian: El-Shamy 2004; Iraqi: Nowak 1969, No. 295; Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; West Indies: Flowers 1953; African American: Dance 1978, No. 389; Egyptian, Moroccan, Sudanese, Tanzanian: El-Shamy 2004.

838 ***Son on the Gallows*** (previously ***The Bad Rearing***). From his childhood a mother (in older variants: father) teaches her son to steal (she does not prevent him from stealing).

He is caught and condemned to death. On the gallows he asks for permission to kiss his mother for the last time and bites off her nose (tongue, ear). He explains that she taught him to steal (that she spoiled him as a child, that this is her punishment for her neglect) [Q586]. Cf. Type 1417.

Remarks: The tale of the son on the gallows can already be found in the antique literature (Boethius, *De disciplina scholarium*, ch. II). Documented in the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 287).

Literature/Variants: Kirchhof/Oesterley 1869 VII, No. 183; Chauvin 1892ff. VIII, 113 No. 95; Pauli/Bolte 1924 I, No. 19; Wesselski 1936, 59f.; Whitesell 1947, 348–366; Pedersen/Holbek 1961f. II, No. 150; Röhrich 1962f. II, No. 8; Tubach 1969, No. 3488; Dömötör 1985, 15–21; Hofmann 1987, No. 287; EM: Sohn am Galgen (forthcoming).
Estonian: Aarne 1918, No. 838*, Loorits 1959, No. 167; Livonian: Loorits 1926, No. 838*; Latvian: Arājs/Medne 1977, Nos. 838, *838*, *838**; Faeroese: Nyman 1984; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Chevalier 1983, No. 52, Camarena/Chevalier 1995ff. III; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, Nos. 605, 628, Cardigos (forthcoming); Dutch: Sinninghe 1943; German: Zender 1966, Nos. 146, 147; Swiss: Büchli/Brunold-Bigler 1989ff. I, 792f., EM 7 (1993) 873; Italian: Todorović-Strähl/Lurati 1984, No. 51; Maltese: Mifsud-Chircop 1978; Hungarian: György 1934, No. 10, MNK III, Dömötör 1992, No. 386; Czech: Dvořák 1978, No. 3488; Macedonian: Čepenkov/Penušliski 1989 II, No. 145, cf. No. 131, III, cf. Nos. 214, 348, IV, No. 516; Bulgarian: BFP; Greek: Klaar 1987, 150ff.; Polish: Krzyżanowski 1962f. I; Russian: SUS, No. 1610****; Jewish: Jason 1965, 1975; Kurdish: cf. Džalila et al. 1989, No. 115; Syrian, Iraqi: El-Shamy 2004; Indian: Jason 1989; Chinese: Ting 1978; African American: Parsons 1923a, No. 54; Egyptian, Tunisian, Somalian: El-Shamy 2004.

839 *One Vice Carries Others with It.* (The Three Sins of the Hermit.) A man (hermit, monk) has to choose one of the following vices: theft (murder), lust, drinking. He chooses the last, which seems him to be the least harmful. But when he is drunk, all the other vices follow in its wake [J485].

Literature/Variants: Köhler/Bolte 1898ff. I, 538; Chauvin 1892ff. VIII, 131 No. 113; Wickram/Bolte 1903, No. 72; Wesselski 1909, Nos. 17, 81; Taylor 1922a, 61–94; Basset 1924ff. II, 22 No. 11; Pauli/Bolte 1924 I, No. 243; Janów 1932, 12–24; Wesselski 1936, 65; Schwarzbaum 1968, 33, 247–249, 476; Tubach 1969, Nos. 1816, 4741, 5318; Marzolph 1992 II, No. 113; EM: Sünden: Die drei S. des Eremiten (in prep.).
Estonian: Aarne 1918, No. 839*, Loorits 1959, No. 168; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. IV 1; Spanish: Camarena/Chevalier 1995ff. III; Catalan: Neugaard 1993, No. J485; German: Ranke 1966, No. 61, Moser 1977, 88f., Moser-Rath 1984, 285; Italian: Busk 1874, 196ff. nos. 1–3; Czech: Dvořák 1978, No. 1816; Slovakian: Gašparíková 1991f. II, No. 560; Macedonian: cf. Čepenkov/Penušliski 1989 IV, No. 538; Bulgarian: BFP; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, cf. Noy 1968, No. 50; Saudi Arabian: El-Shamy 2004; Indian: Thompson/Roberts 1960; Swahili: Velten 1898, 47f.

839A* *The Hermit and the Devils.* In order to tempt a hermit (bishop, monks), the devil (devils) disguised as a clergyman tries to rejuvenate him or to get him married.

Or, a man (pupil of the bishop) is suspected of being a devil because he does not cross himself and leaves the church when incense is burned and benedictions are said.

The brother of the hermit (old man, poor man, monks) overhears

the devils discuss their plan sitting under a tree (near a well, at a rock), and warns the hermit. The hermit orders all doors, windows, holes, etc. of the church to be closed. When he burns incense and asks for heaven's blessings, the devil bursts and mice (spiders) jump out of his mouth. The bishop throws his gloves, which turn into cats and catch the mice. Or the hermit crosses himself and in place of the church (forge), only a stake remains.

Literature/Variants:
Finnish: Rausmaa 1982ff. II, No. 77; Latvian: Arājs / Medne 1977; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 51; Macedonian: cf. Čepenkov / Penušliski 1989 II, No. 141; Bulgarian: BFP, No. *839**; Greek: Laográphia 21 (1963f.) 491ff., Megas / Puchner 1998, No. *839A[1]; Russian: SUS, Nos. 839*, 839A*; Ukrainian: SUS; Jewish: Jason 1975; Druze: Falah / Shenhar 1978, No. 17.

840 *The Punishments of Men.* When a father and his son (travelers) pass the night in a certain house, the son is unable to sleep. He sees wonderful things happening: a snake creeps from a sleeping man's mouth [E733.1] into his wife's mouth; a man's head is split by an axe, etc.

In the morning the master of the house explains that these are punishments of mankind [F171.6] (he explains that the visions were caused by family disharmony and quarrels). Cf. Type 759.

Remarks: Animals (serpent, mouse, ant, etc.) that come out of the mouth of a sleeping person or out of their body as a soul-animal [E721, E730] is also found in other tales (e.g. Types 808A, 1645A). In those cases the animals have a different function.
Literature/Variants: BP III, 302–305; Basset 1924ff. III, 353 No. 209, 532 No. 323; Mõttelend 1936, 191–193; Schwarzbaum 1968, 64; Salve 1996; EM: Strafen im Jenseits (forthcoming)
Finnish: Rausmaa 1982ff. II, 343; Estonian: Aarne 1918, No. 840*, Loorits 1959, No. 169; Livonian: Loorits 1926, No. 840*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Icelandic: Boberg 1966, No. E733.1; Slovene: Kres 2 (1882) 139; Serbian: Čajkanović 1927, No. 168, cf. No. 169; Bosnian: Preindlsberger-Mrazović 1905, 82ff.; Rumanian: Ure 1960, 172ff.; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 86 IV 5, 418f.; Jewish: cf. Noy 1963a, No. 53, Jason 1965, 1975; Gypsy: Mode 1983ff. III, No. 174; Egyptian: El-Shamy 2004; Algerian: Rivière 1882, No. 5.

840B* *The Judgments in This World.* A virtuous man, a robber, and a thief (clergyman, farmer and host [teacher]) ask a hermit (old man, God) about their fate (which of them is most certain to go to heaven). He tells them to take three different roads, where they spend the night in various situations.

When they come back and tell about their experiences (the first sleeps in a fine house, the second in a forest during a storm and the third in water), the hermit explains that the experiences they had foretell their conditions of life in future.

Literature/Variants:
Finnish: Rausmaa 1982ff. II, No. 78; ; Wotian: Kecskeméti / Paunonen 1974; Danish: cf. Kristensen 1900, Nos. 27–29; Irish: Ó Súilleabháin / Christiansen 1963; Austrian: Zaunert 1926, 155f.; Croatian: Ardalić 1908a, No. 15, Čajkanović 1927, No. 168, cf. No. 169; Russian, Byelorussian: SUS.

841 *One Beggar Trusts in God, the Other the King.* Two beggars (blind men, shoemakers, craftsmen), one of whom asks God for help (cf. Type 923B), the other of whom asks the king (emperor, sultan, master), receive two loaves (flat cake, cakes, roasted chicken) from the king. In one of the loaves nothing (bones) is hidden, the other one is filled with (pieces of) gold. By this gift the king intended to reward the beggar who had asked for his help, and to demonstrate his secular power.

But the beggars exchange their loaves, because the one who trusted in secular power thought that his loaf was not well baked because it was so heavy. When the king learns about the exchange he agrees that God's power is stronger than his own [N351]. Cf. Types 745A, 842, and 947.

Combinations: 461, 736, 736A, 745A, 834, 842, 923, 954, and 1535.
Remarks: Documented in the late Middles Ages.
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 285; Bebel / Wesselski 1907 I 2, No. 131; Pauli / Bolte 1924 I, Nos. 326, 327; Besthorn 1935, 122–125; Wesselski 1936, 102–108; Schwarzbaum 1968, 259–278; Tubach 1969, Nos. 703, 3612; Spies 1973a, 210; EM 2 (1979) 258–263 (E. H. Rehermann); Verfasserlexikon 10 (2002) 1617–1619 (H.-J. Ziegeler).
Finnish: Rausmaa 1982ff. II, No. 79; Finnish-Swedish: Hackman 1917ff. I, No. 165; Estonian: Aarne 1918, No. 841*; Livonian: Loorits 1926, No. 841*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Spanish: Espinosa 1988, No. 185, Goldberg 1998, No. N351; Portuguese: Coelho 1965, 151ff., Meier / Woll 1975, No. 30; Dutch: Hogenelst 1997 II, No. 103; Frisian: Kooi 1984a; German: Moser-Rath 1984, 285, 290f., Zender 1984, No. 62, Kooi / Schuster 1994, No. 52; Swiss: EM 7 (1993) 868; Italian: Cirese / Serafini 1975, No. N351; Hungarian: György 1934, No. 224; Macedonian: Čepenkov 1958ff. II, No. 65, cf. Čepenkov / Penušliski 1989 II, No. 188; Bulgarian: BFP, No. 841, cf. Nos. *841*, *841**, 947A_2; Greek: Hallgarten 1929, 125, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 135, Spies 1967, No. 58; Jewish: Noy 1963a, No. 63, Jason 1965, Noy 1968, No. 32, cf. Nos. 59, 70, Jason 1975, 1988a; Kurdish: Nebez 1972, 63ff.; Mongolian: Lőrincz 1979; Georgian: cf. Kurdovanidze 2000, No. 841*; Syrian: El-Shamy 2004; Palestinian: Hanauer 1907, 162ff., El-Shamy 2004; Iraqi: Nowak 1969, Nos. 283, 287, El-Shamy 2004; Iranian: Lorimer / Lorimer 1919, No. 55, Marzolph 1984, No. 841, cf. No. *841A; Indian: Jason 1989; Burmese: cf. Kasevič / Osipov 1976, No. 80; Chinese: Eberhard 1937, No. 177, Eberhard 1965, No. 79, Eberhard / Eberhard 1976, No. 70; Korean: cf. Choi 1979, No. 419; Cambodian: Nevermann 1956, 149ff.; Indonesian: Vries 1925f. II, No. 99; Mexican: Robe 1973; Argentine: cf. Chertudi 1960f. I, No. 54; North African, Egyptian, Algerian: El-Shamy 2004; Tunisian: Jahn 1970, No. 33; Moroccan: cf.

Laoust 1949, No. 64, Topper 1986, No. 14; West African: Barker / Sinclair 1917, No. 25; Nigerian: Walker / Walker 1961, 36f., 91f.

842 See Type 947A.

842A* ***The Beggar Dies in Night Lodgings.*** A large sum of money is found in a dead beggar's clothes (sewn up in his coat) [N524.1]. On a clergyman's advice, the money is used to buy pigs and fatten them. All the pigs are slaughtered except one, which leads the clergyman to the graveyard, where it sinks into the dead beggar's grave (the beggar is seen riding in flames on one of the pigs to hell). It shows that the money was acquired in a dishonest way.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Dutch: Meder / Bakker 2001, No. 221; Frisian: Kooi 1984a, Kooi / Meerburg 1990, No. 42; Russian, Byelorussian, Ukrainian: SUS.

842B* See Type 672C*.

842C* ***Floating Coins.*** Coins earned by hard work float on water [J1931] and bring happiness. Cf. Type 1651.

Literature/Variants: BP II, 75; Scherf 1995 II, 1423–1425.
Estonian: Aarne 1918, No. 842*; Latvian: Boehm / Specht 1924, No. 6, Arājs / Medne 1977; Lappish: Kohl-Larsen 1982, No. 17; Macedonian: Tošev 1954, 212f.; Greek: Megas / Puchner 1998, No. 842C*1; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Buryat: Ėliasov 1959 I, 105ff.; Iraqi: El-Shamy 2004; Indian: Tauscher 1959, 173, Jason 1989, No. 842C*–*B.

843* ***The Lazy Weaving Woman.*** When she sees how a persistent little bird pecks a hole in a stone, she resumes her work diligently [J1011].

Literature/Variants: Schwarzbaum 1968, 451.
Estonian: Aarne 1918, Loorits 1959, No. 171; Latvian: Arājs / Medne 1977; Slovene: Kotnik 1924f. II, 78; Votyak: Wichmann 1901, No. 40.

844 ***The Luck-Bringing Shirt.*** A ruler (king, mayor, sovereign couple) is sick (unhappy). A doctor (wise man, hermit) advises him to wear (to look for) the shirt of a lucky man. Servants are sent out to look (the ruler himself looks) for such a man, but a lucky man cannot be found.

Finally they meet a poor man (shepherd, boy) who seems to fit the requirement. But it turns out that the man has no shirt [N135.3]. The king dies (realizes that luck cannot be bought).

Literature/Variants: Köhler et al. 1894, 118–135; Schwarzbaum 1968, 164, cf. 149f., 225; EM 6 (1990) 808–812 (J. van der Kooi); Dekker et al. 1997, 161f.

Finnish: Rausmaa 1982ff. II, Nos. 80, 81; Estonian: Aarne 1918, No. 844*, Viidalepp 1980, No. 109; Livonian: Loorits 1926, No. 844*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Danish: Andersen / Perlet 1996 I, No. 32; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 1; Spanish: Goldberg 1998, No. J1085.3, González Sanz 1996, Camarena / Chevalier 1995ff. III; Catalan: Oriol / Pujol 2003; Portuguese: Parafita 2001f. I, 94, Cardigos (forthcoming); Dutch: Haan 1979, 106ff., Kooi 1985f., No. 4; Frisian: Kooi 1984a, No. 844; Flemish: Lox 1999b, No. 41; German: Busch 1910, No. 35, Henßen 1959, No. 89; Italian: Keller 1963, 138ff., Cirese / Serafini 1975; Hungarian: MNK III, Dömötör 1992, No. 376; Slovene: Gabrščeк 1910, 278f., Bolhar 1974, 196f.; Bosnian: Krauss / Burr et al. 2002, No. 72; Macedonian: Čepenkov / Penušliski 1989 III, No. 334; Rumanian: Schullerus 1928, No. 949*, Bîrlea 1966 II, 525f., III, 466; Bulgarian: BFP; Greek: Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, No. 277, cf. No. 309; Jewish: Jason 1965, No. 844, cf. Nos. 844*A, 844*B, cf. Jason 1975, Nos. 844*A, *844*B, Jason 1988a, No. 844, cf. Nos. 844*A, 844*C, Haboucha 1992, No. 844, cf. No. 844*A; Syrian: cf. Nowak 1969, No. 170, El-Shamy 2004; Iranian: cf. Marzolph 1984, Nos. *844B, *885B; US-American: Baughman 1966; North African: Nowak 1969, No. 271, El-Shamy 2004; Egyptian: cf. Nowak 1969, No. 170, El-Shamy 2004.

844* *The Revenge of the Castrated Man.* A male slave (servant, farmhand) who had been punished for a serious crime (adultery) by castration (blinding) blackmails his master to be mutilated (to mutilate himself) by threatening to kill his children (sons, wife). When the man has obeyed, the slave kills the children anyway [K1465].

Remarks: Documented in medieval Arabic literature; early European version by Giraldus Cambrensis, *Itinerarium Kambriae* (I,11). For popular treatment, see Shakespeare, *Titus Andronicus*.
Literature/Variants: Wesselski 1925, No. 43; Wesselski 1931, 16f., 26f; Krappe 1931; Tubach 1969, No. 4436; Uther 1981, 31f.; Marzolph 1992 II, No. 422; EM 11,1 (2003) 153–156 (U. Marzolph).
Swiss: EM 7 (1993) 872; Jewish: Larrea Palacín 1952f. II, No. 127, Haboucha 1992, No. 844*A; Kurdish: Wentzel 1978, No. 12; Iranian: Marzolph 1984, No. *885B.

844** *One's Own Cross is Best.* A man (poor people) who is unhappy with his situation has the opportunity to trade (in a shop) his cross (bag of sorrows) with another one. He discovers that his own fate fits him better.

Literature/Variants: Schwarzbaum 1968, 149f.; Tubach 1969, No. 1333.
Norwegian: Hodne 1984, 355f.; Frisian: Kooi 1984a, No. 844A*; German: cf. Benzel 1991, 56f.; Bulgarian: BFP, No. *794A*; Jewish: Jason 1975, No. 947*E; Turkish: Eberhard / Boratav 1953, No. 130.

845 *The Old Man and Death.* An old man has to carry a heavy load of wood a long way. Tired and exhausted, he puts it down and wishes for death.

When death appears and asks why he had been called, the old man explains, "I want you to help me with the load!" [C11].

Remarks: Aesopic fable (Perry 1965, 431 No. 60).
Literature/Variants: BP III, 294; Heinemann 1932; Zając̨zkowski 1932, 465–475; Ages 1969, No. P60; EM 1 (1977) 382f. (E. Moser-Rath); Hansen 2002, 314–316.
Finnish: Rausmaa 1982ff. II, Nos. 82, 83; Latvian: Arājs / Medne 1977; Lithuanian: Danner 1961, 178, Kerbelytė 1999ff. IV (forthcoming); Lydian: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; French: Cifarelli 1993, No. 504; Spanish: RE 5 (1965) 208f., Chevalier 1983, No. 53, Camarena / Chevalier 1995ff. III; Frisian: Kooi 1984a; Flemish: Meulemans 1982, No. 1461; German: Moser-Rath 1964, 40f., Kapfhammer 1974, 80, Tomkowiak 1993, 259; Italian: Cirese / Serafini 1975; Hungarian: Kovács 1988, 107; Czech: Dvořák 1 978, No. 2563*; Slovene: Kontler / Kompoljski 1923f. I, 60; Bulgarian: BFP; Russian: SUS; Jewish: cf. Stephani 1998, No. 20; Uzbek: Stein 1991, No. 167; Georgian: Kurdovanidze 2000; Indian: Thompson / Balys 1958, No. C11; Nepalese: Jason 1989; US-American: Baughman 1966.

845* See Type 774E.

846 ***Devil Always Blamed.*** God and the devil go for a walk on earth [K1811]. The devil complains about men's injustice (after being criticized by God for his impoliteness: he did not answer the people's greetings and showed them his tongue). He is always blamed for God's mistakes, but whenever he does something well, God receives the thanks.

The devil proves it by pushing a cow (horse, ox) into a ditch. The farmer blames him by asking which damned devil had done that. While the farmer fetches help in the village the devil pulls the animal out of the ditch. When the farmer comes back and sees that his cow has been saved, he exclaims, "Thank God!" [N111.4.1].

Remarks: Aesopic fable (Perry 1965, 431f. No. 61, 454 No. 174).
Literature/Variants: Dähnhardt 1907ff. II, 188; Röhrich 1965, 42; Schwarzbaum 1968, 261; Schwarzbaum 1979, 485–487, 499–502; Schwarzbaum 1980, 280f.; EM 6 (1990) 1–3 (I. Köhler).
Finnish: Rausmaa 1982ff. II, Nos. 84–86, Jauhiainen 1998, No. E1086; Estonian: Aarne 1918, No. 49; Latvian: Carpenter 1980, 179; Lithuanian: Kerbelytė 1999ff. II; Swedish: Bondeson 1882, No. 62; German: Henßen 1935, No. 175, Ranke 1955ff. III, No. 792*, Henßen 1963b, No. 26, Neumann 1973, No. 31; Italian: Rotunda 1942, No. N111.4.2; Slovene: cf. Zupanc 1944a, 60ff.; Macedonian: cf. Čepenkov / Penušliski 1989 II, Nos. 135, 144; Polish: Krzyżanowski 1962f. II, No. 2493; Egyptian, Moroccan: El-Shamy 2004.

846* ***The Vengeful Saints.*** A man (farmer, shepherd) praises only one of the saints (on his nameday) and disparages the others. The neglected saint takes revenge by sending hail and a bad harvest. But the praised one helps the man and informs him about the other saint's

plans.

In another variant the saints dispute as to which of them the man addressed his words, "Good day" [cf. J1712].

Literature/Variants: Schwarzbaum 1968, 192; Schwarzbaum 1979, 295 not. 14. Finnish: Rokala 1973, 119, Rausmaa 1982ff. II, No. 87; Estonian: Loorits 1959, No. 172; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Czech: Tille 1929ff. I, 575f.; Slovakian: Gašparíková 1991f. II, No. 419; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 116–119; Macedonian: cf. Čepenkov / Penušliski 1989 II, Nos. 102, 104; Bulgarian: BFP; Russian: SUS; Byelorussian: SUS, No. 846*, cf. Nos. 846**, 846***, 846****; Ukrainian: SUS, No. 846*, cf. No. 846**; Georgian: Kurdovanidze 2000; Mayan: Peñalosa 1992.

848* See Type 778.

849* ***The Cross as Security.*** A merchant borrows money, leaving a cross (icon) as security. During a storm, fearing a shipwreck, he throws a barrel with the money into the water. The barrel floats back to the creditor.

In another version a poor man borrows flour from a rich man, leaving an icon of St. Nicholas as security. The rich man threatens to destroy the icon if it is not redeemed in time. A young man overhears the deal, procures money, redeems the icon, and places it in his mother's house. In order to earn money he decides to sell goods at a fair.

On his way he gives a lift to an old man who later helps him to endure dangers during a wake. Finally the old man revives the dead daughter of the czar and the young man marries her. The old man makes the young wife into a happy, healthy person before he leaves. The young couple returns to the boy's mother where they learn that the icon is back in its usual place, but that it had disappeared for a while.

Literature/Variants: Schwarzbaum 1968, 99, 461; Scherf 1995 II, 906–909. Russian: Karlinger / Mykytiuk 1967, Nos. 68, 69, SUS; Byelorussian, Ukrainian: SUS; Jewish: Noy 1963a, No. 66, Jason 1965; Georgian: cf. Kurdovanidze 2000, No. 849A*.

REALISTIC TALES (NOVELLE)

THE MAN MARRIES THE PRINCESS 850–869

850 ***The Birthmarks of the Princess.*** A princess is promised in marriage to whoever is able to describe her birthmarks [H51.1, H525]. A young swineherd (shepherd, tailor) has hogs (geese) that dance to his magic flute. In return for his dancing hogs the princess lets the shepherd boy see her naked and thus he comes to know her secret birthmarks [K1358, K443.6].

Or a fisherman offers the princess colorful fishes. In return she undresses herself three times, so that finally he knows the answer. Another suitor (rich man) guesses the answer.

As both rivals have solved the riddle, the king then gives a further test: the princess is to marry the suitor to whom she turns in the night [H315]. The rivals sleep with her and she turns to the shepherd (because his rival has eaten bad-smelling food or has soiled the bed). Cf. Types 851, 852, and 857.

Combinations: This type is usually combined with episodes of one or more other types, esp. 570, and also 300, 502, 571, 592, 853, 900, 1061, and 1159.
Literature/Variants: Köhler / Bolte 1898ff. I, 428f. 464; cf. BP II, 528–531; Wesselski 1935, 114–116; Lüthi 1962, 90–102; Scherf 1995 I, 594–597, II, 933–935, 1059–1063, 1063–1065, 1159–1162, 1296–1298, 1425–1427; Röth 1998; Schmidt 1999; EM 11,1 (2003) 286–294 (C. Goldberg).
Finnish: Rausmaa 1982ff. II, Nos. 88, 89; Finnish-Swedish: Hackman 1917f. I, No. 169; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. II, No. 8; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV; Portuguese: Martinez 1955, No. H51.1, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Ranke 1955ff. III, Tomkowiak 1993, 259, cf. Grimm KHM / Uther 1996 II, No. 114; Italian: Cirese / Serafini 1975, De Simone 1994, Nos. 22, 30; Hungarian: MNK IV; Czech: Tille 1929ff. II 1, 323f.; Slovakian: Gašparíková 1991f. I, No. 231, II, No. 526; Slovene: Kres 4 (1884) 558ff.; Rumanian: Bîrlea 1966 II, 345ff., III, 444f.; Bulgarian: BFP; Greek: Klaar 1970, 135ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 182 V, 232 III 2, 232 IV 3c; Jewish: Jason 1965; Gypsy: MNK X 1; Cheremis / Mari, Tatar: Kecskeméti / Paunonen 1974; Mongolian: Lőrincz 1979; Palestinian: El-Shamy 2004; French-Canadian: Delarue / Tenèze 1964ff. IV 2; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Chilean: Pino-Saavedra 1964, No. 32; Argentine: Karlinger / Pögl 1987, No. 54; West Indies: Flowers 1953; Egyptian: El-Shamy 2004.

851 ***The Princess Who Cannot Solve the Riddle.*** (Including the previous Types 851A and 876.) A princess is offered in marriage to whoever

can pose a riddle that she cannot solve [H342, H551]. A man (prince, stupid boy, shepherd) makes a riddle based on unusual circumstances which he has witnessed (experienced) [H565]. (She marries him at this point and the tale ends here.)

She sends her maidservants and then goes herself to him at night to learn the answer. He keeps her nightdress (braid) as proof [H81.2, H117]. In court, she answers his riddle but permits him to ask another. It refers to her night visit, and rather than answer it, she agrees to marry him.

Different riddles are used, for example: (1) I ride on my father and wear (carry) my mother – he has sold his parents and bought a horse and clothes (gun). (2) I ate (am) the unborn [H792] (cf. Type 927) – a fetal animal (he was cut from his mother's womb). (3) I drank water from neither heaven nor earth – horse's sweat (condensation from a lamp). (4) One killed three and three killed twelve [H802] – his horse was poisoned, birds ate it, thieves ate the birds, and all died.

In *Turandot* the princess herself is the one to set riddles for her suitors to answer [H540.2]: riddle of the sun [H762], of the ocean [H734] of the year [H721.1]. If they are not able to find the solution they will be punished by death. (Previously Type 851A, an Oriental literary tale.)

Combinations: This type is usually combined with episodes of one or more other types, esp. 570, and also 300, 314, 400, 507, 900, 930, 992A, and 1681B.

Literature/Variants: Chauvin 1892ff. V, 191ff. No. 113; BP I, 188–202, III, 83f.; Di Francia 1932; Wesselski 1935, 114–119; Lüthi 1962, 90–102; Chiţimia 1968; cf. Tubach 1969, Nos. 4098, 4307, 4463; Schwarzbaum 1980, 281; Karlinger 1988, 137f.; Goldberg 1993; Scherf 1995 I, 424–429, II, 960–963; Dekker et al. 1997, 371–374; Röth 1998; Schmidt 1999, No. 1155; EM 11,1 (2003) 286–294 (C. Goldberg); Marzolph / Van Leeuwen 2004, No. 411.

Finnish: Rausmaa 1982ff. II, Nos. 90, 91; Finnish-Swedish: Hackman 1917f. I, No. 170; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 851, 876; Lithuanian: Kerbelytė 1999ff. II, Nos. 851, 851A, 876; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1884ff. III, No. 55; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV, Nos. 851, 876, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Meier / Woll 1975, No. 65, Cardigos (forthcoming), Nos. 851, 851A; Frisian: Kooi 1984a; Flemish: Meyer 1968, Nos. 851, 851A; German: Ranke 1955ff. III, Grimm KHM / Uther 1996 I, No. 22, Berger 2001; Austrian: Haiding 1953, No. 45; Ladinian: Decurtins 1896ff. II, No. 55; Italian: Cirese / Serafini 1975, Appari 1992, No. 10, De Simone 1994, No. 57; Corsican: cf. Ortoli 1883, 123 No. 18, Massignon 1963, No. 66; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: Kovács 1966, No. 19, MNK IV; Czech: Tille 1929ff. II 1, 324ff.; Slovakian: Gašparíková 1991f. I, Nos. 99, 231; Slovene: Bolhar 1974, 169ff.; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 139, cf. No. 140; Rumanian: Schullerus 1928, Nos. 851, 877; Bulgarian: BFP, No. 851, cf. No. 876; Greek: Loukatos 1957, 172f., 176ff., Megas / Puchner 1998, Nos. 851,

851A, 876; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 212, cf. Nos. 230 III 2, 235 (5), 348 IV 5; Jewish: Noy 1963a, No. 71, Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Siberian: Soboleva 1984; Kirghiz: Potanin 1917, No. 9; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Iraqi: Nowak 1969, No. 164, El-Shamy 2004; Persian Gulf: El-Shamy 2004, Nos. 851, 876; Qatar: El-Shamy 2004; Indian: Thompson / Roberts 1960, Jason 1989, Nos. 851, 851A; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1971, No. 876, Ting 1978, Nos. 851, 851A, cf. Nos. 851A*–C*, 876, Bäcker 1988, No. 12; Indonesian: Vries 1925f. II, 408 No. 215; Japanese: Inada / Ozawa 1977ff., No. 851A; French-Canadian: Delarue / Tenèze 1964ff. IV 2; US-American: Hoffmann 1973; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican, Chilean, Argentine: Hansen 1957; Brazilian: Alcoforado / Albán 2001, No. 54; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, Nos. 84, 85; Egyptian: El-Shamy 1980, No. 11, El-Shamy 2004, os. 851, 851A; Tunisian, Algerian: El-Shamy 2004, Nos. 851, 876; Moroccan: Nowak 1969, Nos. 475, 476, El-Shamy 2004, Nos. 851, 876; West African: Barker / Sinclair 1917, No. 34; East African: Werner 1925, 355; Sudanese: El-Shamy 2004, No. 851A; Tanzanian: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1155; South African: Coetzee et al. 1967, No. 851A.

851A See Type 851.

852 *Lying Contest* (previously ***The Hero Forces the Princess to Say, "That is a Lie"***). A princess is offered in marriage to the man who can tell so big a lie that she (her father) will exclaim, "That is a lie" [H342.1]. A suitor tells impossible tales of his extraordinary great ox [X1237], of a tree that grows to the sky overnight [F54.2], of a river of honey [X1547.2], of his ascent and descent on a rope of chaff from the sky [X1757], of a great cabbage [X1423.1], stable [X1547.2, X1036.1], animals [X1201], mushroom [X1424], large man [X920], a man who cuts off his head and replaces it [X1726.2], a man who cuts ice with his own hands [X1858] or of a man who drinks water from his skull [X1739.2].

When finally the suitor states that her father served his father as swineherd (when he threatens to report [falsely] her amorous conduct [K1271.1.]), the princess (king) is brought to say the required words and she has to marry the suitor.

Combinations: This type is usually combined with episodes of one or more other types, esp. 1960D, 1960G, and also 853, 1882, 1889E, 1911A, 1920C, 1920F, 1960, 1960A–C, 1960E, 1960F, 2014, and 2301.

Literature/Variants: Köhler / Bolte 1898ff. II, No. 59; BP II, 506–516; Bødker 1954; Schwarzbaum 1968, 198, 200f.; cf. EM 1 (1977) 1032, 1384; cf. EM 2 (1979) 587f.; cf. EM 6 (1990) 241; EM 8 (1996) 1274–1279 (P.-L. Rausmaa); Dekker et al. 1997, 371–374; Marzolph / Van Leeuwen 2004, No. 409; EM 11,1 (2003) 436–443 (C. Goldberg).

Finnish: Rausmaa 1982ff. II, No. 92; Finnish-Swedish: Hackman 1917f. II, No. 393; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. I, No. 224; Icelandic: Sveinsson 1929; Scottish: Briggs 1970f. A II, 424ff.; Irish: Ó Súilleabháin / Christiansen 1963; En-

glish: Briggs 1970f. A II, 411f.; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Meyer 1932, Henßen 1935, No. 294, Ranke 1955ff. III, cf. Grimm KHM / Uther 1996 II, No. 112; Austrian: Haiding 1953, No. 51; Hungarian: MNK IV; Czech: Tille 1929ff. II 1, 241ff.; Slovakian: Gašparíková 1991f. I, Nos. 264, 307, II, Nos. 476, 524, 533, 561; Slovene: Bolhar 1974, 168f.; Croatian: Stojanović 1867, 217; Rumanian: Stroescu 1969 I, No. 3000, II, No. 4904; Greek: Loukatos 1957, 213f., Megas / Puchner 1998; Polish: Simonides / Simonides 1994, Nos. 161, 190; Ukrainian: SUS; Gypsy: MNK X 1; Votyak: Kecskeméti / Paunonen 1974; Iraqi: Nowak 1969, No. 480; Iranian: Marzolph 1984; Pakistani, Indian: Thompson / Roberts 1960; Chinese: Ting 1978; Indonesian: Vries 1925f. II, 408 No. 217; Japanese: Inada / Ozawa 1977ff.; English-Canadian: Halpert / Widdowson 1996 I, No. 44, II, p. 106; French-Canadian: Delarue / Tenèze 1964ff. IV 2; Spanish-American, Mexican: Robe 1973; Dominican: Hansen 1957; West African: Klipple 1992.

853 ***The Hero Catches the Princess with Her Own Words.*** (Including the previous Type 860A*.) A princess is offered in marriage to any man who outwits her in repartee [H507.1]. On the way to the contest the youngest of three brothers (stupid boy, suitor) picks up rubbish: a dead crow, an egg, and other objects. The (two) elder brothers fail in talking to the princess. The youngest brother, by producing these objects at the proper time, is able to give an eloquent (often obscene) answer to each of the princess' questions [H507.1.0.1]. He wins her as his bride.

In some variants he is imprisoned and escapes by means of his magic tablecloth [D1395.2], magic purse [D1395.3] and magic fiddle [D1415.2.5]. He uses his magic fiddle to capture the princess and will release her only if she says, "No" to all his questions [K1331, Type 853A]. By this means he wins her to his desires and marries her [L161].

Combinations: This type is usually combined with episodes of one or more other types, esp. 570, 571, 850, and 852.

Literature/Variants: BP I, 201f.; Röhrich 1962f. I, No. 12; Fischer 1968, No. 58; Legman 1968f. II, 696f., 954f.; Tubach 1969, No. 105; Wetzel 1974, 132; Verfasserlexikon 3 (1981) 933–935 (H.-F. Rosenfeld); Dekker et al. 1997, 371–374; Schmidt 1999; EM 11,1 (2003) 436–443 (C. Goldberg).

Finnish: Rausmaa 1982ff. II, Nos. 93, 94; Finnish-Swedish: Hackman 1917f. I, Nos. 109a(2), 127(3), 171; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II, Nos. 853, 860A*; Lappish: Qvigstad 1927ff.; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. III, 39ff., Andersen / Perlet 1996 II, No. 42; Scottish: Briggs 1970f. A II, 397ff., 405; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 452ff.; French: Delarue / Tenèze 1964ff. IV 2, Hoffmann 1973; Spanish: Camarena / Chevalier 1995ff. IV, González Sanz 1996; Catalan: Oriol / Pujol 2003; Dutch: Sinninghe 1943, Kooi 2003, No. 13; Frisian: Kooi 1984a; Portuguese: Martinez 1955, No. K1331, Pires / Lages 1992, No. 7, Cardigos (forthcoming); Flemish: Meyer 1968, Hoffmann 1973; German: Ranke

1955ff. III; Austrian: Haiding 1969, No. 167; Italian: Cirese / Serafini 1975; Hungarian: MNK IV; Czech: Tille 1929ff. I, 278f., II 1, 321f.; Bulgarian: BFP; Greek: Megas 1968a, No. 29, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Ukrainian: SUS; Gypsy: MNK X 1; Cheremis / Mari: Kecskeméti / Paunonen 1974; Palestinian: El-Shamy 2004, No. 860A*; Qatar: El-Shamy 2004, Nos. 853, 860A*; French-Canadian: Delarue / Tenèze 1964ff. IV 2; US-American: Baughman 1966, Randolph 1976, 20f.; Spanish-American: Robe 1973; Mexican: Robe 1973; Puerto Rican: Hansen 1957, No. 853**B; Brazilian: Alcoforado / Albán 2001, No. 55; West Indies: Flowers 1953; Chilean: Pino-Saavedra 1964, No. 26; Egyptian, Tunisian, Algerian, Moroccan: El-Shamy 2004, No. 860A*.

853A *"No."* A king with a daughter of a marriageable age is told about the conversation of three of his officers (suitors, young men, soldiers). One says that he intends to love the queen, another wants to sleep with the princess, the third wants gold.

The first gets nothing, the third receives the gold. Then the king advises his daughter that she must answer all the questions of the second suitor (suitors who wanted to sleep with the princess) with "No". By a clever framing of his questions the suitor overcomes her resistance and marries her (the princess agrees to the suitor's question by saying "No") [K1331]. Cf. Types 851, 853.

Combinations: 851, 853.
Literature/Variants: Bødker 1954; Legman 1968f. I, 216; EM 11,1 (2003) 436–443 (C. Goldberg).
Portuguese: Braga 1987 I, 233f., Cardigos (forthcoming); Dutch: Tinneveld 1976, No. 11, Kooi 1985f., No. 5; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Pröhle 1853, No. 66, Heckscher / Simon 1980ff. II,1, 283; Austrian: cf. Zaunert 1926, 264ff.; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Czech: Tille 1929ff. II 1, 278f.; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Simonides / Simonides 1994, No. 187; Russian: Hoffmann 1973; Cheremis / Mari: Beke 1938, No. 43; Iraqi: Campbell 1952, 11ff.; US-American: Randolph 1949, No. 385; Spanish-American, Mexican: Robe 1973; Cape Verdian: Parsons 1923b I, No. 50; South African: Coetzee et al. 1967.

854 *The Golden Ram.* A young man (soldier) writes on a wall (states), "Money is all powerful" ("With money one can even win the princess"). The king is provoked and sets what he believes to be an impossible task. The young man receives as much money as he wants, but within a certain time he has to seduce (find) the princess [H322]. If he fails he will be condemned to death.

The princess is hidden in a secret place (tower, room under earth, island, secret room, iron palace at the bottom of the sea) and guarded. The young man demands a hollow golden (silver, copper) animal statue (ram, goat, lion, deer, elephant, ox, horse, dancing bear, bird, eagle) and hides inside it [K1341.1]. The king buys the statue (which can play music) and installs it in his daughter's room as entertainment.

At night the youth steals out of the statue and amuses himself with the princess. When the statue is damaged it has to be sent for repair, and the youth comes out. Having won the contest the youth may now marry the princess (after she has become pregnant or has given birth to his child).

In some variants a king offers his daughter to whoever is able to find her. Three sons of a merchant travel and reach the town where the contest is held. Two of them fail to find the princess and are killed. The third, on the advice of an old woman, orders a hollow golden animal, inside of which he is carried into the secret hiding place of the princess. When the statue is damaged it is taken back. In this way the suitor comes out again and is able to describe the way to the princess's hiding place (to show a token) to the king.

Or, the suitor has to recognize the princess among several similar looking girls or animals; the princess helps him by giving a sign [H161, H161.1].

Literature/Variants: Köhler / Bolte 1896, 166 No. 68; BP I, 446f., II, 49; Schwarzbaum 1968, 274; Wetzel 1974, 103f.; EM 2 (1979) 561–565 (K. Ranke); Scherf 1995 I, 480–483, II, 1263–1266, 1289–1291; Hansen 2002, 169–176.
Finnish: Rausmaa 1982ff. II, Nos. 95, 96; Finnish-Swedish: Hackman 1917f. I, No. 172; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. *854A, 860A*; Livonian: Loorits 1926; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1925; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. III, 156ff.; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV; German: Ranke 1955ff. III; Austrian: Haiding 1953, No. 15; Italian: Cirese / Serafini 1975, Nos. 854, 860A*, Pitrè / Schenda et al. 1991, Nos. 38, 42, De Simone 1994, No. 92; Maltese: Stumme 1904, No. 27, Mifsud-Chircop 1978; Hungarian: MNK IV; Czech: Tille 1929ff. II 1, 347f., Horák 1971, 170ff.; Slovakian: Gašparíková 1991f. I, No. 306; Rumanian: Schullerus 1928; Bulgarian: cf. BFP, No. *860A**; Greek: Dawkins 1953, No. 6, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 201; Jewish: Jason 1988a, Haboucha 1992; Gypsy: MNK X 1; Armenian: Gullakjan 1990; Georgian: Kurdovanidze 2000; Oman: El-Shamy 2004; Indian, Sri Lankan: Thompson / Roberts 1960; French-Canadian: Lemieux 1974ff. XXI, No. 860A*; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Brazilian: Alcoforado / Albán 2001, No. 56; Chilean: Pino-Saavedra 1964, No. 27; West Indies: Flowers 1953; Egyptian: Spitta-Bey 1883, No. 5, El-Shamy 2004; Algerian: Frobenius 1921ff. III, No. 51, El-Shamy 2004; Moroccan: El-Shamy 2004; Nigerian: Schild 1975, No. 46; Sudanese: El-Shamy 2004.

855 ***The Substitute Bridegroom.*** A handsome youth is hired to take the place of a one-eyed (crippled) prince (merchant's son) at the latter's wedding. The bride falls in love with the youth and refuses the one-eyed prince [K19.5.3].

In some variants the young man escapes with the bride. Or, the one-eyed prince is tested. He cannot remember the conversation between the bride and the youth on the preceding night [H17].

Sometimes the bride searches for the young man and eventually finds him. She gives alms to all passers-by [H11.1.1], until eventually she recognizes her husband.

In other variants the bride offers a reward to all those who tell her a story. The young man appears and tells his story [H11]. Or, the youth has left his name (a verse) with the bride.

In numerous variants it is predicted that the young man will die at the age of twelve (sixteen) [M341.1] but he outwits this fate. Cf. Types 870, 934.

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. II; French: Guerreau-Jalabert 1992, No. H11; Catalan: Neugaard 1993, No. M341.1; Italian: Cirese / Serafini 1975, No. M341.1; Polish: Krzyżanowski 1962f. I; Russian: Zelenin 1915, 528ff., Nikiforov / Propp 1961, No. 104; Cheremis / Mari: Četkarev 1956, No. 22; Kalmyk: cf. Džimbinov 1962, No. 9; Buryat: Lőrincz 1979; Mongolian: Lőrincz 1979; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978; US-American: Dorson 1964, 126f.

856 *The Man with Four Wives* (previously ***The Girl Elopes With the Wrong Man***). A youth is driven away by his father when he states that he will marry four wives [M373]. While acting as a servant, the youth pretends to be unable to read [K1816.0.3]. He is given a message and learns that the princess intends to elope with the son of a court official [K1317.9]. He informs the court official who locks up his son. The youth takes his place and elopes with the princess [K1371.1, N318.2].

At daybreak the princess realizes she cannot return to her parents. The young man is bitten by a snake and restored to life [E0] by a girl whom he marries. In the form of a parrot [D638.1, T33] he is bought by another princess, whom he marries as well. Forced to flee, he hides in the house of a rich merchant and marries his daughter. Finally he returns to his father with his four wives. Cf. Type 725.

Literature/Variants:
Karelian: Kecskeméti / Paunonen 1974; Icelandic: cf. Boberg 1966, No. K1371.1; Maltese: Mifsud-Chircop 1978; Turkish: Eberhard / Boratav 1953, No. 217 (2); Jewish: Jason 1975, 1988a; Uighur: Kabirov / Schachmatov 1959, 107ff.; Azerbaijan: Hermann / Schwind 1951, 26ff.; Uzbek: Afzalov et al. 1963 I, 493ff.; Tadzhik: Levin 1986, No. 16; Pakistani: Schimmel 1980, No. 24; Indian: Thompson / Roberts 1960, Jason 1989, Blackburn 2001, No. 31; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Malaysian: Hambruch 1922, No. 49.

857 ***The Louse-Skin.*** A louse that has been found on a princess (king) is fattened to an enormous size (becomes as big as a sheep, calf, ox) [B873.1, F983.2; cf. Type 1960M] and slaughtered. The king (princess, queen) displays the skin in public (has a dress, shoes, gloves made from it; has a chair or drum covered with it; has the louse's meat pre-

pared) and announces, that whoever guesses the kind of animal the skin belongs to [H522.1.1] will receive half of the kingdom and also the princess in marriage [H511].

A (disguised) monster (real or false beggar, shepherd, animal, disguised robber, devil, cannibal ogre), who learns the secret by trickery [H573.3], guesses correctly and wins the princess. (Previously Type 621.)

In some variants the princess is rescued from the monster's power. She escapes with a magic flight (with the assistance of supernatural or skillful helpers).

Combinations: This type is usually combined with episodes of one or more other types, esp. 653, 900, and also 311, 425, 513A, and 570.
Remarks: Important version see Basile, *Pentamerone* (I,5).
Literature/Variants: Köhler / Bolte 1898ff. I, 92f., 389–391; BP III, 483–486; Anderson 1927ff. III, No. 92; Swahn 1985, 137; Scherf 1995 I, 326–330; EM 8 (1996) 795–801(I. Köhler-Zülch); Röth 1998; Marzolph / Van Leeuwen 2004, No. 474.
Finnish: Rausmaa 1982ff. I, No. 115; Finnish-Swedish: Hackman 1917f. I, Nos. 67a(2,4), 70(6), 127(2), 140; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Qvigstad 1925; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. I, No. 16; Faeroese: Nyman 1984; French: Delarue / Tenèze 1964ff. II; Spanish: Camarena / Chevalier 1995ff. II, González Sanz 1996; Basque: Camarena / Chevalier 1995ff. II; Catalan: Oriol / Pujol 2003; Portuguese: Coelho 1985, No. 39, Cardigos (forthcoming); Flemish: Meyer 1968; German: Ranke 1955ff. II, Grimm KHM / Rölleke 1986 I, No. 85b; Austrian: Haiding 1953, No. 45; Italian: Cirese / Serafini 1975, De Simone 1994, No. 87; Hungarian: MNK II; Czech: Tille 1929ff. II 1, 323f.; Slovakian: Gašparíková 1991f. I, Nos. 194, 231; Slovene: Nedeljko 1884ff. IV, 19ff.; Macedonian: Eschker 1972, No. 27; Rumanian: Schullerus 1928; Bulgarian: BFP, No. *621A; Greek: Dawkins 1953, No. 48, Mousaios-Bougioukos 1976, 148ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian: SUS, Nos. 621, 621A*; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 152 III, 153 III, 212 III; Jewish: Jason 1965, 1988a; Gypsy: Mode 1983ff. IV, No. 226, MNK X 1; Ossetian: Bjazyrov 1958, No. 117; Cheremis / Mari: Sabitov 1989; Tatar: Kecskeméti / Paunonen 1974; Georgian: Kurdovanidze 2000; Syrian, Iraqi: Nowak 1969, No. 164, El-Shamy 2004; Jordanian: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Jason 1989; Indonesian: Vries 1925f. II, No. 115, 407 No. 196; French-Canadian: Delarue / Tenèze 1964ff. II; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Puerto Rican: Hansen 1957; Chilean: Pino Saavedra 1987; Brazilian: Alcoforado / Albán 2001, No. 39; West Indies: Flowers 1953; Egyptian, Algerian, Moroccan: El-Shamy 2004; Sudanese: Kronenberg / Kronenberg 1978, No. 17, El-Shamy 2004.

859 *The Penniless Bridegroom Pretends to Wealth* [K1917]. (Including the previous Types 859A–859D and 881**.) A penniless suitor pretends to be wealthy by boasting and manages to marry the daughter of a rich man. Cf. Types 545D*, 1455, 1459**, 1590, and 1688.

This tale exists chiefly in five different forms:

(1) A rich man wants to marry his daughter only to a rich man. A poor suitor (sometimes two) pretends to be rich by disguising himself and telling lies to the girl's father. When the father is ready to marry him to his daughter the suitor burns a wooden tower and pretends that all his riches have vanished in the fire.

Sometimes the bride exposes him by visiting him incognito in his home.

(2) After the marriage the bridegroom takes his bride to show her his land. He puts on soiled (patched) clothes. When she looks at the land he points to a patch in his jacket (trousers) saying, "This patch is mine!" [K1917.1]. (Often combined with [3].) (Previously Type 859A.)

(3) An uncle wants a wife for his nephew. He gives the boy a coin and food to hold while he makes the arrangement. He tells the girl's father that his nephew has money in his hand and plenty to eat. So he wins the girl [K1917.2]. (Often combined with [2].) (Previously Type 859B.)

(4) When a servant boasts that his house has 150 lights and a goat-pen, his master marries his daughter to him. Arriving at his home they realize that the lights are the stars shining through the cracks in the roof and one goat is tied to a tree [K1917.4]. (Previously Type 859C.)

(5) A suitor touches his whiskers saying, "All of these are mine!", whereupon the girl thinks he is referring to the fields and livestock which they are riding past [K1917.7]. (Previously Type 859D.)

Literature/Variants: Chauvin 1892ff. V, 77f. No. 22, VI, 81f. No. 250; BP II, 203f., III, 332; EM 2 (1979) 762–764 (E. Moser-Rath); Röth 1998; EM 10 (2002) 1241–1243 (S. Dinslage).
Finnish: Rausmaa 1982ff. II, Nos. 118–121; Latvian: Ambainis 1979, No. 126; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963, No. 859C; Spanish: Chevalier 1983, No. 54, Camarena / Chevalier 1995ff. IV, Nos. 859B, 859C; Catalan: Oriol / Pujol 2003, No. 859B; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 407, 408, Cardigos (forthcoming), No. 859, 859C, 859D; Frisian: Kooi 1984a, Nos. 859, 859A, 859D; German: Henßen 1935, No. 280, Zender 1935, No. 68, Ruppel / Häger 1952, 64f., Uther 1990a, No. 37, Grimm KHM / Uther 1996 II, No. 84; Maltese: Mifsud-Chircop 1978; Macedonian: Čepenkov / Penušliski 1989 III, Nos. 250, 251; Rumanian: Kremnitz 1882, No. 16; Russian: SUS, Nos. 859E*–859G*; Turkish: Eberhard / Boratav 1953, Nos. 144, 199 (2–4), cf. No. 234; Jewish: cf. Jason 1965, No. 859*E, cf. Noy 1968, No. 58, Jason 1975, No. 859, cf. No. 859*E, cf. Jason 1988a, No. 859*E; Kurdish: Džalila et al. 1989, No. 126; Syrian: El-Shamy 2004, Nos. 859, 859F§; Palestinian: El-Shamy 2004, Nos. 859F§, 881**<; Iraqi, Persian Gulf: El-Shamy 2004, No. 859E§; Indian: Thompson / Balys 1958, No. K1917; African American: Baughman 1966, No. 859D, Burrison 1989, 47; Egyptian: El-Shamy 2004, Nos. 859, 859E§, 859F§; Libyan: El-Shamy 2004, Nos. 859, 881**; Sudanese: El-Shamy 2004, No. 859E§.

859A–859D See Type 859.

860 *Nuts of "Ay ay ay!"* A princess is offered to any man who can bring a glass containing all kinds of water, a bouquet of all the flowers, and nuts of ay, ay, ay! A suitor brings seawater, a beehive, and hazelnuts with thorns so that the king cries, "Ay, ay, ay!" [H1377.1, H1377.2, H1377.3].

Literature/Variants: Schwarzbaum 1968, 394.
Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 396, Cardigos (forthcoming); Greek: Megas / Puchner 1998, No. 860*; Jewish: Jason 1965, Bin Gorion 1990, No. 41; Ossetian: Bjazyrov 1958, No. 108; Spanish-American, Mexican: Robe 1973; Mayan: Peñalosa 1992, No. 860C; Puerto Rican, Argentine: Hansen 1957; Chilean: Pino Saavedra 1960ff. III, No. 269; West Indies: Flowers 1953.

860A* See Type 853.

860B* *The Abducted Wife* (previously *The Stolen Woman*). A merchant abducts another man's wife (builds an underground passage to her home). Her sons and the husband search for her. After a series of adventures they find her. The abductor is punished (escapes).

Literature/Variants:
Bulgarian: cf. BFP, No. *860B***; Russian, Byelorussian, Ukrainian: SUS; Armenian: Gullakjan 1990; Georgian: Kurdovanidze 2000.

861 *Sleeping at the Rendezvous.* (Including the previous Type 516A.) A married (unmarried) man falls in love with a beautiful woman (princess), who makes signs or gives gifts to him [H607.3]. His wife (another helper) tells him that the signs show where the beautiful woman lives. He arranges to meet her but arrives too early and falls asleep [D1972]. She does not wake him but leaves a token.

A later meeting is successful. The adulterous couple is caught and taken to prison. The man sends word to his wife (sister, servant, old woman). She visits him in prison and changes clothing with the beautiful woman (husband), who goes out of the prison [K1814.2], leaving the married couple (two women) behind. The prisoners are set free because there is now no evidence of a crime.

Remarks: Early literary version in the Indian *Śukasaptati* (No. 19).
Literature/Variants: Chauvin 1892ff. V, 144f. No. 71, 213, VI, 178 No. 339; BP II, 345f.; Wesselski 1925, No. 61; Marzolph 1992 II, No. 558; El-Shamy 1999, No. 29; EM 11,2 (2004) 570–574 (C. Goldberg); Marzolph / Van Leeuwen 2004, Nos. 41, 401.
Spanish: Camarena / Chevalier 1995ff. IV; Portuguese: Braga 1987 I, 157ff., Cardigos (forthcoming); French: Soupault 1959, No. 6; Albanian: Lambertz 1922, No. 48; Greek: Dawkins 1916, 432f.; Turkish: Eberhard / Boratav 1953, No. 222; Jewish: Jason 1965, No. 516A, Jason 1975, Nos. 516A, 861, Jason 1988a, Nos. 516A, 861; Adygea: Levin 1978, No. 46; Azerbaijan: Hermann / Schwind 1951, 13ff.; Mon-

golian: Jülg 1868, No. 4; Georgian: Orbeliani/Awalischwili et al. 1933, No. 152; Palestinian: El-Shamy 2004; Iraqi: Nowak 1969, Nos. 181, 363, El-Shamy 2004, Nos. 516A, 861; Qatar: El-Shamy 2004, Nos. 516A, 861; Yemenite: Daum 1983, No. 2, El-Shamy 2004; Iranian: Marzolph 1984, Nos. 516A, 861; Indian: Jason 1989; Chinese: Chavannes 1910ff. III, No. 492; Korean: Choi 1979, No. 291; Japanese: Seki 1963, Nos. 198, 199, Ikeda 1971; Egyptian: Littmann 1955, No. 14, Nowak 1969, Nos. 68, 363, El-Shamy 2004; Moroccan: Nowak 1969, No. 363; Sudanese: El-Shamy 2004.

861A ***Abduction at the Rendezvous.*** A prince (gardener, orphan) falls in love with the image of a beautiful woman [T11.2] and goes to seek her. He is secretly admitted to her room, and the two of them plan to elope together. However, the prince falls asleep and misses their appointment.

Another man comes and runs away with the beautiful woman. She escapes from her abductor and, disguised as a man [K1837], finds employment. She relates her life story and through this the villain is discovered. He is put to death and the beautiful woman marries the prince.

Remarks: Cf. Novellino, *Cento novelle antiche* (No. 99).
Literature/Variants: Pino Saavedra 1968; EM 11,2 (2004) (C. Goldberg).
Indian: Thompson/Balys 1958, No. T92.4; Sri Lankan: Parker 1910ff. III, No. 240; Spanish-American: Espinosa 1937, No. 71; Puerto Rican: Mason/Espinosa 1927, 292; Chilean: Pino Saavedra 1960ff. II, No. 132, Pino Saavedra 1987, No. 54.

862 ***"He that Asketh Shall Receive."*** A hermit wants to prove the truth of the following verse of the Bible (*Matthew* 7,7), "He that asks shall receive; he that searches shall find; he that knocks shall be admitted." He asks to marry the ruler's daughter, and his demand is accepted on the condition that he will fulfill a difficult task.

He returns to his cell where he meets the devil (imprisoned). He lures the devil into a water jug (glass, bottle), forces him to give him the requisite objects (jewel, a lost mug, key to hell, pearls, gold), and hands them over to the ruler. Then he lures the devil back into captivity (jug, glass, bottle). He tells the ruler about his intention and renounces the princess (marries her) [V316.1]. Cf. Type 331.

Literature/Variants: Hammer-Purgstall 1813, No. 112; BP II, 417; EM 2 (1979) 428–432 (U. Masing).
Estonian: Raudsep 1969, No. 135; Lithuanian: Kerbelytė 1999ff. II; Russian: SUS.

863 ***Baking Pancakes.*** A greedy king proclaims a competition to choose the best suitor for his daughter. Three kings' sons apply and are told to bake pancakes. The first tosses a pancake in the air, where it turns over three times before he catches it in the pan. The second tosses it up the chimney and runs outside to catch it. The third lets the pan-

cake cook until it becomes brown, turns it over, and cooks the other side. He is declared to be the best suitor.

Literature/Variants: Dekker et al. 1997, 61–63 (J. van der Kooi). French: Ranke 1972, No. 143; Frisian: Kooi 1984a, No. 864*, Kooi / Meerburg 1990, No. 45; Flemish: Meyer 1968, No. 1452; German: Ranke 1955ff. III, 186–188.

864 ***The Falcon of Sir Federigo.*** The nobleman Federigo Alberighi loves a woman, Monna Giovanna, who does not return his love. He spends all his wealth to woo her until only his falcon is left, which one of the best of its kind.

When the lady's sick son wants the falcon she goes to ask for it. In order to gain her favor, Federigo, not owning anything anymore, serves her unwittingly his precious falcon to eat. When she makes her request it is too late. Nevertheless she is impressed by his generous attitude, changes her mind, and chooses him as her husband [N345].

Remarks: Important literary versions see Boccaccio, *Decamerone* (V,9) and La Fontaine, *Contes* (III,5).
Literature/Variants: Chauvin 1892ff. VI, 49f.; Bédier 1925, 153f.; Wesselski 1936, 192–197; Imberty 1974; Pötters 1991; März 1995; EM 10 (2002) 120f.

THE WOMAN MARRIES THE PRINCE 870–879

870 ***The Princess Confined in the Mound.*** (Including the previous Types 870C* and 888*.) Because of her faithfulness to her betrothed (separation of the lovers by a quarrel or a war), a princess (along with her maidservant, sister) is confined by her father in an underground prison (cave, hollow hill, cellar, tower) [R45].

After many (seven) years she escapes [R211] and enters service in the king's (father of her lover) castle [K1816.0.2, K1831] (without being recognized). She finds her lover about to marry another (witch, pregnant woman). (She works as lady's maid for the prince's new bride.)

In order to conceal the pregnancy [K1843.1] (because of the hideousness or sickness of the bride) the heroine is asked to take her place on wedding day. On the way to the church she talks to her horse [H13.1], to the bridge, and to the church-door [H13.2], and thus reminds the prince of his first love.

After the wedding he gives her different objects or she loses things which the second bride had given to her (glove, muffler, necklace, ring, belt) [H151.5]. The prince picks everything up. When in the evening the prince tests his wife's identity by demanding that she repeat their conversation on the way to church [H15.1] she can-

not recall it without consulting the maidservant. When he demands to see the necklace [H92] (when he asks for the objects he had collected), the truth comes to light. He sends the second woman away and marries his faithful princess [K1911.3]. Cf. Types 403, 533, and 870A.

Literature/Variants: Chauvin 1892ff. V, 43ff. No. 18; BP III, 443–450; Wesselski 1925, No. 15; Liungman 1925; Wesselski 1931, 149f.; Boberg 1955, 12; Marold 1968; Lüthi 1969a, 56–69; cf. EM 2 (1979) 925–940 (H. Horálek); Scherf 1995 I, 487–491, 650–653, 740–742; Röth 1998; EM 10 (2002) 1336–1341 (M. C. Maennersdoerfer). Finnish: Rausmaa 1982ff. II, No. 97; Finnish-Swedish: Hackman 1917f. I, No. 173; Estonian: cf. Aarne 1918, No. 888*; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. II, Nos. 5, 308; Icelandic: Sveinsson 1929, No. 870, cf. No. 870C*; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: cf. Espinosa 1988, No. 227; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 210, Cardigos (forthcoming); Flemish: Volkskundig Bulletin 24 (1998) 317; German: Ranke 1955ff. III, Grimm KHM / Uther 1996 III, No. 198; Italian: Cirese / Serafini 1975; Macedonian: cf. Čepenkov / Penušliski 1989 III, No. 253; Greek: Dawkins 1950, No. 42, cf. Laográphia 16,2 (1957) 390–394; Russian: SUS; Turkish: Eberhard / Boratav 1953, No. 227, Spies 1967, No. 8; Jewish: Jason 1975; Yakut: Ėrgis 1967, No. 144; Tibetian: Hoffmann 1965, No. 38; Palestinian: El-Shamy 2004, No. 870C*; Chinese: cf. Levin 1986, No. 18; French-Canadian: Lemieux 1974ff. II, No. 25, XI, No. 22; Spanish-American: Rael 1957 I, Nos. 142, 143; Egyptian: El-Shamy 2004, Nos. 870, 870C*; Tunisian, Algerian, Moroccan: El-Shamy 2004.

870A *The Goose-Girl (Neighbor's Daughter) as Suitor* (previously *The Little Goose-Girl*). A poor girl (neighbor's girl) is determined to marry a prince [T55], who thinks this is an absurd idea. In vain he tries to make her understand that her plans are senseless.

When he is about to marry a bride in accordance with his rank, the poor girl takes the place of his new bride in the marriage bed [K1843.1]. The prince discovers the substitution (by the ornaments given to her [H90] or by a stone indicating chastity [H411.1]), but nevertheless he accepts the poor scorned girl as his wife. Cf. Types 403, 533, 870, 874, and 879.

In the oldest variant from the northern area, a goose-girl declares to a prince that she intends to marry him even if he refuses. When the prince finds a bride of his own rank, the goose-girl warns her about a stone which will reveal her past sexual experiences. The bride asks the goose-girl to substitute for her during the wedding night. Nevertheless the stone reveals the truth about the bride's lost virginity and the prince finally accepts the goose-girl as his true bride.

In the southern variants, a neighbor's daughter believes (because of a prophecy) that she will marry a bey (shah, prince). When he learns about her idea he mocks her. When he marries a woman of his own rank the neighbor's daughter is asked to substitute for the bride on the wedding night, because the bride had run away (was

ugly or was not a virgin). Through special signs he discovers the deception and finally accepts the neighbor's daughter as his legal wife.

Literature/Variants: Arfert 1897, 39–48; BP III, 449f.; Liungman 1925, 1–40; Scherf 1995 I, 220f.; EM 5 (1987) 686–691 (I. Köhler-Zülch).
Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Stroebe 1915 I, No. 20; English: Briggs 1970f. B II, 196; Spanish: Camarena / Chevalier 1995ff. IV; French: Delarue / Tenèze 1964ff. IV 2; Italian: Cirese / Serafini 1975; Corsican: Ortoli 1883, 39 No. 7; Greek: Dawkins 1953, No. 44, Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, Nos. 225, 227; Jewish: Noy 1963a, No. 75, Jason 1965; Palestinian, Yemenite: El-Shamy 2004; West Indies: Flowers 1953; Algerian: El-Shamy 2004.

870C* See Type 870.

871 *Princess and Ogress.* A princess who looks into a forbidden chamber [C611] sees a man's picture and falls in love [T11.2]. A magician in bird form brings the princess at night to her lover.

Once they stay too late. The sun sees them, so that the magician bursts and dies [D567]. The girl, left alone, becomes a servant in the palace, where she is threatened by a cannibal princess [G11.3]. She escapes through a narrow window and goes down a well which leads her to the underworld [F93.0.2.1] where she meets the chief of devils boiling the brains of the ogress princess [D2065.4]. The heroine turns the pot upside down [C325] and returns to the well. The ogress is now normal. As a reward for her good deed the heroine is sent to her lover's house, where she arrives just as he is about to marry another [N681.1]. He recognizes the princess and marries her. Cf. Type 475.

Literature/Variants:
Norwegian: Kvideland 1972, No. 39; French: cf. Guerreau-Jalabert 1995, No. C611; Portuguese: Jiménez Romero et al. 1990, No. 52; German: cf. Oberfeld 1962, No. 36; Greek: Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, Nos. 102 IV 4a, 103 (3), 188 III 4, 189 IV 5; Jewish: Haboucha 1992; Palestinian, Iraqi: El-Shamy 2004; Moroccan: Nowak 1969, No. 144.

871A *The Unfaithful Queen.* (Including the previous Type 1511.) A woman goes to a king's garden (underworld) and sees the queen meet a black lover (beggar, cripple) [T232]. She denounces the queen and eventually marries the king.

Or a friend of the king (another person) follows her and sees everything. On the order of her lover, the queen murders her husband. When she returns to her lover, he spurns her, saying that she will also murder him when she is tired of him [K2213.2].

Literature/Variants: BP I, 207; Schwarzbaum 1979, 23 not. 18.

Spanish: Camarena / Chevalier 1995ff. IV; Portuguese: Oliveira 1900f. I, No. 40, II, No. 237, Cardigos (forthcoming); Italian: Cirese / Serafini 1975; Greek: Klaar 1970, 105ff., Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, Nos. 94, 204 V, 230 IV 1, 102 IV 4a, 103 (3), 188 III 4, 189 IV 5; Byelorussian: cf. Barag 1966, No. 62; Jewish: Jason 1975, Haboucha 1992; Syrian, Palestinian, Saudi Arabian, Yemenite: El-Shamy 2004; Pakistani: Thompson / Roberts 1960, No. 1511; Indian: Bødker 1957a, No. 216, Thompson / Roberts 1960, No. 1511, Jason 1989, No. 1511; French-Canadian: Lemieux 1974ff. XXI, No. 17; Egyptian, Libyan: Nowak 1969, No. 211, El-Shamy 2004; Tunisian, Moroccan: El-Shamy 2004.

871* *The Princess Who Goes to Seek Trouble* [H1376.5]. She loses her way in the forest, hides in a tree. A hunter camps under the tree. His dogs reveal the princess's hiding place, and she is forced to come down. The hunter sleeps by her side, holding her plaits tightly in his hands. By cutting off her hair, the princess, unnoticed, makes her escape [K538].

In Russian variants the hunter pretends to be a sick girl. By ordering the young women to assemble, he recognizes the one who passed the night with him and marries her.

Literature/Variants:
Lithuanian: Balys 1936, No. *871; Danish: Kristensen 1881ff. II, No. 55; Greek: Megas 1988; Russian: SUS; Chinese: Chavannes 1910ff. I, No. 113; West Indies: Flowers 1953, 466ff.

872* *Brother and Sister.* A brother is married to an evil jealous wife [K2212.2] who slanders his sister [K2112] (accuses her of illicit sexual behavior) and expels her into the woods [S143]. Thanks to the advice of an ogress (water spirit, bird, giant woman) whom she meets there, the sister survives, proves her innocence, and marries a prince [L162].

Literature/Variants: El-Shamy 1979.
Norwegian: Hodne 1984; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Albanian: Camaj / Schier-Oberdorffer 1974, No. 31; Greek: Boulenger 1935, 115ff.; Turkish: Eberhard / Boratav 1953, Nos. 166 III 5, 167; Jewish: Noy 1963a, No. 41, Noy 1968, No. 43, Haboucha 1992; Georgian: Dolidze 1956, 67ff.; Jordanian: El-Shamy 2004, No. 872§; Saudi Arabian: Fadel 1979, No. 27, cf. El-Shamy 2004, No. 872A§; Egyptian, Tunisian, Algerian: El-Shamy 2004, No. 872§; Moroccan: Kossmann 2000, 110ff.; Sudanese: El-Shamy 2004, No. 872§.

873 *The King Discovers His Unknown Son.* A king (in disguise, unrecognized) leaves a token (ring) with a woman (widow) with whom he has passed the night. If she gives birth to a son she is to give him the token [T645].

The boy, mistreated because he is a bastard, goes to search for his unknown father [H1381.2.2.1.1]. He becomes a baker and has a liaison with a noble girl. The king (his father) orders his execution. Just before the execution the token is discovered and the son is recog-

nized as the son of the king [N731, H80]. The king marries the boy's mother [L162].

Literature/Variants: Chauvin 1892ff. V, 72 No. 21 not. 1, VIII, 88f. No. 58; Basset 1924ff. II, 174 No. 80; Vries 1959; Haiding 1964; Ranelagh 1979, 153f.; EM 8 (1996) 171–175 (E. Schoenfeld).
Finnish: Rausmaa 1982ff. II, No. 98; Wepsian: Kecskeméti / Paunonen 1974; Danish: Grundtvig 1876ff. I, No. 6; Irish: Ó Súilleabháin / Christiansen 1963; French: Cosquin 1886f. I, No. 3, Guerreau-Jalabert 1992, No. T645; Spanish: Camarena / Chevalier 1995ff. IV; Portuguese: Oliveira 1900f. I, Nos. 93, 108, Martinez 1955, No. T645, Cardigos (forthcoming); Dutch: Volkskundig Bulletin 24 (1998) 317; German: Bünker 1906, No. 109; Sardinian: Cirese / Serafini; Bulgarian: BFP, No. 873, cf. No. *873**; Greek: Laográphia 21 (1963 / 64) 492; Russian: SUS; Jewish: Noy 1963a, Nos. 75, 76, Jason 1965, Nos. 873, 873*A, Jason 1975, Nos. 873, 873*A, Jason 1988a, No. 873*A, Bin Gorion 1990, No. 198, cf. Haboucha 1992, No. **873A; Siberian: Vasilenko 1955, No. 22; Armenian: Levin 1982, No. 18, Gullakjan 1990; Dagestan: Levin 1978, No. 2; Palestinian: Littmann 1957, 89ff., El-Shamy 2004; Indian: Thompson / Roberts 1960, Jason 1989; Indonesian: Kratz 1973, No. 2; Japanese: Ikeda 1971; Dominican: Hansen 1957; Chilean: Pino Saavedra 1960ff. II, No. 123; West Indies: Flowers 1953; Egyptian, Tunisian, Algerian, Moroccan: El-Shamy 2004.

873* See Type 875A.

874 ***The Proud King is Won.*** A woman (princess, the youngest of three daughters) falls in love with a king (prince) whom she knows only from hearsay. She writes to him (has a letter or message sent by her father). But the king scorns and rejects her. (When she tells him that she weeps for him, he sends her a handkerchief; when she tells him that she intends to hang herself, he sends her a rope; when she threatens to commit suicide, he sends her a knife or dagger.)

She takes revenge by humiliating him. She arranges to become one of his slaves. After he falls in love with her, she proves who she is by showing him the objects he had given to her. They are reconciled and marry. Cf. Types 870A, 879, and 891A.

Literature/Variants: EM 8 (1996) 178–180 (H. Özdemir).
Italian: Cirese / Serafini 1975, Appari 1992, No. 3; Greek: Megas 1988; Turkish: Eberhard / Boratav 1953, No. 188; Lebanese: Nowak 1969, No. 86, Assaf / Assaf 1978, No. 5, El-Shamy 2004; Palestinian, Iraqi: El-Shamy 2004; Saudi Arabian: Jahn 1970, No. 40; Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 83, El-Shamy 2004.

874* ***Ariadne's Thread*** (previously ***Ariadne-thread Wins the Prince***). A king promises his son to whatever woman can find her way through the 1000 rooms in his palace. A poor but clever girl succeeds by unwinding a spool of thread [R121.5.].

Remarks: In Greek mythology Theseus finds his way out of the labyrinth by help of a thread that Ariadne had given to him. Rich documentation since the Middle Ages, e.g. *Gesta Romanorum* (No. 63).
Literature/Variants: Salin 1930; HDM 1 (1930–33) 110f. (M. Schuir); HDS (1961–63) 622–624; Eisner 1971; Herberger 1972; EM 1 (1977) 773f. (K. Ranke).
German: cf. Kuhn 1859, No. 57, cf. Rehermann 1977, 283f. not. 9; Hungarian: Dömötör 1992, No. 79, cf. No. 129; Rumanian: Schullerus 1928, Ure 1960, 19ff.; South American Indian: cf. Wilbert/Simoneau 1992, No. R121.5.

875 *The Clever Farmgirl* [J1111.4]. This type combines various introductory episodes with a common main part.

Introductions:

(1) A king looks for a wife and/or meets a clever girl by chance.

(2) The father of the girl finds a golden mortar in a field and, against the advice of his clever daughter, takes it to the king who demands the pestle as well [H561.1.2].

(3) A quarrel between a farmer and a nobleman in court is settled by giving both riddles to be solved [H630–H659]. The daughter of the farmer gives the right answers [H561.1, H583.7, H583.9, H641.1, H631.3, H632, H633, H636, H583.8].

(4) A king finds a girl in a house. When he asks her about her relatives she answers with wit and cleverness.

Main part:

The clever girl has to perform various tasks set by the king [H373, H712, H1050–H1055, H1057, H1058, H1061–H1065, H1010, H1022.1, H1024.1, H1024.1.1, H1021.6.1, H1021.1, H1023.9, H1023.7, H1023.1, H951, J1191.2, H1152.1, H1185, H601]: she must come to the king neither naked nor clad, neither by horse nor on foot. She should estimate the value of the king's beard or weave a cloth with only a few threads. Or she has to make boiled eggs hatch [J1191.2, H1023.1.1] (cf. Type 821B) or carve a fowl and give appropriate pieces to all members of the family (cf. Type 1533).

The king marries the girl [L162] but orders her not to meddle in his affairs. When he settles a dispute between two farmers unjustly, she advises the wronged man to show the king the absurdity of his decision by an equally foolish act [J1191.1].

When the king casts her out and allows her only to take with her the one thing she holds dearest [J1545.4], she takes her sleeping husband with her and thus moves him to forgive her.

Combinations: This type is usually combined with episodes of one or more other types, esp. 875A, 921, 922, and also 821B, 875B, 875D, 875E, 876, 879, 920, 920A, 958, and 1533.
Remarks: The motifs of hatching boiled eggs and of sowing boiled seed probably come from Type 821B.
Literature/Variants: Chauvin 1892ff. VII, 117ff. No. 387; Köhler/Bolte 1898ff. I, No. 50, III, No. 16; Vries 1928; BP II, 349–373; Wesselski 1929a; HDM 1 (1930–33)

12, 195–197; Ranke 1934a, 5–21; Wesselski 1937; Hain 1966, 36–42; Schwarzbaum 1968, 47, 90, 295; Lüthi 1969b; EM 1 (1977) 79–85 (K. Ranke); EM 1 (1977) 1353–1365 (Á. Dömötör); Meir 1979; Marzolph 1992 II, No. 1197; Scherf 1995 I, 692–695; Krikmann 1996; Dekker et al. 1997, 327–330; Röth 1998; Schmidt 1999; Marzolph / Van Leeuwen 2004, No. 464.

Finnish: Rausmaa 1982ff. II, Nos. 99–101; Finnish-Swedish: Hackman 1917f. I, No. 174, 185; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Wotian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. II, No. 10; Faeroese: Nyman 1984; Scottish: Bruford / MacDonald 1994, No. 32; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, Nos. 176, 177, Cardigos (forthcoming); Dutch: Kooi 2003, No. 46; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Legros 1962; German: Meyer 1932, Grimm KHM / Uther 1996 II, No. 94, Berger 2001; Austrian: Haiding 1953, No. 44, Haiding 1969, Nos. 61, 62, 101, 155; Ladinian: Decurtins 1896ff. II, No. 37; Italian: Cirese / Serafini 1975, Appari 1992, Nos. 21, 22, De Simone 1994, Nos. 44, 73; Corsican: Massignon 1963, Nos. 63, 104; Sardinian: Cirese / Serafini; Hungarian: MNK IV, Dömötör 2001, 287; Czech: Tille 1929ff. I, 44; Slovakian: Gašparíková 1991f. I, Nos. 173, 204, 258, 294, II, Nos. 470, 484, 512, 537, 541, 543; Slovene: Bolhar 1959, 135; Rumanian: Schullerus 1928; Bulgarian: BFP, Nos. *873**, 875; Greek: Kretschmer 1917, Nos. 24, 31, Megas / Puchner 1998; Sorbian: Nedo 1956, Nos. 77a, 77b; Polish: Krzyżanowski 1962f. I, Simonides 1979, Nos. 144, 145; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 192 III, 235, 366 IV, cf. No. 373; Jewish: Noy 1963a, Nos. 77, 167, Jason 1988a, Haboucha 1992; Gypsy: MNK X 1; Cheremis / Mari, Tatar: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, Nos. 172, 209; Kalmyk, Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian, Jordanian: El-Shamy 2004; Palestinian: Nowak 1969, No. 474, El-Shamy 2004; Iraqi: Nowak 1969, Nos. 468, 474, El-Shamy 2004; Saudi Arabian, Qatar: El-Shamy 2004; Iranian: Marzolph 1984, Nos. 875, 875I; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Nos. 875, 929D, Jason 1989; Burmese: Kasevič / Osipov 1976, No. 198; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Indonesian: Vries 1925f. II, 409 No. 234; Japanese: Ikeda 1971; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican, Argentine: Hansen 1957, Nos. 875, 875**A, **924; Brazilian: Alcoforado / Albán 2001, No. 57; Chilean: Pino Saavedra 1967, No. 36; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 350, El-Shamy 2004; Libyan: El-Shamy 1995 I, No. H1065; Tunisian, Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 474, El-Shamy 2004; West African: Klipple 1992; Ethiopian: Müller 1992, No. 93; Eritrean: El-Shamy 1995 I, No. H1053, H1054.1; Sudanese: El-Shamy 2004.

875A ***Girl's Riddling Answer Betrays a Theft.*** (Including the previous Type 873*.) A prince sends his servant to a clever girl with a round tart, thirty cakes, and a capon, and asks the girl if it is the full moon, if it is the thirtieth of the month, and if the rooster has crowed in the evening.

She replies that it is not full moon, that it is the fifteenth of the month and that the rooster has gone to the mill; but that the prince should spare the pheasant for the partridge's sake.

She thus shows him that the servant has stolen half the tart, half of the cakes, and the capon [H582.1.1].

Combinations: 875, 1533.
Literature/Variants: Köhler 1896a, 59; Basset 1924ff. II, No. 17; Vries 1928, 347–355; BP II, 359–362; Marzolph 1992 II, No. 37.
Irish: Ó Súilleabháin / Christiansen 1963, No. 873*; Spanish: Camarena / Chevalier 1995ff. IV, No. 875A; Portuguese: Oliveira 1900f. I, No. 59, Cardigos (forthcoming), No. 873*; Italian: Gonzenbach 1870 I, No. 1, Lo Nigro 1957, No. *874; Corsican: Massignon 1963, No. 104; Maltese: Mifsud-Chircop 1978; Serbian: Čajkanović 1927, No. 78, Krauss / Burr et al. 2002, No. 84; Rumanian: Bîrlea 1966 II, 527ff., III, 466f.; Bulgarian: BFP; Albanian: Mazon 1936, No. 77; Greek: Dawkins 1950, Nos. 20, 21, Dawkins 1953, No. 67, Megas / Puchner 1998; Jewish: Jason 1988a, Haboucha 1992; Turkish: Eberhard / Boratav 1953, No. 235 (6); Kurdish: Džalila et al. 1989, No. 90; Armenian: Gullakjan 1990; Turkmen: Stebleva 1969, No. 54; Kazakh: Sidel'nikov 1952, 161ff.; Palestinian, Iraqi, Oman, Qatar: El-Shamy 2004; Saudi Arabian: El-Shamy 1995 I, No. H582.1.1, H586; Brazilian: Cascudo 1955a, 205ff.; Egyptian, Tunisian, Moroccan: El-Shamy 2004; West African: Frobenius 1921, 79ff.; Sudanese: El-Shamy 2004.

875B ***The Clever Girl and the King.*** (Including the previous Types $875B_1$–$875B_4$.) The contents and combinations of the impossible tasks and their countertasks vary in the numerous variants of this type, where a person imposes an impossible task on someone who, in return, imposes an equally absurd countertask.

(1) A prince (king) makes an impossible demand [H1010]: Three unwed girls (virgins) should all give birth to a child at the same time (within nine months).

Being summoned to the palace they present themselves disguised as pregnant women by hiding cushions under their dresses. When they are granted a wish, the youngest sister asks for roasted snow [H951, J2121]. Being unable to produce it, the prince realizes the absurdity of his own demand and marries the girl.

(2) A king imprisons an adviser and will release him only on the condition that he brings a horse that is neither black nor white, neither gray nor reddish brown. The adviser claims to have such a horse at home, but the king cannot fetch it on any day of the week. The king sees the absurdity of his own demand and releases his prisoner.

(3) A prince finds a block of white marble so beautiful that he orders his tailor to sew him a suit out of the stone [H1021.9]. No tailor in the kingdom can do this and he orders them all to be killed. Finally an elderly tailor is asked to make the suit. On the advice of his granddaughter he asks the prince for meat made of mud and a cake of snow for lunch. Thus he points to his master's own absurd task, whereupon the prince recognizes his mistake and marries the granddaughter.

(4) A king orders his adviser (boy) to bring him bull's milk [H1024.1] or to have a bull bear a calf. The adviser's daughter pretends that her father has given birth to a child [H1024.1.1.1, J1533] and the king thus sees the absurdity of his order. (Previously Type $875B_1$.)

(5) A Muslim king orders his adviser to convert him into a Hindu. The adviser stands by the road rubbing a donkey. When the king asks why, the adviser explains that he is trying to change it into a horse (cow). The king thus sees the absurdity of his order [J1536.2]. (Previously Type $875B_2$.)

(6) A king orders his adviser to move a well. On the advice of his daughter, the adviser tells the king that the king must help by sending him the well. The king thus sees the absurdity of his order [H1023. 25.1]. (Previously Type $875B_3$.)

(7) The king asks a farmer for a tribute of calves born to bulls. The farmer's son replies, "Let me go and ask my father who is guarding the fields, lets fish come up from the seashore and eat the millet". (Previously Type $875B_4$.)

(8) Other impossible tasks that occur in some variants are: growing onions out of a stone, winding a rope of chaff [H1021.2] (cf. Type 1174), making a rope of sand [H1021] (cf. Type 1174), counting the leaves of the flowers or the stars in the sky, measuring the sky, sewing a millstone, drying snow on the stove [J2121, cf. Type 1270], drying a candle [J2122] (cf. Type 1270). Cf. Types 1172, 1271A*.

Literature/Variants: Chauvin 1892ff. VI, 63 No. 232; Vries 1928; Schwarzbaum 1968, 234; EM 1 (1977) 79–85 (K. Ranke); Schwarzbaum 1979, 185 not. 4, 559. Flemish: Mont/Cock 1927, 316ff.; Catalan: Oriol/Pujol 2003; Austrian: Haiding 1969, No. 61; Italian: Cirese/Serafini 1975; Serbian: Čajkanović 1929, No. 99; Croatian: Stojanović 1867, No. 19; Bulgarian: BFP, Nos. $875B_2$, $875B_4$, cf. No. *875**; Greek: Klaar 1987, 158ff., Megas/Puchner 1998; Jewish: Noy 1963a, Nos. 78, 79, Jason 1975, No. $875B_4$, Haboucha 1992, Nos. 875B, 875B(2); Gypsy: Mode 1983ff. IV, Nos. 224; Abkhaz: Šakryl 1975, No. 68; Adygea: Levin 1978, No. 26; Uzbek: Afzalov et al. 1963 II, 298ff.; Kalmyk: Vatagin 1964, No. 28; Syrian, Iraqi: El-Shamy 2004; Palestinian: El-Shamy 2004, No. 875B4; Pakistani, Sri Lankan: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Nos. $875B_1$–$875B_3$, Mayeda/Brown 1974, Nos. 20, 32; Burmese: Kasevič/Osipov 1976, Nos. 23, 67; Thompson/Roberts 1960; Chinese: Ting 1978, Nos. $875B_1$, $875B_5$; Vietnamese: Karow 1972, No. 46; Filipino: Fansler 1921, No. 7a; Spanish-American, Mexican: Robe 1973, No. $875B_1$; Egyptian, Tunisian, Moroccan: El-Shamy 2004; Ghanaian: Schild 1975, No. 36; East African: Kohl-Larsen 1976, 52ff.; Eritrean: Littmann 1910, No. 9, El-Shamy 2004, No. 875B4; Somalian: El-Shamy 2004; Sudanese: El-Shamy 2004, Nos. 875B, 875B4; Namibian, South African: Schmidt 1989 II, No. 592; Malagasy: Haring 1982, No. 1.6.921B, 921C, 921E.

$875B_1$–$875B_4$ See Type 875B.

875C See Type 888.

875D ***The Clever Young Woman at the End of the Journey.*** She explains various enigmatic statements and actions encountered by people on the way [H586, H586.1–H586.7]. Finally she succeeds in a contest in repartee and in performing impossible tasks.

A (dried) fish laughs in the palace [D1318.2.1]. The king orders his vizier (a man) on pain of death to find out why (to solve another problem). The vizier (his son) sets out on a journey. He meets an old man and makes various enigmatic suggestions (two men travel together and one makes enigmatic suggestions). "Let us carry one another", means, "Let us tell stories to shorten the way". – "Let us get horses in the forest", means, "Let us cut walking sticks".

Or, one man does seemingly absurd things e.g. he wears his shoes in the streams and carries them on dry land.

The man's daughter correctly interprets the enigmatic remarks or the seemingly absurd actions [H586]. Finally the vizier's son marries the girl because she answers the original question [H561.1. 1.1]: The fish laughed because there was a man dressed in woman's clothes in the harem.

Literature/Variants: Vries 1928, 42–47; Fischer / Bolte 1895, 216; Basset 1924ff. II, No. 71; Penzer 1924ff. I, 46ff., VII, 254, IX, 142; EM 1 (1977) 79–85 (K. Ranke). Icelandic: Sveinsson 1929, No. 803*, Boberg 1966, No. D1318.2.1, Schier 1983, No. 37; English: Briggs 1970f. A I, 277ff.; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Bulgarian: Parpulova / Dobreva 1982, 297ff.; Albanian: Mazon 1936, No. 77; Greek: Loukatos 1957, 181ff., Megas / Puchner 1998; Turkish: cf. Eberhard / Boratav 1953, No. 100 (6); Jewish: Noy 1963a, Nos. 11, 78, Jason 1965, 1975, 1988a; Abkhaz: Šakryl 1975, No. 74; Adygea: Levin 1978, No. 29; Kurdish: Družinina 1959, 132ff., Džalila 1989, Nos. 25, 90; Armenian: cf. Hoogasian-Villa 1966, No. 67, Levin 1982, No. 19; Georgian: Kurdovanidze 2000; Syrian, Lebanese, Palestinian, Jordanian: El-Shamy 2004; Aramaic: Bergsträsser 1915, Nos. 9, 21; Iraqi: cf. Nowak 1969, Nos. 261, 478, El-Shamy 2004; Saudi Arabian: Müller 1902, 111ff., El-Shamy 2004; Oman, Qatar: El-Shamy 2004; Iranian: Marzolph 1983a, No. 137, Marzolph 1984, Nos. *875D$_1$, *875D$_2$; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Mode / Ray 1967, 332ff., Jason 1989; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978, Nos. 875D, 875D$_2$; Cambodian: cf. Gaudes 1987, No. 68; Egyptian, Tunisian, Algerian: El-Shamy 2004; Moroccan: Basset 1897, No. 112, Laoust 1949, No. 74, El-Shamy 2004; Sudanese: El-Shamy 2004.

875E ***The Unjust Decision: The Oil Press Gives Birth to a Foal.*** A traveler ties his mare to an oilman's mill. During the night the mare gives birth to a foal. The oilman claims it, saying the mill (vehicle, pale, crutched stick) has given birth to the foal.

Or, a rich neighbor claims a calf (from his poor neighbor, who owns the cow) saying that his ox had given birth to it. The judge (jackal) has to decide the case. He arrives late, explaining that the sea was burning and that he had to put the fire out with straw (other absurd explanations). Thus the absurdity of the oilman's claim be-

comes clear (and the traveler may keep the foal) [J1191]. Cf. Types 821B, 875, 920A, and 1804B.

Literature/Variants: Schwarzbaum 1968, 102, 461; EM 1 (1977) 79–85 (K. Ranke). Finnish: Rausmaa 1982ff. II, No. 101; Spanish: Camarena/Chevalier 1995ff. IV; Italian: Nerucci 1891, 18ff.; Russian: cf. Veršinin 1962, 141ff., SUS, No. 875E*; Jewish: Noy 1963a, No. 92, Jason 1965; Gypsy: Mode 1983ff. IV, No. 224; Kurdish: Džalila 1989, No. 24; Siberian: Soboleva 1984, No. 875E*; Georgian: Kurdovanidze 2000, No. 875E*; Syrian: El-Shamy 2004; Pakistani: Schimmel 1980, No. 33; Indian, Sri Lankan: Thompson/Roberts 1960; Burmese: Kasevič/Osipov 1976, No. 85; Cambodian: Gaudes 1987, No. 95, cf. No. 65; Mexican: Robe 1973; North African, Tunisian, Algerian: El-Shamy 2004; Moroccan: Basset 1897, No. 80; Eritrean: Littmann 1910, No. 9.

875* ***The Women of Weinsberg.*** When Weinsberg is besieged, the king permits the women to leave and to take with them whatever they can carry (whatever is dearest to them [J1545.4]). Each woman carries her (sleeping, drunken) husband out of the city. When the soldiers see what is happening, they try to prevent it. They appeal to the king. He appreciates the women's clever plan and declares that his promise to the women must be kept [J1545.4.1]. Cf. Type 875.

Remarks: Documented in the Middle Ages, e.g. in 1170 in *Chronica Regia Coloniensis* (No. 169)
Literature/Variants: Kirchhof/Oesterley 1869 I 1, No. 383, VI, 242; Montanus/Bolte 1899, No. 80; Steig 1916, 248; Vries 1928, 278–282; Schwarzbaum 1968, 295; Röhrich 1976, 112f.; Wildermuth 1990; EM: Weiber von Weinsberg (in prep.)
Dutch: Sinninghe 1943, 118 No. 1234; German: Moser-Rath 1964, No. 42, Rehermann 1977, 142f., 306f. No. 55, Moser-Rath 1984, 120, Grimm DS/Uther 1993 II, No. 493; Swiss: EM 7 (1993) 873; Hungarian: Dömötör 1992, No. 355.

875B* ***Storytelling Saves a Wife from Death*** (Sheherazade). A king who discovers that his wife is unfaithful has her executed. Then, each night, he takes a new wife and has her killed the following day (after she gives birth) (cf. Type 1426). After three years (one year) the vizier is unable to find a suitable woman, so the king condemns him to death.

The vizier's daughter volunteers to marry the king (although her father objects). She tells stories to the king (with the help of her sister, or a courtier tells the stories) [J1185.1]. The king postpones the execution. After ayear of storytelling (after the wife gives birth), the king realizes that it would be wrong to kill this woman.

Remarks: Frame story of the *Arabian Nights*.
Literature/Variants: Chauvin 1892ff. V, 188ff. No. 111; Anghelescu 1976; Scheherazade. In: EM 11,3 (2005) (forthcoming).
Italian: Cirese/Serafini 1975, No. J1185.1; Qatar: El-Shamy 2004, No. 1426A§; Egyptian: Jahn 1970, No. 31, El-Shamy 2004, No. 1426A§.

875D* ***The Prince's Seven Wise Teachers.*** A prince goes to seven wise teachers to be educated. When he comes back to the palace he pretends to be mute (on the advice of his teachers). The prince's stepmother makes advances to her stepson, and then accuses him to his father [K2111], who condemns the prince to death. The seven wise men and the queen argue the case by telling stories for seven days [J1185].

In some variants the prince (on advice of his tutors) proves to his father, that one of the queen's maidservants is a man dressed as a woman [K1836]. The queen and her lover are hanged (and the prince's innocence is proved).

Remarks: Oriental origin, frame tale to the *Seven Wise Men*.
Literature/Variants: Tubach 1969, No. 4143.
Lithuanian: Kerbelytė 1999ff. II; German: Rehermann 1977, 265f.; Hungarian: MNK IV; Czech: Dvořák 1978, No. 4143; Gypsy: MNK X 1; Buryat, Mongolian: Lőrincz 1979.

876 See Type 851.

877 ***The Old Woman Who Was Skinned.*** (La Vecchia Scorticata.) An ugly old maid succeeds in marrying her old and ugly sister to a king (prince) who wants to marry a young woman. In order to hide the ugliness of his bride, she shows the prince only her fingers through the key-hole and the sound of her voice.

On the wedding night he discovers the deception and throws the bride out of the window where she is caught in a tree. Some fairies observe this and laugh at the dangling old woman. The fairies, grateful for the amusement they have had, recompense the old woman by rejuvenating her into a beautiful girl [D1880]. The king marries her.

Being jealous of her sister's fortune, the other old maid asks her how she became young. The latter, fearing another ruse of her sister's, explains that she has been skinned. She advises her sister have a barber skin her (the sister has herself skinned and dies).

Remarks: Important version see Basile, *Pentamerone* (I,10).
Literature/Variants: EM 1 (1977) 359–364 (S. Lo Nigro); BP IV, 203 not. 1; Zeyrek 1995, 248–250.
Latvian: Arājs/Medne 1977; Danish: Kristensen 1897b, 89ff.; French: Delarue/Tenèze 1964ff. IV 2; Spanish: Camarena/Chevalier 1995ff. IV; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. I, No. 150, II, No. 241, Cardigos (forthcoming); Italian: Cirese/Serafini 1975, Pitrè/Schenda et al. 1991, No. 46, De Simone 1994, No. 89; Corsican: Massignon 1963, No. 12; Polish: Krzyżanowski 1962f. I, No. 525; Greek: Dawkins 1955, No. 17, Laográphia 16,1 (1956) 145–192, No. 19, Klaar 1987, 166ff.; Byelorussian: SUS; Turkish: Eberhard/Boratav 1953, No. 226, Boratav 1967, No. 32; Jewish: Jason 1975; Syrian: Nowak 1969, No. 458; Palestinian: Littmann 1957, 403ff.; Spanish-American: Robe 1973; Egyptian: El-Shamy 2004.

879 ***The Basil Maiden.*** (The Sugar Doll, Viola.) A prince (young man) passing by asks a girl who is watering her basil plant (ridiculing her) how many leaves her plant has. The girl answers with a counter-question: How many stars does the sky have? [H702, H705.3]. The prince does not know the answer and continues on his way ashamed. The next day he returns masked as a merchant (fisherman) and sells something precious to the girl in return for a kiss.

Or, the prince repeatedly pricks the girl with a needle; she complains of insect bites. The next day the prince mocks the girl or reveals the deceit (the kiss and the pricking) to her. Next the girl disguises herself as a doctor [K1837] (death, angel of death), pays a visit to the prince who is feeling sick, and mistreats (mocks) him or makes him believe that death has come to him.

Disguised as merchant the girl sells something to the prince on the condition that he kisses his donkey under the tail (his horse's leg). The prince marries the girl, intending to avenge himself by killing her on the wedding night. But she puts a life-sized doll made of sugar (syrup) in her place [K525.1] and hides herself under the bed. When the prince destroys the doll with a sword-thrust and accidentally tastes its sweet "blood", he regrets his deed. (The girl comes out of her hiding place and they are reconciled to one another.) Cf. Type 883B.

Combinations: 875, 883B, 891, and 968.
Remarks: The banter (questions and counterquestions, tricks and countertricks) is often presented in the form of reciprocal verses indicating the author of each action. Important versions see Basile, *Pentamerone* (II,3 and III,4).
Literature/Variants: Köhler / Bolte 1896, 72f., No. 35; Raciti 1965, 381–398; Meraklis 1970; EM 1 (1977) 1308–1311 (M. Meraklis); Röth 1998; Marzolph / Van Leeuwen 2004, No. 464.
Icelandic: Rittershaus 1902, 205; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Meier / Woll 1975, No. 4, Cardigos (forthcoming); German: Reuschel 1935, 87ff., Rölleke 1983, No. 1; Italian: Cirese / Serafini 1975, Pitrè / Schenda et al. 1991, No. 8, De Simone 1994, No. 59; Corsican: Massignon 1963, No. 18; Sardinian: Mango 1890, No. 12; Maltese: Mifsud-Chircop 1978; Czech: cf. Horák 1971, 144ff.; Bulgarian: BFP; Albanian: Camaj / Schier-Oberdorffer 1974, No. 25; Greek: Dawkins 1953, No. 45, Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, No. 192; Jewish: Noy 1963a, No. 79, Haboucha 1992; Gypsy: MNK X 1; Syrian, Palestinian, Jordanian: El-Shamy 2004; Aramaic: Bergsträsser 1915, No. 2; Iraqi, Persian Gulf, Saudi Arabian, Kuwaiti, Qatar, Yemenite: El-Shamy 2004; Korean: Choi 1979, No. 659; Mexican: Robe 1973; Dominican, Puerto Rican, Chilean: Hansen 1957, No. *970; Brazilian: Alcoforado / Albán 2001, No. 58; Egyptian: Nowak 1969, No. 350, El-Shamy 2004; Tunisian, Algerian, Moroccan: El-Shamy 2004; Sudanese: Kronenberg / Kronenberg 1978, No. 14, El-Shamy 2004.

879A ***Fisher Husband of the Princess.*** A princess falls in love with a very beautiful fisherman's son and wants to marry him. The boy, worried

about his low social standing, warns her that if she ever reproaches him for his social status, he will never talk again.

On the wedding night the princess mocks him for his clumsy manners. He leaves her immediately and takes employment at the king's court. The king, impressed by his beauty, regrets that he cannot speak and promises a reward to whoever succeeds in making him talk again; failure will be punished by death.

The princess comes disguised as a man (doctor). For three nights she tries in vain to cure him [H1194.0.1] and is finally led to the gallows. The boy (her husband), who is one of the spectators at her execution, speaks to her (in a very degrading way) at the very last moment and so saves her life. Cf. Types 434, 514, 514**, and 884.

Literature/Variants: EM 4 (1984) 1230–1232 (M. Meraklis); Röth 1998. Lithuanian: Schleicher 1857, 86ff., Range 1981, No. 58; Portuguese: Meier / Woll 1975, No. 4, Cardigos (forthcoming); Italian: Cirese / Serafini 1975; Maltese: Stumme 1904, No. 11, Mifsud-Chircop 1978; Rumanian: Kremnitz 1882, No. 8; Bulgarian: BFP, No. *890**; Greek: Klaar 1987, 146ff., Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, No. 191; Moroccan: Laoust 1949, No. 99.

879* *King Serves His Future Wife.* A king in disguise [K1812] overhears three (two) (poor) girls expressing their wishes [N455.3, N467]. The youngest declares that even if the king would like to marry her, he would have to serve her first.

The king fulfills the wishes of the elder ones and punishes (imprisons, condemns to death) the youngest. The clever girl escapes (is saved) and / or finds a treasure (and builds a castle). Dressed in new clothes she makes the king fall in love [K1310] and serve her [N699. 6]. She discloses her identity and they marry.

Literature/Variants:
Jewish: Jason 1965, 1975, No. 879*G; Turkish: Eberhard / Boratav 1953, No. 223; Iranian: Marzolph 1984, No. *879G; Indian: Jason 1989, No. 879*G.

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880 *A Man Boasts of His Wife.* A man boasts of the cleverness of his wife at a king's court. He is imprisoned (in the royal castle) in order to test whether his wife is able to find and to free him.

When she learns about his imprisonment, she disguises herself as a man [K1837] and comes to live at the court. The princess falls in love with her and their marriage is planned. When her masculinity is doubted she has to undergo ordeals to prove her sex, but passes them all. Finally she manages to free her husband by a trick (exchange of clothes) and escapes with him [R152.1].

Combinations: 514, 514**, 881, and 884.
Literature/Variants: BP III, 530 not. 2, cf. 517–531; EM 5 (1987) 168–186 (R. Wehse); Høgh 1988; Ramsey 1989.
Finnish: Rausmaa 1982ff. II, No. 102; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; German: Beckmann 1955, 61ff.; Bulgarian: BFP; Greek: Megas / Puchner 1998; Russian: SUS; Gypsy: Mode 1983ff. IV, No. 266; Turkmen: cf. Stebleva 1969, No. 57; Buryat: cf. Lőrincz 1979, No. 880A*; Georgian: Finger 1939, 199ff.; Pakistani: Schimmel 1980, No. 25; Spanish-American: Espinosa 1937, No. 71.

880* *The Gambler's Wife.* A soldier beats his general at gambling and then marries the general's daughter. Later, he loses all his money at gambling, and returns to his poor parents. His wife wins back what he had lost and finds her husband.

Literature/Variants:
Finnish: Rausmaa 1982ff. II, No. 103; Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; Russian, Byelorussian: SUS; Cheremis / Mari, Tatar: Kecskeméti / Paunonen 1974.

881 *Oft-Proved Fidelity.* A merchant marries (falls in love with) a woman (princess) of high descent (extraordinary beauty). During the absence of her husband (on a journey), another man (relative, several men) tries to seduce her [K2112] but is rejected. The man slanders her to her husband. He believes the false evidence that she was unfaithful during his absence and orders that she be killed. She asks to be left in a box in the sea, and escapes.

A doctor (another man) heals her and wants to marry her (she is found by other men who all want to marry her) [T320.1]. Through her cleverness she eludes or escapes from all the men who (fall in love with her and) want to possess her.

After these adventures she disguises herself as a man [K1837] and becomes king. She has her picture (painting, photo, statue) displayed in a public place [H21] (a personal report is published, her life-story is written on a vault). Every person who comments on the picture is imprisoned.

All the men she had known during her life, her husband included, come (to the picture) and describe their meeting with her. The woman in man's clothes condemns, pardons, or recompenses them according to the roles they played in her life. Finally she discloses her identity and is reunited with (marries) her husband [R195]. (She changes roles with her husband so that he becomes ruler.) Cf. Types 514, 514**, 712, 880, 884, and 887.

Combinations: 513A, 514, 514**, 571, 880, and 884.
Literature/Variants: Chauvin 1892ff. V, 94, VI, 154f. No. 321, 155f. No. 322A, 157f. No. 322B, 158f. No. 322C, 160 No. 324; EM 5 (1987) 168–186 (R. Wehse); Høgh 1988; Ramsey 1989; Davis 2002, 105–109; Ritter 2003, 366–369; Marzolph / Van

Leeuwen 2004, Nos. 163, 306, 384, 512.
Finnish: Rausmaa 1982ff. II, No. 104; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Dutch: cf. Tinneveld 1976, No. 2; Italian: Cirese / Serafini 1975, Appari 1992, No. 27; Serbian: Čajkanović 1927, No. 81, Đjorđjevič / Milošević-Đjorđjevič 1988, No. 141; Bulgarian: BFP; Albanian: Meyer 1884, 127ff.; Greek: Mousaios-Bougioukos 1976, No. 29, Megas / Puchner 1998; Macedonian: Čepenkov / Penušliski 1989 III, No. 247; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 195, 215 IV, 219 V; Jewish: Jason 1975; Gypsy: Mode 1983ff. IV, No. 266, cf. No. 221; Cheremis / Mari, Tatar: Kecskeméti / Paunonen 1974; Uighur: Kabirov / Schachmatov 1959, 107ff.; Azerbaijan: Achundov 1955, 173ff.; Armenian: Levin 1982, No. 20, Gullakjan 1990; Kazakh: Bálázs 1956, 138ff.; Turkmen: Reichl 1986, No. 31; Tadzhik: cf. Grjunberg / Steblin-Kamenskov 1976, Nos. 42, 46; Buryat, Mongolian: cf. Lőrincz 1979, No. 881B*; Syrian, Lebanese, Palestinian: El-Shamy 2004; Aramaic: cf. Arnold 1994, No. 35; Iraqi: Nowak 1969, No. 313, El-Shamy 2004; Persian Gulf, Saudi Arabian, Kuwaiti: El-Shamy 2004; Yemenite: cf. Daum 1983, No. 17, El-Shamy 2004; Iranian: Marzolph 1984; Indian: Tauscher 1959, No. 13; French-American: Saucier 1962, No. 1; Puerto Rican: Mason / Espinosa 1921, 302; Chilean: Hansen 1957, No. **897A; Egyptian: El-Shamy 2004; Moroccan: Stumme 1895, 77ff., El-Shamy 2004; Sudanese: El-Shamy 2004.

881A ***The Abandoned Bride Disguised as a Man.*** A prince and his bride are separated in a forest. She escapes from her would-be seducers [T320.1]. (She shoots an arrow, saying she will marry the one who first returns with it, and escapes while the men pursue the arrow.)

The bride disguises herself as a man [K521.4.1.1, K1837] and is chosen king (given other high honors in a strange land). Or she disguises herself as a servant to the king and overpowers an ogress. (She hears a cry at night and finds an ogress trying to devour a human corpse. She cuts off the ogress's leg or the like and is rewarded by the king.) She "marries" a princess (princesses) [K1322].

She displays her picture (statue) in a public place [H21] and posts servants (stays there herself) to overhear comments. She gives alms to all comers. In this way she finds her husband. The would-be seducers are punished. Cf. Types 514**, 881.

Literature/Variants: Chauvin 1892ff. VI, 199f. No. 372.
French: Tegethoff 1923 I, No. 14; Portuguese: Braga 1987 I, 128ff., Cardigos (forthcoming); Italian: Cirese / Serafini 1975; Bulgarian: BFP; Albanian: Leskien 1915, No. 56, Camaj / Schier-Oberdorffer 1974, No. 40; Turkish: Eberhard / Boratav 1953, Nos. 215 IV 5 (c, d, e, f), 272 IV 3; Jewish: Jason 1988a; Gypsy: Mode 1983ff. I, No. 22; Dagestan: Levin 1978, No. 16; Ossetian: Britaev / Kaloev 1959, 394ff.; Cheremis / Mari: Paasonen / Siro 1939; Kurdish: Džalila et al. 1989, No. 11; Kazakh: Sidel'nikov 1958ff. I, 100ff.; Uzbek: Afzalov et al. 1963 II, 17ff.; Tadzhik: Grjunberg / Steblin-Kamenskov 1976, Nos. 42, 46; Georgian: Dumézil 1937, No. 7; Iraqi: Nowak 1969, No. 313, El-Shamy 2004; Iranian: Horálek 1968f., 186ff.; Indian: Thompson / Roberts 1960, Jason 1989; Sri Lankan: Parker 1910ff. I, No. 8, II, Nos. 103, 108, Thompson / Roberts 1960; Chinese: Ting 1978; Spanish-American: Rael 1957 I, No.

10; Egyptian: El-Shamy 2004; Algerian: Frobenius 1921ff. III, No. 42, cf. No. 43; Moroccan: Laoust 1949, No. 119.

881* See Type 514**.

881** See Type 859.

882 ***The Wager on the Wife's Chastity.*** (Cymbeline.) A husband (ship captain) praises the virtue of his wife (poor girl) and makes a wager with a friend (business partner, merchant, adversary) regarding her chastity [N15]. After trying in vain to seduce the woman, the friend, with the help of a corrupt servant, secretly goes into her bedroom (hidden in a box) [K1342]. There, without touching her, he discovers a birthmark on her breast and / or secures a token (ring [H94] or clothing) and uses it to pretend that he seduced her [K2112.1]. The husband believes him, casts off his wife (orders someone to kill her), and leaves home.

The woman escapes death and travels in man's clothes [K1837]. She gains a high position at a foreign court. There she meets her husband, who has become destitute and proves her innocence to him.

In some variants she follows her husband and serves him unrecognized (in man's clothes) for several years. Finally the slanderer is unmasked and the couple is reunited. Cf. Type 892.

Combinations: This type is usually combined with episodes of one or more other types, esp. 217, 465, 881, 890, and 978.
Remarks: For popular treatment, see Shakespeare, *Cymbeline*.
Literature/Variants: Köhler / Bolte 1898ff. I, 211f.; Paris 1903a; Katona 1908; BP III, 92; Popović 1922; Chevalier 1964; Schwarzbaum 1968, 62, 455; Tubach 1969, No. 5194; Almansi 1974; Bergel 1974; Schwarzbaum 1979, 563; EM 3 (1981) 190–197 (E. Moser-Rath); Roth / Roth 1986; Röth 1998; Anderson 2000, 83–85; Verfasserlexikon 10 (2000) 330–332 (U. Kocher).
Finnish: Rausmaa 1982ff. II, No. 105; Finnish-Swedish: Hackman 1917f. I, No. 175; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1925; Wepsian, Wotian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984, 162; Danish: Kristensen 1881ff. IV, No. 65; Icelandic: Schier 1983, No. 23; Irish: Ó Súilleabháin / Christiansen 1963; English: cf. Roth 1977, No. E21; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Childers 1948, No. N15, cf. Childers 1977, No. K1342, Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, Nos. 293, 325, Cardigos (forthcoming); Dutch: Volkskundig Bulletin 24 (1998) 318f.; Flemish: Meyer 1968; German: Meyer 1932, Moser-Rath 1984, 120, 285, Brunner / Wachinger 1986ff. VII, No. ²Hozm / 91; Austrian: Haiding 1969, No. 20; Ladinian: Decurtins 1896ff. II, No. 5, XIV, 86, Decurtins / Brunold-Bigler 2002, No. 128; Italian: Cirese / Serafini 1975, Appari 1992, No. 23; Sardinian: Cirese / Serafini; Hungarian: MNK IV; Czech: Tille 1929ff. II 2, 34ff., 37f., 38ff., 44f.; Slovene: Nedeljko 1884ff. II, 56ff.; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS, No. 882A;

Turkish: Eberhard / Boratav 1953, Nos. 250, 272, 378; Jewish: Noy 1963a, No. 80, Haboucha 1992, No. 882, cf. No. 929*B; Gypsy: Briggs 1970f. A II, 451f.; Ossetian: Bjazyrov 1958, No. 114; Cheremis / Mari: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Tadzhik: Grjunberg / Steblin-Kamenskov 1976, No. 56; Georgian: Kurdovanidze 2000, No. 882A; Syrian: Nowak 1969, No. 93, El-Shamy 2004; Palestinian: Littmann 1957, 199ff., Nowak 1969, No. 93, El-Shamy 2004; Jordanian, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984, No. *303*; Indian: Thompson / Roberts 1960; Chinese: Grjunberg / Steblin-Kamenskov 1976, No. 48, Ting 1978; Indonesian: Vries 1925f. II, 412 No. 311; Japanese: Ikeda 1971; English-Canadian: Halpert / Widdowson 1996 I, Nos. 45–84, cf. esp. nos. 49–52; French-Canadian: Delarue / Tenèze 1964ff. IV 2; Spanish-American, Mexican: Robe 1973; Dominican: Hansen 1957; Mayan: Peñalosa 1992; Brazilian: Alcoforado / Albán 2001, No. 59; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 57; Egyptian, Tunisian, Algerian, Moroccan: El-Shamy 2004.

882A* ***Suitors at the Spinning Wheel.*** In the absence of her husband (ship captain) a wife is annoyed by three suitors. She tricks them into a room [K1218.1.2] and makes them spin (work). Cf. Types 890, 1730.

Literature/Variants:
Finnish: Rausmaa 1982ff. II, No. 106; Lappish: Qvigstad 1925, Bartens 2003, No. 53; English: Briggs 1970f. A II, 503f.; Macedonian: Popvasileva 1983, No. 60; Greek: Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1975; Azerbaijan: Seidov 1977, 139ff.; Armenian: Gullakjan 1990; Tadzhik: Sandelholztruhe 1960, 238ff.; Spanish-American: Rael 1957 I, No. 44, cf. Nos. 42, 43.

882B* See 760A.

883A ***The Innocent Slandered Maiden.*** (Including the previous Type 883C*.) In the absence of her father (parents), a relative (friend, clergyman, guardian) attempts to seduce a young woman. When she rejects him [T320.1], he writes a slanderous letter (out of revenge) to her father accusing her of loose conduct [K2110.1, K2112]. The father commands his son to kill his sister [S322.1.3]. Out of pity (believing in her innocence) the brother spares her and gives the liver (heart, blood) of an animal [K512.2] to the king as proof of the murder. The girl is abandoned.

A king (prince) finds her and marries her [L162]. When the king has to go to war (when the woman with her children wants to pay a visit to her father), he tells a servant (officer, soldier, dignitary) or a relative (brother, uncle) to take care of (accompany) his wife.

A second attempt at seduction is made [K2250.1], and the woman's children are often killed. She escapes [T320] in man's clothes (disguised as soldier, officer or shepherd) [K1837] and works unrecognized as a servant in her father's house (in an inn, as a shepherd).

Despite the slanderer's statement that the queen is dead (abducted, escaped, has murdered her children), the king searches for his wife (father searches for his daughter). Finally all persons concerned

meet together and the woman in man's clothes tells them what had happened (in the form of a tale). The family is reunited and the evildoers are punished. Cf. Type 712.

Combinations: 709.
Literature/Variants: Chauvin 1892ff. II, 206 No. 66, VI, 144f. No. 302, 146 No. 303, 159f. No. 323, 192 No. 362, VII, 93f. No. 374, VIII, 46f. No. 14; BP I, 305; Schwarzbaum 1968, 34, 445; EM 5 (1987) 113–115; Scherf 1995 II, 1431–1433; EM 8 (1996) 1402–1707 (C. Shojaei Kawan); Röth 1998; cf. El-Shamy 1999, No. 20.
Finnish: Rausmaa 1982ff. II, No. 107; Finnish-Swedish: Hackman 1917f. I, No. 176; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian: Kecskeméti / Paunonen 1974; Danish: Kristensen 1881ff. IV, No. 66; Irish: Béaloideas 2,3 (1930) 275ff., No. 1, Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 271, Cardigos (forthcoming); German: Wossidlo / Henßen 1957, No. 91; Italian: Cirese / Serafini 1975, Nos. 883A, 883C*; Corsican: Massignon 1963, No. 75; Hungarian: Dégh 1955f. I, No. 3; Czech: Tille 1929ff. II 2, 41ff., 466f.; Croatian: Krauss / Burr et al. 2002, No. 85; Rumanian: Schullerus 1928; Bulgarian: BFP, Nos. 883A, 883C*; Albanian: Camaj / Schier-Oberdorffer 1974, No. 25; Greek: Dawkins 1955, No. 23, Loukatos 1957, 146ff., Megas / Puchner 1998, Nos. 883A, 883C*; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 137 III (j, l), 236 V, 245; Jewish: Jason 1988a, Haboucha 1992; Cheremis / Mari, Mordvinian: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Tadzhik: Grjunberg / Steblin-Kamenskov 1976, Nos. 42, 46; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004, Nos. 883§, 883A; Palestinian: Nowak 1969, No. 312, El-Shamy 2004, Nos. 883§, 883A; Saudi Arabian: Nowak 1969, No. 312, El-Shamy 2004; Iraqi: El-Shamy 2004, Nos. 883§, 883A; Yemenite: El-Shamy 2004; Oman, Kuwaiti, Qatar: cf. El-Shamy 2004, No. 883§; Iranian: Marzolph 1984; Indian: Tauscher 1959, 174, Thompson / Roberts 1960; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; French-American: Ancelet 1994, No. 21; Spanish-American, Mexican: Robe 1973; Puerto Rican: Hansen 1957, No. 883**C; Egyptian: Nowak 1969, No. 312, El-Shamy 2004, Nos. 883§, 883A, 883C*; Algerian: El-Shamy 2004, Nos. 883§, 883A; Moroccan: Laoust 1949, No. 9, El-Shamy 2004, Nos. 883§, 883A; East African: Klipple 1992, 261f.; Sudanese: El-Shamy 2004, Nos. 883§, 883A.

883B *The Punished Seducer.* Before going on a journey, a man (merchant) locks up his three daughters, and gives each of them a magic object (ring [D1610.8], flowers [D1610.3]) that will indicate if they are unchaste. A prince (knight, three princes, three young men) enters the girls' room secretly (disguised as a merchant) and seduces the two elder ones.

The clever youngest sister resists his attempt at seduction [L63] and teases the prince. When her sisters have given birth, she disguises herself as a beggar and carries the newborn children to the princes' castle (to their fathers). When the merchant comes home and realizes what has happened, he intends to kill the two sisters. (But when the princes agree to marry his daughters he abandons his plan).

The prince who wants to marry his youngest daughter plans to kill her on her wedding night. She puts a sugar doll in her place [K525.1]. He cuts the doll with his sword, and when he tastes the "blood" he realizes "the sweetness" of his wife and regrets his deed. (The girl shows up and they are reconciled with one another.) Cf. Types 879, 884.

Combinations: 879.
Remarks: Important version see Basile, *Pentamerone* (III,6).
Literature/Variants: BP III, 222–224; cf. EM 1 (1977) 1310; Röth 1998; Anderson 2000, 85–88; EM: Verführer: Der bestrafte V. (in prep.).
Finnish: Rausmaa 1982ff. I, No. 13, II, No. 108; Finnish-Swedish: Hackman 1917f. I, No. 177; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Skattegraveren 7 (1887) 102–107, No. 553; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929, Kvideland / Eiríksson 1988, No. 14; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV; Portuguese: Martinez 1955, No. J1675, Cardigos (forthcoming); Italian: Cirese / Serafini 1975, Köhler-Zülch / Shojaei Kawan 1991, 159–171; Hungarian: MNK IV; Czech: Tille 1929ff. I, 377ff.; Slovakian: Polívka 1923ff. IV, 462ff.; Russian, Ukrainian: SUS; Gypsy: MNK X 1; Turkish: Eberhard / Boratav 1953, No. 192 III; Yemenite: El-Shamy 2004; Spanish-American: Rael 1957 I, No. 28; Brazilian: Romero / Cascudo 1954, No. 12; Egyptian: El-Shamy 2004; Moroccan: Basset 1897, No. 116.

883C *The Boys with Extraordinary Names.* A maiden is cast out from home [S322.1], marries a man of the lower class, and has three sons whom she names "'What was I?", "What am I?" and "What will I be?" (the like) [N271.2]. In this way she attracts her father's attention, and becomes reconciled with him. Cf. Types 1530*, 1940.

Literature/Variants:
German: cf. Müllenhoff 1845, No. 54; Greek: Klaar 1970, 133ff., Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, No. 137; Syrian: cf. Nowak 1969, No. 338, El-Shamy 2004; Lebanese: cf. Assaf / Assaf 1978, No. 27; Palestinian: Muhawi / Kanaana 1989, No. 42, El-Shamy 2004; Iraqi, Jordanian: El-Shamy 2004; Yemenite: Nowak 1969, No. 338; Egyptian, Moroccan, Sudanese: El-Shamy 2004.

883C* See Type 883A.

884 *The Forsaken Fiancée: Service as Menial.* (Including the previous Types 425K, 884B, and 884B*.) This miscellaneous type comprises various tales with different contents. The variants include different combinations of the following motifs:

A woman disguised in man's clothes [K1837], test of a person's gender [H1578.1], separation of lovers (couple) [T84, T165.4], wife finds lost husband as he is about to marry another [N681.1], girl in menial disguise at lover's court [K1816.0.2], the forgotten fiancée

[D2003], recognition of lover through displaying a picture [H21], and the prince marries his first fiancée [J941, T102]. Cf. Types 313, 425A, 514, 514**, 879A, 880, 881, 882, 883A, 890, and 891A.

Remarks: Early literary versions see Basile, *Pentamerone* (II,3, III,4, and III,6).
Literature/Variants: BP II, 56–59; HDM 2 (1934–40) 571; Wesselski 1931, 122; EM 2 (1979) 716–723; EM 5 (1987) 168–186 (R. Wehse); Høgh 1988; Ramsey 1989; Scherf 1995 II, 1952–1054, 1098–1101, 1388f., 1470–1472; Delpech 1998; cf. El-Shamy 1999, No. 17.
Livonian: Loorits 1926; Latvian: Arājs / Medne 1977, Nos. 884, *884C; Lithuanian: Kerbelytė 1999ff. II; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929, No. 876*; Wotian: Kecskeméti / Paunonen 1974; Spanish: Childers 1977, No. K1816.0.2.1*, Camarena / Chevalier 1995ff. II, No. 425K, IV, Nos. 884, 884B, 884B*; Catalan: Oriol / Pujol 2003; Portuguese: Cardigos (forthcoming), Nos. 425K, 884B*; Frisian: Kooi 1984a, No. 884B; French: Delarue / Tenèze 1964ff. IV 2; German: Müllenhoff 1845, No. 4, Meyer 1932, Tomkowiak 1993, 259, KHM / Uther 1996 II, No. 67, Bechstein / Uther 1997 I, No. 39; Italian: De Nino 1883f. III, No. 55, Cirese / Serafini 1975, Nos. 884, 884B, 884B*, De Simone 1994, No. 51, Aprile 1996, No. 425K; Sardinian: Aprile 2000 II, No. 425K; Czech: Jech 1959, No. 107; Croatian: cf. Bošković-Stulli 1963, No. 62; Macedonian: Popvasileva 1983, No. 19, cf. Čepenkov / Penušliski 1989 III, No. 244; Rumanian: cf. Schott / Schott 1971, No. 25, Amzulescu 1974, No. 19; Bulgarian: BFP, Nos. 425K, 884B; Greek: Laográphia 6 (1917–20) 390–395, 11 (1934–37) 459–461, 16 (1956) 390–394, 19 (1961) 569–575, Dawkins 1953, No. 47b, Megas / Puchner 1998, Nos. *884C, *884D; Polish: Krzyżanowski 1962f. I; Russian: SUS, Nos. 884, 884B*; Byelorussian: SUS; Ukrainian: SUS, Nos. 884, 884B*, 884B**; Turkish: Eberhard / Boratav 1953, No. 374 (4–7); Jewish: Jason 1965, Nos. 425K, 884, Jason 1975, No. 425K, Haboucha 1992, Nos. 884, 884B*, cf. No. 883C*; Gypsy: MNK X 1; Kurdish: Džalila et al. 1989, No. 12; Tadzhik: Sandelholztruhe 1960, 24ff., cf. Levin 1986, No. 2; Georgian: Dolidze 1956, 61ff.; Syrian: El-Shamy 2004, No. 884B*; Lebanese: El-Shamy 2004, Nos. 884, 884B*; Iraqi: cf. Campbell 1952, 16ff.; Saudi Arabian: cf. Jahn 1970, No. 42, Fadel 1979, No. 20, Lebedev 1990, No. 37, El-Shamy 2004, No. 884B*; Qatar; El-Shamy 2004, No. 884B*; Chinese: Ting 1978, Nos. 884, 884B; Mexican: Robe 1973, Nos. 425, 884*C, 884*D; Brazilian: Fagundes 1961, No. 17; Chilean: Camarena / Chevalier 1995ff. II, No. 425K; West Indies: Parsons 1933ff. I, 281ff., II, 561f.; Egyptian: El-Shamy 2004, Nos. 884, 884B*; Algerian: Savignac 1978, No. 5, El-Shamy 2004, Nos. 884, 884B*; Moroccan, Sudanese: El-Shamy 2004, No. 884B*.

884A See Type 514**.

884B See Type 884.

884B* See Type 884.

885 ***The Facetious Wedding*** (previously ***The Poor Boy Betrothed to the Maiden***). A young woman is forced by her parents to marry a clergyman even though she has fallen in love with a poor boy (soldier). When the young man (returning from a journey) comes unrecognized to her wedding, the priest jokingly marries him to the girl

[K1371.1]. He reveals himself.

In German variants Friedrich II requests a mock wedding between the bride and a soldier.

Literature/Variants: Child 1882ff. IV, 218, 230, V, 260f.; HDM 1 (1930–33) 549; Schwarzbaum 1968, 472; EM: Trauung: Die scherzhafte T. (in prep.).
Finnish: Rausmaa 1982ff. II, No. 109; Finnish-Swedish: Hackman 1917f. I, No. 178; Estonian: Aarne 1918; Livonian: Loorits 1926; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1927ff. IV, No. 9; Swedish: Liungman 1961, Schier 1974, No. 63; Danish: Kristensen 1896f. II, Nos. 5, 14; Icelandic: Boberg 1966, No. K1371.1; Scottish: cf. Campbell 1890ff. I, No. 17b; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: González Sanz 1996, No. 891D; German: Henßen 1935, No. 206, Ranke 1955ff. III, Neumann 1971, No. 140, Berger 2001; Italian: Cirese / Serafini 1975; Syrian, Palestinian, Oman, Kuwaiti, Yemenite: El-Shamy 2004; French-Canadian: Lemieux 1974ff. I, 81ff., XIV, No. 26; Spanish-American: Robe 1973; Egyptian, Tunisian, Moroccan, Sudanese: El-Shamy 2004.

885A ***Woman Feigns Death*** (previously ***The Seemingly Dead***). A young woman (princess) has fallen in love with a poor young man, but her parents make her marry another man. The rejected wooer leaves for a journey. At her wedding the girl falls down dead (feigns death) [T37]. Her lover returns, resuscitates her, and marries her.

Or, he secretly escapes with her and a wax doll is buried in her grave.

Remarks: Chinese origin (*T'ai p'ing-kuang-chi,* finished 978; cf. Ting 885A). European versions are documented in the Middle Ages, e.g. Thomas Cantipratanus, *Bonum universale de apibus* (II,57,20). Another early version see Boccaccio, *Decamerone* (X,4).
Literature/Variants: Chauvin 1892ff. V, 133ff. No. 63; Bolte 1910; Bolte 1911a; Bolte 1920–22; Röhrich 1962f. II, No. 3, esp. 426–428; EM: Scheintote Prinzessin (forthcoming).
Finnish: Rausmaa 1982ff. II, Nos. 110, 111; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Basanavičius / Aleksynas 1993f. II, No. 108, Kerbelytė 1999ff. II; Swedish: Liungman 1961; Icelandic: Gering 1882f. II, No. 86; Scottish: Briggs 1970f. A I, 261f.; Spanish: Camarena / Chevalier 1995ff. IV; Portuguese: Oliveira 1900f. I, No. 37, II, Nos. 272, 302, 376, Cardigos (forthcoming); Dutch: Cox-Leick / Cox 1977, No. 48, Volkskundig Bulletin 24 (1998) 319; German: Wegener 1880, 71 f.; Austrian: Kainz 1974, No. 106; Italian: Cirese / Serafini 1975; Czech: Tille 1929ff. I, 401f., II 2, 221ff., Jech 1984, No. 56; Slovakian: Polívka 1923ff. III, 403ff.; Polish: Krzyżanowski 1962f. I, No. 885; Russian: SUS; Jewish: Noy 1963a, No. 84, Jason 1965, 1975; Chuvash: cf. Paasonen et al. 1949, No. 33; Armenian: Hoogasian-Villa 1966, No. 11; Kirghiz: Radloff 1866ff. III, 742ff.; Palestinian: El-Shamy 1995 I, No. K522.0.1; Iranian: Marzolph 1984, Marzolph 1994, 297ff.; Chinese: Ting 1978; Mayan: Peñalosa 1992; Egyptian: El-Shamy 2004.

886 ***The Girl Who Could Not Keep the Secret.*** A young man leaves his bride because she cannot keep secrets. He finds a new bride. At the betrothal the first fiancée says that she still hopes to marry him.

When the new fiancée learns that the young man had abandoned the former bride because of her talkativeness, she boasts of her superiority in keeping silent: that she has concealed all her previous lovers (the killing of her children) [K1275]. The young man decides to marry his first bride [J941].

Remarks: Documented in the Middle Ages (13th century), e.g. *La Grue, Le Héron* and in *Cent Nouvelles nouvelles* (No. 8).
Literature/Variants: Frosch-Freiburg 1971, 23–42; EM 2 (1979) 726–730 (U. Masing); Verfasserlexikon 3 (1981) 544–546 (J. Janota); Verfasserlexikon 9 (1995) 78–80 (R. M. Kully).
Finnish: Rausmaa 1982ff. II, No. 112; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Danish: Grundtvig 1876ff. I, No. 11, Kristensen 1900, No. 173; Scottish: Briggs 1970f. A I, 452ff.; English: Stiefel 1908, No. 73, cf. Wehse 1979, No. 120; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV; Portuguese: Oliveira 1900f. II, No. 344, Cardigos (forthcoming); German: Moser-Rath 1984, 98, 289; Italian: Arx 1909, No. 30; Hungarian: György 1932, No. 215.

887 *Griselda.* A marquis (king) who loves his freedom marries because his subjects demand it. He chooses a wife of the lower class (named Griselda), and demands that she promise always to be obedient.

When she has given birth to two children, he tests her obedience by taking them away making her believe that he has killed them. After 15 years, he casts her off and orders her adult children (who had grown up in another family) to come home. He pretends to marry Griselda's daughter, and makes Griselda serve her at the wedding feast. When Griselda accepts even this humiliation, he explains everything to her (that everything had been a test), and takes her again as his wife [H461]. Cf. Types 712, 881, and 900.

Remarks: Early version see Boccaccio, *Decamerone* (X,10).
Literature/Variants: Köhler / Bolte 1898ff. II, 501–555; Laserstein 1926; HDM 2 (1934–40) 350–352 (J. de Vries); Debaene 1951, 62–66; Tubach 1969, No. 2383; Stackelberg 1984; Verfasserlexikon 5 (1985) 691–694 (F. P. Knapp); Bertelsmeier-Kierst 1988; Frenzel 1988, 261–265; Morabito 1988; Verfasserlexikon 7 (1988) 486f.; Velay-Vallantin 1989; EM 6 (1990) 205–212 (L. Petzoldt); Morabito 1990; Ziegeler 1993; Gier 1994; Röth 1998.
Finnish: Rausmaa 1982ff. II, No. 113; Finnish-Swedish: Hackman 1917f. I, No. 179; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. IV, No. 1, Bødker 1964, No. 51; Icelandic: Sveinsson 1929; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 450f.; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV; Portuguese: Oliveira 1900f. I, No. 185, Cardigos (forthcoming); Dutch, Flemish: Hogenelst 1977 II, No. 330, Volkskundig Bulletin 24 (1998) 320; German: Ranke 1955ff. III; Swiss: Wildhaber / Uffer 1971, No. 14; Austrian: Haiding 1953, No. 27; Czech: Tille 1929ff. I, 397, 401, 468; Bulgarian: BFP; Greek: Megas / Puchner 1998; Russian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 306; Jewish:

Jason 1965, 1975; Iranian: Marzolph 1984, cf. No. *832A; Puerto Rican: Hansen 1957, No. 887**A.

887A* ***Precious Stones in Bricks*** (previously ***The Purchased Wife***). A young man complains that he possesses brains but no money. He decides to spend all his hard-earned money to buy a wife [T52]. The wife teaches him how to enclose precious stones in bricks. He takes them to the king (czar) as a gift and receives a reward.

Literature/Variants:
Finnish: Rausmaa 1982ff. II, No. 114; Bulgarian: cf. Parpulova / Dobreva 1982, 276ff., BFP, No. *887A**; Russian: SUS; Kurdish: cf. Džalila et al. 1989, No. 76; Armenian: Gullakjan 1990; Georgian: cf. Kurdovanidze 2000, No. 887A**.

888 ***The Faithful Wife.*** (Including the previous Type 875C.) This tale exists chiefly in two different forms:

(1) A man who is taken into slavery in Turkey [R61] wears a shirt that remains white as long as his wife at home remains true to him [H431.1]. The sultan sends a messenger to seduce the wife, but in vain [T320.1].

Disguised as a pilgrim (monk) [K1837], she reaches the sultan's court. Through her harp-playing and her singing she wins the sultan's favor. He presents her with a (three) Christian slave, who is in fact her husband [R152.1]. When the husband has returned home he wonders what happened to his wife. She arrives in her pilgrim dress and identifies herself as his rescuer.

(2) A king goes to a foreign land, where he is thrown into prison. His wife disguises herself as a gusli-player [K1837], goes to the hostile king and receives his permission to take one of the prisoners with her. She chooses her husband [J1545.4]. The husband does not recognize her and later reproaches his wife for not trying to help him. The truth is discovered. (Previously Type 875C.)

Literature/Variants: Köhler / Bolte 1898ff. II, 444; Hertz 1900, 35, 310, 335; BP III, 517–531; Vries 1928, 275–284; DVldr 1935ff. I, No. 14; Schwarzbaum 1968, 47, 295; Tubach 1969, No. 4336; Ranelagh 1979, No. H431.1; Schwarzbaum 1979, 404f.; Verfasserlexikon 2 (1980) 880–882 (K. Ruh); EM 5 (1987) 203–207 (W. Williams-Krapp).
Latvian: Arājs / Medne 1977, No. *888**; Lithuanian: Kerbelytė 1999ff. II, No. 880; Livonian, Karelian: Kecskeméti / Paunonen 1974; Icelandic: Sveinsson 1929; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Frisian: Kooi 1984a; Flemish: Roeck 1980, 44f.; German: Merkelbach-Pinck 1940, 150ff., 185ff., Ranke 1955ff. III, Moser-Rath 1964, No. 265, cf. Rehermann 1977, 145, 405 No. 59, Grimm DS / Uther 1993 II, No. 537; Austrian: Gloning 1912, 76f., Depiny 1932, 440, No. 478; Ladinian: Decurtins 1896ff. II, No. 2; Italian: Cirese / Serafini 1975; Czech: Tille 1929ff. II 1, 251f., Dvořák 1978, No. 4336; Slovakian: Gašparíková 1991f. I, No. 237; Slovene: Majar 1888, 56ff.; Polish: Krzyżanowski 1962f. I; Russian: Afanas'ev / Barag et al. 1984f. III, No. 338, SUS;

Byelorussian: SUS; Jewish: Jason 1965, cf. Noy 1965, No. 44, Noy 1968, No. 68, Jason 1975; Gypsy: cf. Mode 1983ff. III, No. 155, MNK X 1; Turkmen: cf. Stebleva 1969, No. 57; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 59; Lebanese, Palestinian, Oman: El-Shamy 2004; Yemenite: Daum 1983, Nos. 21, 22, El-Shamy 2004; Indian: Jason 1989; Chinese: Ting 1978; Japanese: Ikeda 1971, No. J1545.4; Filipino: Fansler 1921, 61ff.; Egyptian: El-Shamy 2004; Tunisian, Algerian: Nowak 1969, No. 165; Sudanese: El-Shamy 2004.

888* See Type 870.

888A ***The Wife Who Would Not be Beaten.*** A prince (merchant's son) says he will marry only a woman who will submit to a beating each day [M134]. When he is married his wife refuses to allow him to beat her, saying he does not support her (but her father does).

The prince sets out to win his fortune but is enslaved (loses all his fortune, must work at menial tasks). His wife disguises herself as a man [K1837] and frees him (by winning back all he had lost) [J1545. 6].

She wins chess games by releasing mice which are chased by a trained cat (cf. Type 217) (she tricks the cheaters, she wins the wager). She secures tokens from her husband. At home, when the husband falsely boasts of his exploits, the wife displays the tokens [H80]. Her husband never beats her again.

Combinations: 217, 978.
Literature/Variants:
Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 252f., B II, 223f.; Portuguese: Soromenho / Soromenho 1984f. I, No. 221, Cardigos (forthcoming); Frisian: Kooi 1984a; Italian: Appari 1992, No. 45; Macedonian: cf. Čepenkov / Penušliski 1989 III, No. 242; Jewish: Jason 1965; Gypsy: Mode 1983ff. III, No. 155; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989; Sri Lankan: Parker 1910ff. II, No. 105, III, No. 247, Thompson / Roberts 1960; Nepalese: Unbescheid 1987, No. 35; Tibetian: O'Connor 1906, No. 6.

888A* ***The Basket Maker.*** (Including the previous Type 949*.) A man learns a trade (basket-making, painting) in order to support a wife. She is taken away by a sea captain. Years later, she recognizes her husband when she sees his baskets displayed.

Literature/Variants: Chauvin 1892ff. VI, 72ff. No. 239; Schwarzbaum 1979, 502 not. 11; Marzolph / Van Leeuwen 2004, Nos. 390, 477.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II, No. 949*; Irish: Ó Súilleabháin / Christiansen 1963; Frisian: Kooi 1984a; Slovakian: Gašparíková 1991f. I, No. 236; Serbian: Eschker 1992, 32; Macedonian: Čepenkov / Penušliski 1989 III, Nos. 253–255; Rumanian: Ure 1960, 117ff.; Bulgarian: cf. BFP, No. 949*; Greek: Megas / Puchner 1998, Nos. 888A*, 949*; Russian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 208 V, 231; Jewish: Haboucha 1992, Nos. 888A*, 949*; Dagestan:

Chalilov 1965, 270; Kabardin: Levin 1978, No. 30; Kurdish: Wentzel 1978, No. 19; Armenian: Khatchatrianz 1946, 68ff., cf. Hoogasian-Villa 1966, No. 53, Gullakjan 1990; Uzbek: Afzalov et al. 1963 I, 140f., 423ff.; Georgian: Finger 1939, 203ff.; Syrian, Palestinian: El-Shamy 2004, No. 949*; Palestinian: El-Shamy 2004, Nos. 888A*, 949*; Iranian: Marzolph 1984, No. *888B; Indian: Mayeda/Brown 1974, No. 49, Jason 1989; English-Canadian: Halpert/Widdowson 1996 I, No. 53; Egyptian: Spitta-Bey 1883, No. 7, Nowak 1969, No. 267, El-Shamy 2004, Nos. 888A*, 949*; Tunisian: Nowak 1969, No. 267, El-Shamy 2004, No. 949*; Algerian: El-Shamy 2004, No. 949*; Moroccan: Nowak 1969, No. 267, El-Shamy 2004, Nos. 888A*, 949*.

889 ***Wager on the Faithfulness of the Servant*** (previously ***The Faithful Servant***). A man (king, lord, farmer) boasts that his servant (shepherd, farmhand) would never tell a lie. His neighbor (foreign king, visitor, friend, governor) makes a wager on the faithfulness of the servant [N25]. In order to test the servant he is sent with a letter to the neighbor's wife (queen, daughter) where the woman makes him drunk and seduces him.

In some variants the maidservant (daughter, wife) is sent to the sherpherd and persuades him to give her in return for her favors a lamb or the golden horns (liver, skin, meat) of his master's best ox (sheep, horse). Or he is made to believe that he lost his master's property by gambling while drunk.

Later the servant rehearses how he could justify his behavior to his master: He puts his stick into the earth with his hat on top and speaks to it. But all possible lies seem inadequate to him, so he decides to tell the truth [J751.1]. Thus his master wins the wager (the servant is rewarded for his honesty). Cf. Type 930.

Literature/Variants: Wesselski 1909, No. 1; Wesselski 1925, No. 11; BP IV, 181; Tubach 1969, No. 4321; EM 3 (1981) 650–655 (U. Huse); Röth 1998.
Latvian: Arājs/Medne 1977; Lithuanian: Basanavičius/Aleksynas 1993f. II, No. 24, Kerbelytė 1999ff. II; Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Danish: Grundtvig 1854ff. II, No. 13, Grundtvig 1876ff. II, No. 16, Holbek 1990, No. 30; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. IV 2; Spanish: Camarena/Chevalier 1995ff. IV, González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Braga 1987 I, 189f., Cardigos (forthcoming); German: Ranke 1955ff. III; Italian: Cirese/Serafini 1975; Hungarian: György 1934, No. 29, MNK IV; Slovakian: Polívka 1923ff. IV, No. 127H; Macedonian: Vroclavski 1979f. II, No. 32; Bulgarian: BFP; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Kara-Kalpak: Volkov 1959, No. 17; Georgian: Kurdovanidze 2000; French-Canadian: Delarue/Tenèze 1964ff. IV 2; Spanish-American, Mexican: Robe 1973; Puerto Rican: Hansen 1957; Argentine: Chertudi 1960f. I, No. 62, Karlinger 1987, No. 52; Brazilian: Cascudo 1955a, 189ff., 250ff., Alcoforado/Albán 2001, No. 62; West Indies: Flowers 1953.

890 ***A Pound of Flesh.*** A contract entitles the lender (Jew, merchant, usurer, nobleman) of a sum of money (that has been used to woo or to buy a woman [T52.3]) to cut a pound of flesh (eye, head, single

limbs) from the debtor's (Christian or Muslim merchant, goldsmith, Jew, nobleman) body if the loan is not repaid in time [J1161.2].

In some variants the husband goes abroad for some time, and other men try to seduce his wife. She deceives them all and takes their money in payment for keeping the matter secret [K443.2] (cf. Types 882A*, 1730).

When the time limit has been reached, the case is brought to the judge (pope, king, sultan, the debtor's wife disguised as judge [K1825.2], another woman in man's clothes [K1837]).

In some variants, before the judgment has been executed, the creditor is offered the money if he will forgo the pound of flesh, but he does not agree. The judgment formally favors the creditor but adds some impossible conditions: when cutting the flesh of the debtor he must take the exact amount (he must not shed blood), otherwise he will be punished severely. Thereupon the creditor renounces his demand to mutilate the debtor (and is punished in addition).

Combinations: 882, 1534.
Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 195). For popular treatment, see Shakespeare, *The Merchant of Venice*.
Literature/Variants: Bolte 1892; Chauvin 1892ff. VIII, 200ff. No. 245; Köhler / Bolte 1898ff. I, No. 18; Wesselski 1909, No. 138; Wesselski 1925, No. 61; HDM 2 (1934–40) 153f. (A. Taylor); Schwarzbaum 1968, 65, 253, 456; Tubach 1969, No. 3867, cf. No. 4357; Ranelagh 1979, No. K443.2; Schamschula 1981; EM 4 (1984) 1256–1262 (H. Lixfeld); Marzolph 1992 II, No. 483; Vajda 2000.
Finnish: Rausmaa 1982ff. I, No. 115; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984; Icelandic: Sveinsson 1929, Boberg 1966, No. J1161.2; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Childers 1948, No. K1825.2, Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, No. 707, Cardigos (forthcoming); German: Ranke 1955ff. III, Moser-Rath 1984, 256; Italian: Cirese / Serafini 1975; Hungarian: György 1934, No. 209; Czech: Tille 1929ff. II 2, 37f.; Greek: Puchner 1998; Polish: Krzyżanowski 1962f. I; Turkish: Eberhard / Boratav 1953, No. 297; Jewish: Noy 1963a, No. 80, Noy 1965, No. 7, Jason 1965, Haboucha 1992, No. 890A; Palestinian, Persian Gulf, Saudi Arabian, Oman: El-Shamy 2004; Iranian: Marzolph 1984, No. 1534 (3, 7); Korean: Choi 1979, No. 634; Chilean: Pino Saavedra 1967, No. 38; Egyptian, Moroccan, Sudanese: El-Shamy 2004.

890** *The Debtor's Bed.* A knight (merchant) with heavy debts dies. The ruler (creditor) wants to sell the bed for a high price, saying that it must be very good since the knight slept well in it despite his debts [J1081.1].

Remarks: Classical roots, Macrobius, *Saturnaliae* (II,4).
Literature/Variants: Herbert 1910, 128 No. 79, 170 No. 35; Pauli / Bolte 1924 I, No. 503; Tubach 1969, No. 541; EM 2 (1979) 242 (E. Moser-Rath).
Spanish: Childers 1948, No. J1081.1; German: Joco-Seria 1631, 39f., Kurtzweiliger

Zeitvertreiber (1685) 214, (Conlin 1708) III, 233 (EM archive); Italian: Rotunda 1942, No. J1081.1; Hungarian: György 1934, No. 8.

890A* ***The Snake in the Bosom.*** A (sleeping) girl (young man) has a snake in her bosom. All her relatives refuse to help remove it. Finally her lover finds (removes) the snake, which turns to gold. Cf. Type 285B.

Literature/Variants:
Hungarian: MNK IV; Italian: Cirese / Serafini 1975; Turkmen: Stebleva 1969, No. 28.

891 ***The Man Who Deserted His Wife*** (previously ***The Man who Deserts his Wife and Sets her the Task of Bearing him a Child***). A man (prince, merchant) marries a woman, intending to revenge himself for an insult. He deserts her untouched before the wedding night (imprisons her), and sets her the seemingly impossible task of bearing him a son [H1187] (to get a foal of his mare or to fill a sealed box with gold) and leaves her.

She follows him in disguise (first in man's clothes [K1837]) and has a love-affair with him without being recognized (three times) [K1814]. She gives birth to a son (three children).

Her husband returns, intending to marry another woman. Upon seeing her son (children, tokens) he realizes that she has fulfilled the task. They are reconciled and he sends the other woman away. Cf. Type 879.

Combinations: 930, 1525G.
Remarks: Oldest literary version is from 11th century India (Somadeva, *Kathāsaritsāgara*). Other early literary versions see Boccaccio, *Decamerone* (III,9), Straparola, *Piacevoli notti* (VII,1) and Basile, *Pentamerone* (III,4 and V,6).
Literature/Variants: Köhler / Bolte 1898ff. II, 647–651; Ruben 1945; Röth 1998; EM 9 (1999) 171–175 (K. Pöge-Alder); Fabula 41 (2000) 331.
Spanish: Camarena / Chevalier 1995ff. IV; Portuguese: Braga 1987 I, 123f. 124f., Cardigos (forthcoming); Italian: Cirese / Serafini 1975, Pitrè / Schenda et al. 1991, No. 9; Sardinian: Cirese / Serafini; Macedonian: Čepenkov / Penušliski 1989 III, No. 246; Greek: Klaar 1970, 131ff., Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, Nos. 192 (8–17), 193; Jewish: Noy 1963a, No. 100, Haboucha 1992; Gypsy: MNK X 1; Syrian, Palestinian, Jordanian: El-Shamy 2004; Iraqi: Nowak 1969, No. 354, El-Shamy 2004; Saudi Arabian: Nowak 1969, No. 354, Fadel 1979, No. 70, El-Shamy 2004; Persian Gulf, Qatar, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989, Blackburn 2001, No. 81; Nepalese: Unbescheid 1987, No. 23; English-Canadian: Halpert / Widdowson 1996 I, No. 54; Spanish-American: Rael 1957 I, No. 25; Egyptian: Nowak 1969, No. 354, El-Shamy 2004; Tunisian, Algerian, Moroccan, Sudanese: El-Shamy 2004.

891A ***Crystal Palace*** (previously ***The Princess from the Tower Recovers her Husband***). A princess (only daughter) is kept isolated in a crystal palace [M372, R41.2, T381]. A prince finds her (sees her from far

away) and they fall in love, but he leaves without asking to marry her.

The princess follows him in a ship of diamonds. Disguised as the captain [K1837] she shows her ship to the prince. Then she takes a house in front of the king's palace and puts away her man's clothes. The prince falls in love with the unknown woman but she rejects his presents. Finally she accepts his third present, the Koran, but asks for a bridge of gold in addition. In the middle of the bridge her face is scratched by a rose-thorn. She tells the prince to lie down in a coffin like a corpse under (at the end of) the bridge. She looks down at him and tells him she is leaving. He follows her and they marry. Cf. Type 425D.

In some variants she pursues the prince disguised as a man and identifies herself just as he is about to marry another. Or she pursues him and wins his love as a servantmaid.

Literature/Variants: EM 8 (1996) 466–468 (S. Sakaoğlu).
Spanish: González Sanz 1996; Portuguese: Trancoso / Ferreira 1974, 115ff., Cardigos (forthcoming); Italian: Cirese / Serafini 1975; Greek: Dawkins 1953, No. 30, Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, Nos. 186–188; Jewish: Jason 1965, Noy 1968, No. 37; Yemenite: Daum 1983, No. 17; Egyptian: Nowak 1969, No. 79.

891B* *The King's Glove.* The king admires (falls in love with) the (sleeping) wife of a courtier (knight) and leaves his glove (ring) on her bed. She is suspected of unfaithfulness. The king invites the courtier and his wife to a banquet, where all must tell their adventures. The king and the woman do so in rhyme, and the husband realizes their (his wife's) innocence.

Combinations: 983.
Literature/Variants: Schwarzbaum 1968, 64, 455; Marzolph 1992 II, No. 471; Marzolph / Van Leeuwen 2004, No. 138, 285, 313.
Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Karlinger / Pögl 1989, No. 49; Portuguese: Oliveira 1900f. I, No. 101, Cardigos (forthcoming); Catalan: Oriol / Pujol 2003; Italian: Lombardi Satriani 1953f. II, No. 102, Cirese / Serafini 1975; Turkish: Eberhard / Boratav 1953, No. 262; Jewish: Noy 1963a, No. 81, Jason 1965, 1975, 1988a, Haboucha 1992; Kazakh: Sidel'nikov 1952, 161ff.; Brazilian: Cascudo 1955a, 202ff., Cascudo 1955b, 84ff.

891C* *"The Pig Eats the Money."* A wife falsely accused [K2110] of giving away money (to her lover). Her husband threatens to kill her but their child says that the pig (ox) has eaten the money. The man kills the pig and finds the money. He begs his wife's forgiveness.

Remarks: Early literary treatment, *Libro de los e(n)xemplos* (No. 293).
Literature/Variants:
Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 228, Cardigos (forthcoming); Russian: SUS.

892 *The Children of the King.* While a prince is in the service of another king, his sister must govern the country. However, seduced by a certain knight, the princess substitutes a maidservant.

As proof of his seduction (rape) the knight shows a cut finger (hair, knowledge of the birthmarks) to the brother [K2112.1]. The prince repudiates his sister, but she justifies herself by giving proof of her chastity. Her innocence becomes apparent and the knight is punished [Q261]. Cf. Type 882.

Combinations: 882.
Remarks: For popular treatment, see Shakespeare, *Cymbeline*.
Literature/Variants: Paris 1903a, 482–486, 546f.; Katona 1908; Popović 1922; Wesselski 1925, No. 19, cf. No. 46; DVldr 1935ff. II, No. 38; Almansi 1974; Bergel 1974; EM 3 (1981) 190–197 (E. Moser-Rath); cf. Roth / Roth 1986; cf. Röth 1998; Verfasserlexikon 10 (2000) 330–332 (U. Kocher).
Norwegian: Hodne 1984; Danish: Christensen / Bødker 1963ff., Nos. 15, 61; Faeroese: Nyman 1984; German: Moser-Rath 1984, 120, 285; Italian: Cirese / Serafini 1975; Greek: Megas / Puchner 1998; Armenian: Gullakjan 1990; Tadzhik: cf. Levin 1986, No. 6; Palestinian: El-Shamy 2004; Indian, Sri Lankan: Thompson / Roberts 1960; Egyptian: El-Shamy 2004.

893 *The Unreliable Friends.* A young man boasts of his numerous friends. His father intends to test them. A slaughtered animal (hog, statue, tub) is hidden in a sack (in a dark corner of the house). The young man pretends to have killed a person unintentionally.

When he asks his friends to help him bury the corpse they all refuse. Only his father's "half-friend" is ready to share the danger with him (remains true to him in his feigned trouble) [H1558.1, P315, R169.6].

Remarks: Documented in the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 120), *Gesta Romanorum* (No. 129), *Dialogus creaturarum* (No. 56).
Literature/Variants: Chauvin 1892ff. II, 194 No. 15, III, 124 No. 113, V, 215f., VIII, 194ff., IX, 15 No. 1, 16f.; Köhler / Bolte 1898ff. II, 557; Herbert 1910 III, 10, 55, 205; Basset 1924ff. II, Nos. 32, 52; Penzer 1924ff. V, 87; HDM 1 (1930–33) 94; BP IV, 358f.; Pedersen / Holbek 1961f. II, No. 181; Schwarzbaum 1968, 104; Tubach 1969, Nos. 2216, 2407; Ranelagh 1979, 168; EM 5 (1987) 287–293 (E. Schoenfeld); Schwarzbaum 1989a, 255–261; Marzolph 1992 II, No. 436; Lacarra 1999, 135–141; Schmidt 1999.
Finnish: Rausmaa 1982ff. II, No. 116; Estonian: Aarne 1918, No. 893*, Loorits 1959, No. 186; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; English: Briggs 1970f. A II, 497ff.; French: cf. Delarue / Tenèze 1964ff. IV 2, No. 1381, Joisten 1971 II, No. 73; Spanish: Camarena / Chevalier 1995ff. IV, Goldberg 1998, No. H1558.1; Catalan: Neugaard 1993, No. H1558.1, Oriol / Pujol 2003; German: Moser-Rath 1984, 287; Italian: Busk 1874, 237ff., No. 7, Rotunda 1942, No. H1558.1; Hungarian: György 1934, No. 97, Dömötör 1992, No. 188, Dömötör 2001, 274; Czech: Dvořák 1978, No. 2216; Bosnian: Krauss / Burr et al. 2002, No. 90; Macedonian:

Vroclavski 1979f. II, No. 33, Čepenkov / Penušliski 1989 III, Nos. 188, 276, IV, No. 505; Bulgarian: BFP; Greek: Loukatos 1957, 157ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Byelorussian, Ukrainian: SUS; Jewish: Larrea Palacín 1952f. II, No. 115, Haboucha 1992; Abkhaz: cf. Šakryl 1975, No. 74; Votyak: Kecskeméti / Paunonen 1974; Udmurt: Kralina 1961, No. 77; Kurdish: Nebez 1972, No. 10; Armenian: Levin 1982, No. 24; Georgian: Kurdovanidze 2000; Syrian: Oestrup 1897, 66ff. No. 4, El-Shamy 2004; Palestinian, Lebanese, Jordanian: El-Shamy 2004; Iraqi: Meißner 1904, No. 33, El-Shamy 2004; Saudi Arabian: El-Shamy 2004; Iranian: Marzolph 1984, No. *893, Marzolph 1994, 190ff.; Pakistani: Schimmel 1980, No. 16; Indian: Thompson / Roberts 1960; Burmese: Kasevič / Osipov 1976, No. 110; Korean: Zaborowski 1975, No. 29; Cambodian: Gaudes 1987, No. 43; Vietnamese: Karow 1972, No. 81; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Spanish-American: Robe 1973; Cape Verdian: Parsons 1923b I, No. 68; Egyptian, Moroccan: El-Shamy 2004; Tunisian: Jahn 1970, No. 44, El-Shamy 2004; Algerian: Lacoste / Mouliéras 1965 I, No. 8, El-Shamy 2004; West African: Klipple 1992, 263.

894 ***The Ghoulish Schoolmaster and the Stone of Pity.*** (Including the previous Types 437 and 707A.) A princess accidentally sees her schoolmaster eating a corpse (a human being) [G11.9]. She escapes. This tale exists chiefly in two different forms:

(1) A princess marries a prince abroad and gives birth to several children, who are kidnapped by the ghoulish teacher. The teacher leaves blood (other signs) that point at the mother as murderer of her children [K2155.1], she is imprisoned.

When the prince goes on a journey, his imprisoned wife asks him to bring her a stone of patience (and a knife), which he does. The prince overhears his wife telling her sorrows to the stone [H13.2.2]. The stone swells and finally bursts because it cannot bear the sorrow (and she tries to kill herself with the knife). The prince embraces his innocent slandered wife, and the cannibal teacher brings back her children.

(2) The princess finds a sleeping prince who can only be awakened if she would care for him for a certain period (seven years, seven months, seven days [Z72.2]). Just before the end of the time limit, the princess delegates her task to a female slave and falls asleep.

When the prince awakens and sees the slave he thinks that she has saved his life. He marries her, and the princess becomes her maidservant [K2251.1, K1911.1.4]. The princess asks for a knife and a stone of patience. The king's marshal overhears her telling her story to the swelling stone. When the prince listens, the stone bursts out of pity [H13.2.2]. When she is about to kill herself with the knife, the prince interferes. They marry and the slave girl is punished.

Combinations: 425A, 710.
Remarks: Important versions see Basile, *Pentamerone* (II,8 and cf. V,10).
Literature/Variants: BP I, 19; Megas 1974; EM 5 (1987) 821–824 (K. Reichl); Goldberg 1995; Röth 1998; El-Shamy 1999, No. 13; EM 9 (1999) 1141–1146 (A. Schmitt).

Latvian: Arājs / Medne 1977, No. 437; Lithuanian: Kerbelytė 1999ff. I, No. 437; Scottish: Campbell 1890ff. I, No. 13; Irish: cf. Ó Súilleabháin 1942, 572; Spanish: Camarena / Chevalier 1995ff. II, No. 437, cf. No. 438; Catalan: Oriol / Pujol 2003; Portuguese: cf. Cardigos (forthcoming), No. 438; Italian: Cirese / Serafini 1975, Nos. 437, 894; Hungarian: Dégh 1955f. II, No. 55; Macedonian: Čepenkov / Penušliski 1989 I, No. 72; Bulgarian: BFP, Nos. 437, 894; Albanian: Dozon 1881, No. 7; Greek: Boulenger 1935, 99ff., Dawkins 1953, Nos. 32, 33, Laográphia 16 (1957) 153–155, 394–398, cf. 398–400, Karlinger 1979, No. 19, Diller 1982, No. 65; Russian, Byelorussian, Ukrainian: SUS, No. 437; Turkish: Kúnos 1905, 215ff., Eberhard / Boratav 1953, No. 185, cf. Boratav 1967, 150ff.; Jewish: Larrea Palacín 1952f. I, No. 11, Haboucha 1992, Nos. 437, 894; Dagestan: cf. Chalilov 1965, No. 53; Cheremis / Mari: Kecskeméti / Paunonen 1974, No. 437; Azerbaijan: Seidov 1977, 101ff.; Kurdish: Wentzel 1978, No. 18; Armenian: Hoogasian-Villa 1966, No. 2, Gullakjan 1990; Uzbek: Afzalov et al. 1963 II, 34f., Reichl 1978, 68–70; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 12; Georgian: Kurdovanidze 2000, No. 437; Syrian: El-Shamy 2004, Nos. 437, 894; Palestinian: Hanauer 1907, 221ff., Muhawi / Kanaana 1989, No. 35, El-Shamy 2004; Jordanian: El-Shamy 2004; Iraqi: Stevens 1931, No. 33, El-Shamy 2004, Nos. 437, 894; Saudi Arabian, Qatar: El-Shamy 2004, Nos. 437, 894; Kuwaiti: El-Shamy 2004; Yemenite: Nowak 1969, No. 149, El-Shamy 2004; Iranian: Lorimer / Lorimer 1919, No. 5, Marzolph 1984; Pakistani: Thompson / Roberts 1960, No. 437; Indian: Thompson / Roberts 1960, No. 437, Jason 1989; Brazilian: Camarena / Chevalier 1995ff. II, No. 437; Egyptian: Artin Pacha 1895, No. 3, Nowak 1969, Nos. 106, 149, El-Shamy 2004, Nos. 437, 894; Tunisian, Algerian: El-Shamy 2004, Nos. 437, 894; Moroccan: Dermenghem 1945, 21ff., El-Shamy 2004; Sudanese: Kronenberg / Kronenberg 1978, No. 6, El-Shamy 2004.

896 *The Lecherous Holy Man and the Maiden in a Box.* A holy man (trusted adviser) falls in love with a beautiful girl, but she spurns his advances. He convinces the girl's father (husband) that she is unchaste (will bring calamities to the kingdom) and that she should be placed in a box and cast into the river (delivered to him). He instructs his followers to bring the box to him, to leave it in his room, to securely lock the doors, and to ignore any sounds that may come from his room [K1333, K1367].

A prince (other helper) finds the box before it falls into the hands of the holy man's followers, removes the girl, and puts a mad dog (tiger, wild animal) [K1625, K1674] into the box. The holy man is torn to pieces when he opens the box [Q243.6]. The girl marries her rescuer and is reconciled with her family.

Literature/Variants: Chauvin 1892ff. VI, 158f. No. 322C.
Buryat, Mongolian: Lőrincz 1979, No. 407; Syrian, Palestinian, Saudi Arabian, Kuwaiti, Qatar, Yemenite: El-Shamy 2004; Indian: Thompson / Balys 1958, Nos. K1333, K1367, K1674, Q243.6, Thompson / Roberts 1960, Jason 1989, Blackburn 2001, No. 40; Sri Lankan: Parker 1910ff. II, Nos. 108, 139, 144, Thompson / Roberts 1960; Chinese: Ting 1978; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Egyptian, Algerian, Moroccan: El-Shamy 2004.

897 ***The Orphan Girl and Her Cruel Sisters-in-Law.*** A young girl is left by her seven brothers while they go on a trip in the care of her seven sisters-in-law. They set tasks for her [H934.2], hoping she will be unable to perform them so that they can punish her.

She is helped by various animals: to carry a large load of sticks from the forest without using a rope, a helpful snake winds around the sticks [H1023.19, B579.5]; to fetch a tigress's milk [H1361.1], the tigress willingly gives it; to fetch water in a sieve [H1023.2] (cf. Type 1180), frogs fill the holes in the sieve [H1023.2.1.2]; to gather seeds scattered in a field, birds help her [H1091.2]. While she is performing the last task, the brothers appear. The sisters-in-law are punished.

Literature/Variants:
Armenian: Hoogasian-Villa 1966; Indian: Thompson/Balys 1958, Nos. H934.2, H1023.19, H1361.1, H1023.2.1.2, H1091.2, Thompson/Roberts 1960, Mode/Ray 1967, 173ff., Jason 1989, Blackburn 2001, No. 72; Sri Lankan: Thompson/Roberts 1960.

898 ***The Daughter of the Sun.*** (The Speechless Maiden. The Doll Bride.) In order to evade a prophecy that a princess would be impregnated by the sun and bear a child, she is confined in a tower. Nevertheless the prophecy is fulfilled [T381, T521]. The daughter of the sun is exposed [S313] in a garden and rescued by a prince [R131.1.3].

In some variants a childless couple, after having a dream, build themselves a girl (doll) from wood (lime, paste). A prince wants to marry her. On the way to the prince the (mistress of the) sea exchanges the doll with her own daughter, whom the prince marries.

The prince does not recognize her extraordinary origin, so she stays mute and rejects him. The prince marries three women of royal blood, but they all die when they try to imitate the abilities of the first woman (e.g. objects obey her commands, her cut nose grows again, when she puts her finger in hot oil cooked fish appear, etc.). When the prince feigns an illness the girl cares for him, reveals her origin, and consents to the marriage.

In other variants the prince overhears objects quarreling and learns how he should address her: daughter of the sun (daughter of the sea, etc.). When he calls her in this way she speaks and marries him.

Remarks: This type is related to the myth of Danae.
Literature/Variants: Köhler/Bolte 1896, 70, No. 28; EM 3 (1981) 259–267 (G. Binder); Röth 1998; EM: Sonnentochter (forthcoming).
Danish: Kamp 1979f. II, 180ff., No. 17; French: Soupault 1959, No. 6; Spanish: Camarena/Chevalier 1995ff. IV; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. I, Nos. 3, 143, Cardigos (forthcoming); Italian: Cirese/Serafini 1975, De Simone 1994, No. 43; Hungarian: cf. Dömötör 1992, No. 87; Macedonian: Miliopoulos 1951, 101ff.; Bulgarian: cf. Parpulova/Dobreva 1982, 143ff., cf. BFP, No. *898A; Albanian: Hahn 1864 II, No. 108; Greek: Dawkins 1950, No. 11, Megas/Puchner

1998; Turkish: Eberhard / Boratav 1953, No. 91; Jewish: cf. Haboucha 1992, Nos. **898B, **898C; Abkhaz: Šakryl 1975, No. 44; Georgian: Dolidze 1956, 59f.; Syrian: Oestrup 1897, 56ff., No. 3, Nowak 1969, Nos. 78, 231, El-Shamy 2004; Palestinian: Muhawi / Kanaana 1989, No. 20, El-Shamy 2004; Jordanian, Saudi Arabian, Kuwaiti, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Afghan: Borcherding 1975, No. 15; Egyptian: Nowak 1969, No. 78, El-Shamy 2004; Libyan: Stumme 1898, 120ff. No. 5, Nowak 1969, No. 78, El-Shamy 2004; Tunisian: El-Shamy 2004; Algerian: Nowak 1969, No. 231, El-Shamy 2004; Moroccan: Fasi / Dermenghem 1928, 184ff., Nowak 1969, No. 78, El-Shamy 2004; Sudanese, Tanzanian: El-Shamy 2004.

899 *Alcestis.* A young man (only son) is doomed to an early death: He is predestined to die on his wedding day [M341.1.1].

In some variants Norns [M301.12] (an angel, death) predict his death for the third day after his birth (another day). God (saints, St. George, Demetrius) intercedes with the Norns (death), and they agree that the young man may live if another person is willing to die for him or to give him half (a part) of his own remaining lifetime.

The members of his family (his parents) refuse, but his bride is ready to die for him [T211.1]. God saves both the young man and the woman who is willing to sacrifice herself, and punishes the hard-hearted parents. Cf. Types 934, 1354.

Remarks: Literary treatment, see Euripides, *Alkēstis*.
Literature/Variants: Megas 1933; Brednich 1964a, 31–37; Schwarzbaum 1968, 289; EM 1 (1977) 315–319 (G. A. Megas); Anderson 2000, 116f.
Italian: Cirese / Serafini 1975; Hungarian: Berze Nagy / Banó 1957 II, No. 803**; Serbian: Čajkanović 1927, No. 87, Đorđevič / Milošević-Đorđevič 1988, Nos. 134–136; Croatian: Karlinger / Mykytiuk 1967, No. 27; Rumanian: Schott / Schott 1971, No. 29; Bulgarian: BFP; Greek: Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, No. 113 (8–10); Jewish: Noy 1965, No. 63, Jason 1965, 1975; Armenian: Gullakjan 1990; Iranian: Marzolph 1984; Indian: Jason 1989.

899A *Pyramus and Thisbe.* Pyramus and Thisbe, children of neighboring families, are in love, but their fathers have forbidden them to meet. They use a crack in the wall between their houses to communicate in secret [T41.1].

One day they decide to meet on the following night outside the city under a mulberry tree. When Thisbe arrives she is frightened by a lion and hides in a cave. Before the lion goes away, he chews on a scarf that Thisbe had dropped, and leaves marks of blood on it.

Pyramus comes and, seeing the scarf (other evidence), believes that Thisbe is dead and kills himself [N343].

Thisbe returns, finds her lover dead, and kills herself with his sword [T81.6]. The blood-red berries of the mulberry tree commemorate the lovers' unhappy end.

Remarks: Exemplum of classical origin, Ovid: *Metamorphoses* (IV,55–166). Widespread in Europe, for popular treatment, see e.g. Shakespeare, *A Midsummer*

Night's Dream ([1594/95] V,1). Also popular as a chapbook and a ballad.
Literature/Variants: Chauvin 1892ff. V, 106f. No. 37, 116f. No. 52, 153f. No. 76; Branciforti 1959; Tubach 1969, No. 4015; Schmitt von Mühlenfels 1972; Frenzel 1988, 661–664; Röhrich 1989, 336–339; Verfasserlexikon 7 (1989) 928–930 (K.-H. Schirmer / F. J. Worstbrock); Garrison 1994; Verfasserlexikon 9 (1995) 980; EM 11,1 (2003) 87–92 (L. Lieb); Kern / Ebenbauer 2003, 545–548 (M. Kern).
Icelandic: Boberg 1966, No. T81.6; Spanish: Goldberg 1998, No. T41.1; German: Panzer 1848f. II, No. 439, Fischer 1968, 343f., 445, Brunner / Wachinger 1986ff. VI, No. [2]A / 501, IX, No. [2]S / 1434, XI, No. [2]S / 4999, Grubmüller 1996, No. 15; Italian: Schenda / Tomkowiak 1993, No. 134; Czech: Dvořák 1978, No. 4015; Jordanian, Egyptian, Tunisian, Algerian, Moroccan: El-Shamy 2004, No. 971§.

THE OBSTINATE WIFE LEARNS TO OBEY 900–909

900 ***King Thrushbeard.*** A princess refuses all (one) who come to her as suitors [H311] without giving a reason. She ridicules them and calls them ugly names (Thrushbeard) [T74.0.1, T76]. Her father, angry at this behavior, decides that she has to marry the next man who comes [T62], even if he is a beggar.

The last rejected wooer decides to take revenge. He appears disguised as a beggar [K1816.0.3, K1817.1] (in arrangement with her father) and the princess is forced into marriage [T72.2.1] (the beggar purchases the right to spend three nights with her [T45, K1361]; she becomes pregnant).

The couple runs away (is banished by the king). On the way the prince in disguise humilates his new wife. She has to beg and sell in the marketplace, she has to work in the kitchen of his own castle and he even forces her to steal [L113.1.0.1, L431, H465, Q483, H461, T251.2]. During a celebration (supposedly the wedding of the once rejected prince) he, in his true character as prince, exposes her as a thief before all the people at court. Only then does he reveal himself to her as her beggar husband [H181]. He forgives her for her haughtiness and their official wedding is celebrated. Cf. Type 900C*.

Combinations: 513A, 850, 851, and 857.
Remarks: Important version see Basile, *Pentamerone* (IV,10).
Literature/Variants: BP I, 443–449; Philippson 1923; Krohn 1931a, 144–149; HDM 2 (1934–40) 569f. (H. Honti); Roberts 1964, 59–61; Moser 1971; Bottigheimer 1987, 117, 119, 121f., 168, 184; Bluhm 1995, 32–34, 59–76; Scherf 1995 I, 695–699, 742–744, II, 1063–1065, 1076f.; EM 8 (1996) 148–156 (I. Köhler-Zülch); Dekker et al. 1997, 194–198; Röth 1998; EM 9 (1999) 1118f.; Müller 2002.
Finnish: Rausmaa 1982ff. II, Nos. 117, 118; Finnish-Swedish: Hackman 1917f. I, No. 180; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1927ff. II, No. 53; Wotian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984, 158; Danish: Grundtvig 1854ff. III, No. 1, Grundtvig 1876ff. III, 58ff., Holbek 1990, No. 31,

Kvideland / Sehmsdorf 1999, No. 53; Faeroese: Nyman 1984; Icelandic: Schier 1983, No. 14; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. B II, 77f.; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 141, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; Luxembourg: Gredt 1883, No. 916; German: Ranke 1955ff. III, Grimm KHM / Uther 1996 I, No. 52, cf. Grubmüller 1996, No. 9; Austrian: Haiding 1953, No. 45; Ladinian: Decurtins / Brunold-Bigler 2002, No. 126; Italian: Cirese / Serafini 1975, De Simone 1994, No. 16; Hungarian: MNK IV; Czech: Tille 1929ff. I, 351ff.; Slovakian: Gašparíková 1991f. I, Nos. 85, 194, 282, II, Nos. 392, 437, 539; Slovene: Gabršček 1910, 181ff.; Bulgarian: BFP; Polish: Krzyżanowski 1962f. I; Greek: Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 190, not. A (a, d); Jewish: Jason 1965, 1975; Gypsy: MNK X 1; Syrian: El-Shamy 2004; Iraqi: cf. Nowak 1969, No. 92; Qatar, Yemenite: El-Shamy 2004; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; Cambodian: Sacher 1979, 158ff.; US-American: Baughman 1966; Mexican: Robe 1973; Puerto Rican: Hansen 1957; Brazilian: Alcoforado / Albán 2001, No. 63; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 70; Libyan: El-Shamy 2004; Moroccan: cf. Nowak 1969, No. 92, El-Shamy 2004; Congolese: Klipple 1992, 263f.

900C* *The Half-Pear.* A princess is to be married to whoever wins a tournament. She mocks a knight who eats half a pear without peeling it (and without offering her the other half) calling him, "Knight of the half-pear".

He disguises himself as a deaf-mute fool and lies down before the palace. He is invited to sit at the fireplace inside the palace. When his penis becomes erect he is summoned by the princess and has sexual intercourse with her.

The next day he is thrown out and returns to the tournament in his former knight's dress where he alludes clearly to the night's events. He marries the embarrassed princess. Cf. Type 900.

Literature/Variants: Wlislocki 1888; Wolff 1893; BP I, 445, 446 not. 1; Wesselski 1925, No. 26; EM 2 (1979) 421–425 (K. Ranke); Uther 1981, 92–94, 96; Verfasserlexikon 3 (1981) 404f. (N. R. Wolf).
Portuguese: cf. Soromenho / Soromenho 1984 II, Nos. 607, 608, Cardigos (forthcoming), No. 1545*C; German: Jahn 1890, 10ff.

901 *Taming of the Shrew.* A man marries the youngest of three sisters, who is strongminded and shrewish [L50]. In order to demonstrate how he punishes disobedience, he shoots his dog and his horse when they do not obey his (nonsensical) orders. He brings his wife to submission [T251.2]. In a wager with his brothers about which has the most obedient wife (sisters-in-law) it becomes evident that only his wife is truly obedient. He wins the bet [H386, N12]. Cf. Type 1370.

Combinations: 901B*, 1370.

Remarks: Documented in the Middle Ages, e.g. Juan Manuel, *Conde Lucanor* (No. 35). Popular dramatic version see Shakespeare, *Taming of the Shrew*.
Literature/Variants: Simrock 1870 I, 327–354; Chauvin 1892ff. II, 157 No. 35; Köhler/Bolte 1898ff. I, 137, III, 40–44; Philippson 1923; Tubach 1969, No. 4354; Frosch-Freiburg 1971, 87–95; Schwarzbaum 1979, 406; Ranelagh 1979, 160f.; Tekinay 1980, 199–201; Baumann 1984; Brauner 1991; Brunvand 1991; Dekker et al. 1997, 145–147; Röth 1998; Verfasserlexikon 10 (2000) 1473–1475 (U. Bichel); EM: Zähmung der Widerspenstigen (in prep.).
Finnish: Rausmaa 1982ff. II, No. 119; Finnish-Swedish: Hackman 1917f. I, No. 181; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Wotian, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. I, No. 101, III, No. 21, Holbek 1990, No. 32; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. IV 2; Spanish: Camarena/Chevalier 1995ff. IV, González Sanz 1996, Goldberg 1998, No. N12; Catalan: Neugaard 1993, No. N12, Oriol/Pujol 2003; Portuguese: Oliveira 1900f. II, No. 432, Cardigos (forthcoming); Dutch: Sinninghe 1943; German: Meyer 1932, Ranke 1955ff. III, cf. Roth 1977, No. D22, Moser-Rath 1984, 105, 108f., 115, 285, 289f., 290; Austrian: Haiding 1953, No. 45; Ladinian: Decurtins 1896ff. X, 612 No. 3; Italian: Cirese/Serafini 1975; Sardinian: Cirese/Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII A, No. 1366B*; Slovene: Kropej 1995, 190f.; Rumanian: cf. Stroescu 1969 II, Nos. 5118, 5154; Bulgarian: BFP; Greek: cf. Loukatos 1957, 277f., Megas/Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Mordvinian: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Palestinian, Iraqi: El-Shamy 2004; Indian: Thompson/Roberts 1960, Jason 1989; Australian: Adams/Newell 1999 I, 336; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; African American: Burrison 1989, 182f.; Egyptian, Tunisian, Moroccan: El-Shamy 2004; South African: Coetzee et al. 1967; Malagasy: Haring 1982, No. 2.3.901.

901B* ***Who Works Not Eats Not.*** (Including the previous Type 1370A*.) A lazy wife (daughter, daughter-in-law) learns (is forced) to work by the measures taken by her husband (father, father-in-law). She gets something to eat only after she has finished her work. Cf. Types 1370, 1453, and 1560.

Combinations: 901.
Remarks: See the verse from the Bible (2. Thess. 3,10: "For when we were with you, we gave you this rule: 'If a man will not work, he shall not eat'."). Cf. *Luke* X,7 and *Matthew* X,10.
Literature/Variants: Cf. EM 4 (1984) 471–475 (J. R. Klíma); EM 5 (1987) 145.
Latvian: Arājs/Medne 1977, Nos. 901B*, 1370A*; Lithuanian: Kerbelytė 1999ff. II, No. 1370A*; Karelian: Kecskeméti/Paunonen 1974; Irish: Ó Súilleabháin/Christiansen 1963, No. 1370A*; Spanish: Camarena/Chevalier 1995ff. IV; Portuguese: Oliveira 1900f. I, No. 70, Cardigos (forthcoming); Italian: Cirese/Serafini 1975, Nos. 901B*, 1370A*; Hungarian: MNK VII A, No. 1370A*; Serbian: Đorđevič/Miloševič-Đorđevič 1988, No. 164; Croatian: Bošković-Stulli 1959, No. 52; Rumanian: Stroescu 1969 II, No. 5151; Bulgarian: BFP, Nos. 901B*, 1370A*; Greek: Megas/Puchner 1998; Russian, Byelorussian, Ukrainian: SUS, Nos. 901B*, 1370A*; Turkish: Eberhard/Boratav 1953, No. 304; Jewish: Jason 1975, No. 1370A*; Kurd-

ish: Džalila et al. 1989, No. 227; Votyak: Kecskeméti / Paunonen 1974, No. 1370A*; Siberian: Soboleva 1984, Nos. 901B*, 1370A*; Georgian: Kurdovanidze 2000, No. 1370A*; Iranian: Marzolph 1984; Pakistani: Schimmel 1980, No. 4; Brazilian: Alcoforado / Albán 2001, No. 64; Egyptian: El-Shamy 1995 I, No. J1013§.

902* *The Lazy Woman is Cured.* (Including the previous Type 1371**.) A lazy woman does not perform her household work (she deceives her husband by pretending to have finished it). She always shows her husband the same spool of thread, until one day she has only one dirty (no) dress left. Her husband takes her (naked) enveloped in a bundle of straw (animal skin) to a wedding (festivity) [Q495.1]. The bundle (animal skin) falls apart and the woman stands naked before the public [Q495]. Thus she is cured of her laziness and becomes industrious from then on.

In some variants the woman wears a very dirty dress or is naked. When she sees her husband coming back from the market, she thinks he is bringing a new shirt for her, but instead of a shirt he is carrying a white goose in his arms [W111.3.1]. (Previously Type 1371**.) Cf. Types 1370, 1405, 1453.

Literature/Variants: EM 5 (1987) 144–148 (H.-J. Uther).
Finnish: Rausmaa 1982ff. II, Nos. 120, 121, VI, No. 63; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 902*, 1371**; Lithuanian: Basanavičius / Aleksynas 1993f. II, No. 160, Kerbelytė 1999ff. II; Wotian: Kecskeméti / Paunonen 1974; Portuguese: Oliveira 1900f. II, No. 440, Cardigos (forthcoming); Austrian: cf. Zaunert 1926, 322ff.; Italian: Cirese / Serafini 1975, Nos. 902*, 1371**; Hungarian: MNK VII A, No. 1371**; Czech: Tille 1929ff. I, 413; Slovakian: Polívka 1923ff. IV, No. 124, Gašparíková 1991f. I, No. 326; Slovene: Šašelj 1906f. II, 248f.; Serbian: cf. Đorđevič / Milošević-Đorđevič 1988, Nos. 167, 168, Eschker 1992, No. 107; Macedonian: Mazon 1923, 132ff., 216, cf. Eschker 1972, No. 64; Rumanian: cf. Bîrlea 1966 III, 209ff., 498f., Stroescu 1969 II, No. 5155; Bulgarian: BFP, No. 1371**; Albanian: Mazon 1936, No. 62; Greek: Megas / Puchner 1998; Polish: cf. Krzyżanowski 1962f. I, No. 902, Simonides 1979, Nos. 4, 5, 168; Russian, Ukrainian: SUS, Nos. 902*, 1371**; Byelorussian: SUS, No. 1371**; Mordvinian: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984, Nos. 902*, 1371**; Palestinian: El-Shamy 2004; Japanese: cf. Ikeda 1971, No. 902A, Q495.1; Egyptian: El-Shamy 2004.

903A* *Quick-Tempered Maiden* finds a man equally quick-tempered. Miscellaneous Type.

Literature/Variants:
Lithuanian: Aleksynas 1974, No. 143; Spanish: Chevalier 1983, No. 60; Portuguese: Cardigos (forthcoming); Italian: Cirese / Serafini 1975; Serbian: Đorđevič / Milošević-Đorđevič 1988, No. 163; Rumanian: Schullerus 1928, No. 903*; Gypsy: Briggs 1970f. A I, 554ff.; Syrian, Sudanese: El-Shamy 2004.

903C* *Mother-in-Law and Daughter-in-Law.* The bad mother-in-law who lets her daughter-in-law go hungry is punished (the voice of a hidden clergyman threatens her with the devil [K1771]). She reforms.

Literature/Variants: Cf. EM: Schwiegereltern (forthcoming).
Italian: Cirese / Serafini 1975; Serbian: Bogdanovič 1930, No. 50; Croatian: Stojanović 1867, No. 17; Bosnian: Krauss 1914, 272ff.; Rumanian: Schullerus 1928, No. 902; Bulgarian: Nicoloff 1979, No. 60; Greek: Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, Nos. 251, 370; Jewish: Jason 1965, 1975, Haboucha 1992; Syrian, Palestinian, Iraqi, Saudi Arabian, Kuwaiti, Qatar: El-Shamy 2004; Iranian: cf. Marzolph 1984, No. *1407B; Egyptian, Tunisian, Sudanese: El-Shamy 2004.

905A* ***The Wicked Queen Reformed by Whipping by a Cobbler.*** While asleep, the wicked queen is made to exchange places (by an angel, magician, ordinary man) with the humble cobbler's wife (who is always beaten by her husband). When the queen wakes up, she thinks herself in hell. The cobbler reforms her by his whippings and from then on she obeys her husband [T251.2.4]. Cf. Type 1367.

Literature/Variants: EM: Vertauschung schlafender Ehepaare (in prep.).
Finnish: Rausmaa 1982ff. II, No. 122; Lithuanian: Kerbelytė 1999ff. II; Latvian: Arājs / Medne 1977; German: Toeppen 1867, 165f., Zenker-Starzacher 1941, 77ff.; Italian: Busk 1874, 348ff.; Czech: Tille 1929ff. II 2, 184ff., Jech 1961, No. 42; Slovakian: Gašparíková 1981a, 16; Polish: cf. Krzyżanowski 1962f. I, No. 757A; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Siberian: Soboleva 1984; Georgian: cf. Kurdovanidze 2000, No. 905A**.

GOOD PRECEPTS 910–919

910 ***The Clever Precepts*** (previously ***Precepts Bought or Given Prove Correct***). This miscellaneous type comprises various tales dealing with a person who is given a precept (of various types) by another person. The precept is observed or disregarded [J163.4, J21].

Remarks: Type 910 deals with the narrative complex of precepts, with similar motifs in varying combinations. As can be seen from the following rich list of variants, such tales about precepts occur in many parts of the world. Some important forms and structures are described in the following Types.
Literature/Variants: Chauvin 1892ff. II, 126 No. 130, 196 No. 26, V, 89ff. No. 28, VIII, 182 No. 218, IX, 32 No. 24; Köhler / Bolte 1898ff. II, 165–167; Wesselski 1925, No. 32; Tubach 1969, No. 1282; Schwarzbaum 1978, 544, 548 not. 15; Pichette 1991; Marzolph 1992 II, No. 949; EM 11,1 (2003) 259–267 (J.-P. Pichette).
Latvian: Šmits 1962ff. X, 324ff., Ambainis 1979, No. 78; Karelian: Kecskeméti / Paunonen 1974; Norwegian: Kvideland 1972, No. 41; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963, No. 910–914; English: Baughman 1966, Briggs 1970f. A II, 488ff., 504f.; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV, Nos. 910, 910M; Portuguese: Trancoso / Ferreira 1974, 94ff., Cardigos (forthcoming); Frisian: Kooi 1984a; German: Meyer 1925b, Cammann 1967, No. 156; Swiss: EM 7 (1993) 872; Italian: Cirese / Serafini 1975, Appari 1992, Nos. 33, 48; Corsican: Ortoli 1883, 118 No. 17; Hungarian: György 1934, No. 204; Slovakian: Gašparíková 1991f. I, No. 56; Macedonian: Popvasileva 1983, Nos.

59, 61, cf. Čepenkov / Penušliski 1989 III, Nos. 262, 290; Rumanian: Karlinger / Bîrlea 1969, No. 24; Bulgarian: Parpulova / Dobreva 1982, 284ff., BFP, Nos. *910L, cf. *911**; Greek: Laográphia 21 (1963 / 64) 491ff.; Russian: Nikiforov / Propp 1961, No. 40; Ukrainian: Hnatjuk 1909f. II, No. 278, Mykytiuk 1979, Nos. 8, 31; Turkish: Eberhard / Boratav 1953, No. 308; Jewish: Larrea Palacín 1952f. II, No. 121, Jason 1965, 1975, 1988a, Bin Gorion 1990, No. 35, Haboucha 1992, Nos. 910*P, 910*Q, cf. No. **910M; Gypsy: Mode 1983ff. III, Nos. 162, 170; Dagestan: Chalilov 1965, No. 73, cf. No. 76; Abkhaz: Šakryl 1975, No. 49, Levin 1978, No. 31; Cheremis / Mari: Beke 1951, 94ff.; Azerbaijan: Achundov 1968, 191ff.; Kurdish: Džalila 1989, Nos. 61, 88; Yakut:Ėrgis 1967, No. 322; Uzbek: Laude-Cirtautas 1984, Nos. 42–44; Tadzhik: Grjunberg / Steblin-Kamenskov 1976, 51f., Levin 1986, No. 24; Kalmyk: Vatagin 1964, No. 26; Mongolian: Heissig 1963, No. 27; Georgian: Fähnrich 1995, No. 4; Syrian, Lebanese, Palestinian, Oman: El-Shamy 2004; Saudi Arabian: Nowak 1969, No. 274, Jahn 1970, No. 45, Fadel 1979, No. 60, El-Shamy 2004; Afghan: Lebedev 1986, 166ff.; Pakistani: Schimmel 1980, Nos. 3, 6; Indian: Thompson / Balys 1958, No. J163.4, Thompson / Roberts 1960, No. 910Z, Jason 1989; Sri Lankan: Parker 1910ff. III, Nos. 209, 250, Thompson / Roberts 1960; Chinese: Ting 1978; Thai: Velder 1968, No. 27; Cambodian: Gaudes 1987, Nos. 43, 50, 55; Indonesian: Vries 1925f. I, No. 46; Japanese: Inada / Ozawa 1977ff.; French-Canadian: Lemieux 1974ff. III, No. 12, IX, No. 8, XIII, No. 7; Spanish-American: Espinosa 1937, Nos. 25, 26, 69, Rael 1957 II, Nos. 317, 318; Chilean: Pino Saavedra 1960ff. II, No. 139; Egyptian, Algerian, Sudanese, Tanzanian: El-Shamy 2004; Malagasy: Haring 1982, Nos. 1.6.910, 2.1.910.

910A *The Father's Precepts Disregarded* (previously ***Wise Through Experience***). (Including the previous Types 910J and 911*.) A dying man gives three precepts to his son (to another person) [J154]. Each variant includes three of the following precepts:

(1) Never tell a secret to a woman [J21.22].

(2) Do not make friends with (trust) a policeman [J21.46] (soldier [J21.46], ruler [J21.28]).

(3) Do not plant a thorny tree (without permission) on your property [J21.52].

(4) Do not adopt a child [J21.27] (godchild, orphan, child of thief).

(5) Do not visit your friends (parents) too often [J21.9].

(6) Avoid the house of a red-bearded man. Cf. Type 1588**.

(7) Do not marry a woman from abroad [J21.4] (be careful in your choice of a wife).

(8) Do not let your wife go to a wedding accompanied only by her parents (do not let her go for a long visit to her parents) [J21.47.1].

(9) Do not bargain for your horse [J21.26], do not make it run down a hill [J21.24].

(10) Do not lend your horse [J21.10].

The son (person) disregards his father's precepts (he thinks they are nonsensical) and suffers misfortune (in order to test the precepts, he acts against them).

(1) After burying (hiding) an animal (human being) at a special place he tells his wife about it. When they quarrel and he beats her,

she calls him a murderer and he is arrested.

(2) His friend arrests him without listening to the true version of the event (he condemns him by jumping to conclusions without identifying the victim).

(3) His turban sticks in the thorns of a tree, and his friend forces him to present himself without it. (The thorn tree he planted causes for a quarrel with a neighbor to whom he has to pay compensation.)

(4) His adoptive son is willing to execute him, when an executioner is not available.

(5) His hosts are annoyed by his numerous visits and offer him bad meals (mindful of his father's advice, he keeps a sample).

(6) He passes the night in a forbidden house (where a red-haired man lives). After taking a short-cut, he finds himself in a den of thieves. He escapes (with the help of a servant whom he later marries).

(7) He finds out that the woman he intends to marry has a lover (he keeps his trousers as evidence).

(8) He lets his wife go to a wedding with her family and her newborn child. Disguised himself as a Turk, he meets her and tries to seduce her and takes her son away. His mother-in-law sets fire to the house and says that the child was killed in the fire. The husband returns the child and forgives his wife.

(9) Nobody wants to buy his horse because the price is too high. It falls sick (is injured) and dies (he keeps the skin as evidence).

(10) His mare, which his friend had borrowed, dies from overwork. When his friend apologizes for his mistake he forgives him. Finally he realizes that his father's precepts were indeed wise.

(1) Just before he is arrested, he shows the judge where to find the victim.

(2) To his astonishment, it is an animal.

(3) It turns out that the missing person (animal) is still alive.

(4) He explains that he had only intended to test the precepts of his father.

(5) He is immediately freed and prosecutes the persons who tried to harm him.

(6) He invites his bride and his parents to his home.

(7) He explains to them the significance of the souvenirs of his errors.

(8) He casts off his bride.

Combinations: This type is usually combined with episodes of one or more other types, esp. 910B, and also 893, 1000, 1004, 1029, 1048, and 1062.
Remarks: Early literary version see *Ruodlieb* (11th century).
Literature/Variants: Chauvin 1892ff. VI, No. 195, VIII, 138f. No. 136; Köhler/Bolte 1896, 169–171, No. 81; Tubach 1969, No. 72; Schwarzbaum 1979, 548 not. 15; Pichette 1991, 12–26; Röth 1998; EM 11,1 (2003) 259–267 (J.-P. Pichette).

Finnish 1982ff. II, No. 123; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 910A, cf. *912*; Lithuanian: Basanavičius 1993f. II, No. 65, Kerbelytė 1999ff. II, Nos. 910A, 911*; Lappish: Bartens 2003, No. 54; Wotian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Icelandic: Sveinsson 1929, Boberg 1966, Nos. J21.52, J154, Kvideland / Eiríksson 1988, No. 16; Scottish: Briggs 1970f. A II, 491ff.; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 495f., Wehse 1979, No. 430; French: Tegethoff 1923 II, No. 36, Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV, Nos. 910A, 910J, Goldberg 1998, No. J154; Catalan: Oriol / Pujol 2003; Flemish: Meyer 1968; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978, No. 910A, 911*; Hungarian: MNK IV, No. 911*; Slovakian: cf. Gašparíková 2000, No. 24; Slovene: Križnik 1874, 5f.; Rumanian: Bîrlea 1966 II, 534ff., III, 467f.; Bulgarian: Parpulova / Dobreva 1982, 289ff., Daskalova et al. 1985, No. 119, BFP, Nos. 910A, 911*; Greek: Loukatos 1957, 157ff., Megas / Puchner 1998, Nos. 910A, 910J; Polish: Krzyżanowski 1962f. I, cf. Nos. 910, 910B; Russian, Byelorussian, Ukrainian: SUS, Nos. 910A, 911*; Turkish: Eberhard / Boratav 1953, No. 308 V, Boratav 1967, No. 1; Jewish: Haboucha 1992; Gypsy: MNK X 1; Abkhaz: Šakryl 1975, No. 75; Cheremis / Mari: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Mongolian: cf. Lőrincz 1979, No. 910A*; Syrian: El-Shamy 2004, No. 911*; Lebanese: Nowak 1969, No. 273; Iraqi: El-Shamy 2004, No. 911*; Saudi Arabian: Nowak 1969, No. 274, El-Shamy 2004, No. 911*; Persian Gulf, Qatar, Yemenite: El-Shamy 2004, No. 911*; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, No. 910J, Jason 1989, Nos. 910A, 910J; Chinese: Ting 1978, No. 911*; Indonesian: Vries 1925f. II, 409 No. 230; Spanish-American: TFSP 30 (1961) 261; West Indies: Flowers 1953; Egyptian: El-Shamy 2004, No. 911*; Tunisian, Moroccan: El-Shamy 2004, Nos. 910A, 911*; West African: Klipple 1992, 268; Sudanese: El-Shamy 2004, Nos. 910A, 911*; Somalian: El-Shamy 2004, No. 911*; Malagasy: Haring 1982, No. 2.4.910 A.

910B ***The Observance of the Master's Precepts*** (previously ***The Servant's Good Counsels***). (Including the previous Type 910H.) A poor man who cannot provide for his family takes service with a rich farmer for one year for a certain amount of money. After he has completed his service, the farmer gives him his choice of the agreed wages or a good precept. The man chooses the precept: "Always follow the main road" [J21.5].

Disappointed by this he hires on for a second and then a third year after which he is given various precepts: "Mind your own business" [J21.6] or "Do not sleep where a young woman is married to an old man" [J21.3] and "Always postpone your anger until the next day" [J21.2]. (For other examples see the numerous subdivisions in the Motif-Index [J21ff.].)

Feeling discouraged the poor man gets ready to go home. His master gives him a loaf of bread (with money hidden inside [J1655.2]) which he should not cut until he reaches home [C320]. At a fork in the road the poor man follows the farmer's advice and takes the old main road instead of a shorter new one [J21.5]. He later learns that he would have been waylaid by robbers on the new road [N765, J865].

At dusk he reaches a house where he spends the night. There he sees strange events, but he does not interfere [J21.6]. When he is about to leave, his host calls him back and rewards him with a large sum of money for his discretion (indiscretion would have brought death to the host's wife [D700, D758]).

After he has refused to sleep in a house where a young woman is married to an old man [J21.3], he witnesses a murder [K2213.3]. When an innocent man, who spent the night at the woman's house, is condemned for the murder, he testifies to the man's innocence [K2155].

When the poor man finally reaches home and looks through a window, he sees a stranger kissing his wife. He intends to kill the man, but fortunately postpones his anger at the last moment [J21.2, J571]. The stranger was his own grown son. When the family gathers around the table to celebrate their reunion, the poor man cuts the bread and finds all the money he had earned hidden inside [Q20.2].

Combinations: This type is usually combined with episodes of one or more other types, esp. 677, 910A, and also 300, 460A, 923B, 930, and 986.

Literature/Variants: Chauvin 1892ff. II, 157 No. 36, VII, 169f. No. 444, VIII, 138f. No. 136; Köhler/Bolte 1896, 169–171, No. 81; BP IV, 149f.; Basset 1924ff. II, No. 117; Tubach 1969, Nos. 70, 3796, 4111; Laurence 1976; cf. EM 3 (1981) 1084–1093 (U. Masing); Pichette 1991, 29–32, 45–576; Lieb 1996, 61–65; Dekker et al. 1997, 418–421; Röth 1998; EM 11,1 (2003) 259–267 (J.-P. Pichette); Marzolph/Van Leeuwen 2004, No. 440.

Finnish: Rausmaa 1982ff. II, No. 124; Finnish-Swedish: Hackman 1917f. I, No. 182; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Lydian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kamp 1877, No. 893; Faeroese: Nyman 1984; Icelandic: Boberg 1966, Nos. J21.2, J21.3; Scottish: McKay 1940, No. 6, Bruford/MacDonald 1994, No. 15; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966; French: Delarue/Tenèze 1964ff. IV 2; English: Baughman 1966; Spanish: Camarena/Chevalier 1995ff. IV, González Sanz 1996, Goldberg 1998, Nos. J21.2, *J21.54, K2155; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. II, No. 261, Cardigos (forthcoming); Dutch: Kooi 2003, No. 38; Frisian: Kooi 1984a; German: Berger 2001, No. 910B*; Swiss: Büchli/Brunold-Bigler 1989ff. I, 846ff.; Ladinian: Decurtins 1896ff. II, No. 19, X, No. 11; Italian: Cirese/Serafini 1975, De Simone 1994, No. 75f; Corsican: Massignon 1963, No. 62; Sardinian: Cirese/Serafini; Hungarian: MNK IV; Czech: Tille 1929ff. II 2, 23ff.; Slovakian: Gašparíková 1991f. I, No. 56, II, Nos. 391, 509; Slovene: Gabršček 1910, 56ff.; Serbian: Eschker 1992, No. 53; Rumanian: Schullerus 1928, Nos. 910B, 910E; Bulgarian: BFP; Albanian: Lambertz 1922, 175f.; Greek: Dawkins 1953, No. 75, Megas/Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, Nos. 204 III 3, 256 III 2, 256 III 7, 307 IV, 308 III 2; Jewish: Noy 1965, No. 69, Jason 1965, 1975, 1988a, Haboucha 1992; Cheremis/Mari: Kecskeméti/Paunonen 1974; Armenian: Gullakjan 1990; Siberian: Soboleva 1984; Mongolian: cf. Lőrincz 1979, No. 910L*; Georgian: Kurdovanidze 2000; Syrian, Jordanian: El-Shamy 2004; Lebanese, Palestinian: El-Shamy 2004, No. 939B§; Iraqi: El-Shamy 2004, Nos. 910B, 939B§; Qatar: El-Shamy 2004; Iranian: Marzolph

1984; Indian: Thompson / Roberts 1960, Nos. 910B, 910H, Jason 1989, Nos. 910B, 910H; Burmese: Kasevič / Osipov 1976, No. 177; Sri Lankan: Thompson / Roberts 1960, No. 910B, 910H; Chinese: Riftin et al. 1977, No. 32, Ting 1978; Indonesian: Vries 1925f. II, 409 No. 229; Japanese: Ikeda 1971; French-Canadian: Lacourcière 1976; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Cuban, Dominican, Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Chilean: Hansen 1957; Brazilian: Alcoforado / Albán 2001, No. 65; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 280, El-Shamy 2004; Algerian, Moroccan: El-Shamy 2004; Sudanese: El-Shamy 2004.

910C ***Think Carefully Before You Begin a Task.*** In the market (public place) a young man (king, prince) meets an old (wise) man in a shop where "wisdom" is told instead of goods. The old man explains to the wondering young man that the "wisdom" he sells would be very useful for ruling people.

The young man decides to buy a precept for five coins. The old man gives him the following maxim: "Whatever you do, do wisely and think of the consequences" [J21.1] and he adds that if the young man will follow the precept he will become the most powerful person in the whole kingdom.

Upon his father's death the young man becomes king and orders that the maxim be displayed on all the walls of the palace. When enemies bribe his barber to cut the king's throat while shaving him, he reads the maxim at the last moment. Afraid of the possible consequences, he confesses his intention (and desists from his plan). The value of the precept is recognized.

Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 103).
Literature/Variants: Clouston 1887 II, 317–321; Chauvin 1892ff. II, 192 No. 11, VIII, 140 No. 139, 144f. No. 145B; Köhler / Bolte 1898ff. II, 559; Cosquin 1903, 35–40; Basset 1924ff. II, 422 No. 140, III, 126, No. 80; Kasprzyk 1963, No. 60; Tubach 1969, No. 5324; EM 1 (1977) 1215–1217 (H. Stein); Pichette 1991, 32–36; Dekker et al. 1997, 418–421.
Finnish: Rausmaa 1982ff. II, No. 125; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Danish: cf. Kristensen 1900, No. 346; Icelandic: Sveinsson 1929; Spanish: Goldberg 1998, Nos. J21.1; Portuguese: Oliveira 1900f. II, No. 364, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Moser-Rath 1984, 286, 288, Tomkowiak 1993, 259; Czech: Dvořák 1978, No. 5324; Slovakian: Polívka 1923ff. IV, No. 126E; Macedonian: Čepenkov / Penušliski 1989 III, No. 261; Bulgarian: BFP; Greek: Megas / Puchner 1998; Russian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 313; Jewish: Noy 1963a, No. 87, Bin Gorion 1990, No. 35, Jason 1965, 1975, Haboucha 1992; Kurdish: Džalila et al. 1989, No. 89; Syrian, Palestinian, Iraqi, Yemenite: El-Shamy 2004; Indian: Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, No. 201; Nepalese: Sakya / Griffith 1980, 190ff., Unbescheid 1987, No. 39; Chinese: Ting 1978; Indonesian: Kratz 1973, No. 33; Egyptian, Algerian, Moroccan, Sudanese: El-Shamy 2004.

910D ***The Treasure Behind the Nail*** (previously ***The Treasure of the Hanging Man***). When he dies, a rich merchant advises his spendthrift son that if ever he spends his entire fortune, he should hang himself from a special nail (beam, hook) [J21.15].

After his father dies, the son wastes his inheritance with his friends until he has nothing left. When he tries to hang himself in despair, the nail tears out of the wall and a treasure, which his father had hidden there, falls down [N545.1]. From then on the young man leads a virtuous life (pays his debts). Cf. Type 740**.

Remarks: see Plautus, *Trinummus* (200 B.C.E.). Other literary versions i.a. in the fables of Aesop (Perry 1965, 497 No. 405) and Basile, *Pentamerone* (IV,2). Further literary treatment, see the English ballad *The Heir of Linne*.
Literature/Variants: Kirchhof/Oesterley 1869 I 1, No. 187; Child 1882ff. V, Nos. 267; Clouston 1887 II, 53; Chauvin 1892ff. V, 133ff. No. 63, VIII, 93f. No. 65; Frey/Bolte 1896, No. 81; Montanus/Bolte 1899, 503f.; Wesselski 1908, No. 34; Pauli/Bolte 1924 II, No. 709; Weinreich 1951; Granger 1977, No. n1; Ranelagh 1979, 231–233; Pichette 1991, 36f.; Marzolph/Van Leeuwen 2004, Nos. 291, 459; EM: Schatz hinter dem Nagel (forthcoming).
Finnish: Rausmaa 1982ff. II, No. 126; Estonian: Aarne 1918, No. 910D*; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1927ff. I, No. 33; Norwegian: Hodne 1984, 206; Icelandic: Sveinsson 1929, Kvideland/Eiríksson 1988, No. 16; Irish: Ó Súilleabháin/Christiansen 1963; Welsh: Emerson 1894, 61ff.; English: Briggs 1970f. A II, 406; Spanish: Camarena/Chevalier 1995ff. IV; Portuguese: Oliveira 1900f. II, No. 343, Cardigos (forthcoming); Dutch: Meder/Bakker 2001, No. 175; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 11; Italian: Cirese/Serafini 1975; Slovakian: Polívka 1923ff. IV, No. 126F; Bosnian: Schütz 1960, No. 1; Bulgarian: BFP; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian: SUS; Turkish: Eberhard/Boratav 1953, No. 175 III, 215 III, 315, 350 III; Jewish: Larrea Palacín 1952f. I, No. 61, Noy 1963a, No. 14, Jason 1965, 1975, 1988a; Chechen-Ingush: Levin 1978, No. 54; Kurdish: Wentzel 1978, No. 16; Yakut: Ėrgis 1967, No. 322; Georgian: Kurdovanidze 2000; Syrian: Nowak 1969, No. 134, El-Shamy 2004; Palestinian: Littmann 1957, 217ff., El-Shamy 2004; Jordanian: El-Shamy 2004; Saudi Arabian: Fadel 1979, No. 57, El-Shamy 2004; Iranian: Marzolph 1984, Marzolph 1994a, 102ff.; Indian: Thompson/Roberts 1960; Japanese: Ikeda 1971; Mexican: Robe 1973; Ecuadorian: cf. Carvalho-Neto 1966, No. 42.

910E ***"Find the Treasure in Our Vineyard!"*** (previously ***Father's Counsel: Where Treasure Is***). A poor dying farmer tells his sons that he has hidden a treasure in his vineyard (field, ground). After his death his children dig everywhere and thus loosen the soil of the vineyard. They do not find any treasure but the vineyard becomes very fruitful. (Then they understand their father's advice.) [H588.7].

Remarks: Classical origin: Plautus, *Trinummus*.
Literature/Variants: Kirchhof/Oesterley 1869 I 1, No. 172; Perry 1965, 428f. No. 42; Ranke 1955b, 51f.; Pedersen/Holbek 1961f. II, No. 153; Schwarzbaum 1979, 106 not. 19, 501, 502 not. 11; Schneider 1982, 394; Pichette 1991, esp. 37; EM: Schatz

im Weinberg (forthcoming).
Lithuanian: Kerbelytė 1999ff. II; Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. IV, Goldberg 1998, No. H588.7; Catalan: Neugaard 1993, No. H588.7, Oriol / Pujol 2003; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 179, Moser-Rath 1984, 286, Tomkowiak 1993, 260; Swiss: Brunold-Bigler / Anhorn 2003, 291, No. 712; Italian: Cirese / Serafini 1975; Hungarian: Dömötör 1992, No. 401; Maltese: Mifsud-Chircop 1978; Slovene: Slovenski gospodar 63 (1929) 11; Bosnian: Krauss / Burr et al. 2002, No. 101; Bulgarian: BFP; Russian: Veršinin 1962, No. 78; Ukrainian: SUS; Jewish: Jason 1975, 1988a, cf. Haboucha 1992, No. **910L; Kurdish: Džalila 1989, No. 102; Uzbek: Laude-Cirtautas 1984, No. 47; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; Japanese: Inada / Ozawa 1977ff.; Ecuadorian: Carvalho-Neto 1966; Egyptian: El-Shamy 2004.

910F *The Quarreling Sons and the Bundle of Twigs.* A man (king, farmer) explains to his (quarreling) sons, that a bundle of twigs (sticks, arrows, lances) cannot be broken, whereas separately the pieces are easily broken. Thus he demonstrates the value and the strength of unity. His sons apply the lesson [J1021].

Remarks: Aesopic fable (Perry 1965, 430 No. 53).
Literature/Variants: Chauvin 1892ff. VIII, 93f. No. 65; Pauli / Bolte 1924 II, No. 861; Pedersen / Holbek 1961f. II, No. 103; Tubach 1969, Nos. 2980, 4623; EM 3 (1981) 1256–1261 (H. M. El-Shamy); Pichette 1991, 37f.; Marzolph 1992 II, No. 1059.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; French: Cifarelli 1993, No. 282; Frisian: Kooi 1984a; German: Rehermann 1977, 143, 300 No. 42, 399 No. 38, 429 No. 14, 440 No. 1, Tomkowiak 1993, 260f.; Hungarian: György 1934, No. 35, Dömötör 1992, No. 438; Bulgarian: BFP; Greek: Megas 1970, No. 52, Megas / Puchner 1998; Polish: cf. Krzyżanowski 1962f. I, No. 277; Russian, Ukrainian: SUS; Jewish: Jason 1975; Azerbaijan: Seidov 1977, 145f.; Uzbek: Schewerdin 1959, 132f.; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 48; Georgian: Kurdovanidze 2000; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1979; Japanese: Ikeda 1971; Filipino: Wrigglesworth 1993, No. 13; Spanish-American: TFSP 31 (1962) 26f.; East African: Arewa 1966, No. 4246, Klipple 1992, 381f.

910G *Man Buys a Pennyworth of Wit.* A rich man has a mistress although he loves his wife. His wife, hoping to change his behavior, asks him to bring her wit instead of a present (gives him a penny to buy the wit).

In the market he buys wit in a bundle which also includes some rags. The seller advises him to wear the rags and to present himself as a beggar first to his mistress and then to his wife. His mistress rejects her apparently penniless lover whereas his wife is ready to help him pay his debts. He is convinced of his wife's love, confesses the truth to her, and decides to be faithful to her. The wife is happy that her husband finally has come to his senses [J163.1].

Literature/Variants: Pichette 1991, esp. 38; EM: Verstand für einen Pfennig (in prep.). English: Briggs 1970f. A II, 238ff., Wehse 1979, No. 430; Spanish: Camarena Laucirica 1991, No. 212, Spanish: Camarena / Chevalier 1995ff. IV; Portuguese: Trancoso / Ferreira 1974, 53ff., Cardigos (forthcoming); Italian: Cirese / Serafini 1975; Greek: Megas / Puchner 1998; Russian: SUS; Turkish: Eberhard / Boratav 1953, No. 323 III; Jewish: Jason 1965; Armenian: Hoogasian-Villa 1966, No. 6; West Indies: Flowers 1953, 474.

910H See Type 910B.

910J See Type 910A.

910K ***Walk to the Ironworks*** (previously ***The Precepts and the Uriah Letter***). A dying nobleman who had served a long time at the king's court asks the king to employ his son. The king agrees and the dying man gives three precepts to his son. First: "Never associate with enviers or slanderers" ("Do not talk about what you have seen" or "Do not dishonor your master's house with adultery"). Second: "Always sympathize with your master's fortune and emotions". Third: "Never pass a church without going inside" ("Never neglect to go to mass").

When his father has died the young man begins his service at the king's court. An envious man slanders him and accuses him of desiring the queen. When he, following his father's advice, starts to weep when the queen weeps, his behavior is interpreted as proof of a love affair and it is decided that he must be killed. His adversary (slanderer) intends to throw him into the blast furnace of the ironworks (limekiln, mine, well, brewery, baking oven) or to kill him by some other means.

He is sent to the place where he is to be killed. Those who are charged with his murder are told to kill the first man who arrives (he brings along a message, a letter commanding his murder [K978] or certain object such as a handkerchief or lemon). According to his father's advice, the young man goes to mass on the way and is delayed.

His slanderer (adversary), impatient to see him dead, arrives the place before him and is killed instead of him. The innocent young man then reports his slanderer's death. He is restored to favor, or gains fortune, wealth and honor [K1612]. Cf. Type 930.

Remarks: The observance of three precepts occurs only in some variants. In num erous variants type 910K is combined with 930. A clear distinction between the types is often impossible, as several variants belong to both types. Nevertheless 910K and 930 are fundamentally separate types (see EM 5, 663).
Literature/Variants: Wesselski 1909, No. 34; Wesselski 1936, 88f.; Tubach 1969, Nos. 1282, 2205; Schwarzbaum 1980, 273; EM 5 (1987) 662–671 (C. Shojaei Kawan); Pichette 1991, 39f.; Marzolph 1992 II, No. 437; El-Shamy 1999, No. 26; Marzolph /

Van Leeuwen 2004, No. 411.
Estonian: Loorits 1959, No. 102, Viidalepp 1980, No. 117; Lithuanian: Dowojna-Sylwestrowicz 1894, 53ff., 105ff., 348f., Boehm / Specht 1924, No. 45, Cappeller 1924, No. 42; Danish: Stroebe 1915 I, No. 16, Holbek 1990, No. 30; Icelandic: Boberg 1966, Nos. K978, K1612; Irish: Ó Duilearga 1981, No. 50; Welsh: Thomas 1907, 229; French: Tegethoff 1923 I, 106ff.; Spanish: Goldberg 1998, Nos. K978, K1612; Frisian: Kooi 1984a; German: Bünker 1906, No. 20, Tomkowiak 1993, 261; Czech: Tille 1929ff. II 2, 385, Dvořák 1978, No. 2205; Serbian: Čajkanović 1927 I, Nos. 85, 196; Macedonian: Tošev 1954, 92ff.; Rumanian: Dima 1844, No. 24; Bulgarian: BFP, No. *911***; Albanian: Leskien 1915, No. 50, Lambertz 1952, 106ff.; Greek: Dawkins 1953, No. 71, Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, Nos. 256 III 5, IV 2, 308 III 2c; Jewish: Gaster 1924, No. 345, Jason 1965, 1988a, Bin Gorion 1990, No. 218, Haboucha 1992, No. 910*L; Gypsy: cf. Mode 1983ff. II, No. 76; Abkhaz: Šakryl 1975, No. 80; Adygea: Levin 1978, No. 29; Kabardin: Levin 1978, No. 35; Kurdish: Wentzel 1978, No. 26; Armenian: Macler 1928f. I, 133ff.; Kazakh: Sidel'nikov 1952, 237ff., Sidel'nikov 1958ff. I, 94ff.; Kara-Kalpak: Volkov 1959, No. 26; Uzbek: Afzalov et al. 1963 II, 176ff.; Tadzhik: Amonov 1961, 473ff., Rozenfel'd / Ryčkovoj 1990, No. 16; Georgian: Orbeliani / Awalischwili et al. 1933, No. 12, Dolidze 1956, 214ff.; Iraqi, Persian Gulf: El-Shamy 2004; Saudi Arabian: Jahn 1970, No. 45; Pakistani, Indian, Sri Lankan: Thompson / Roberts 1960; Burmese: Kasevič / Osipov 1976, No. 910*; Chinese: Ting 1978; Indonesian: Vries 1925f. I, No. 46, II, No. 136; Japanese: Inada / Ozawa 1977ff.; Moroccan: Laoust 1949, Nos. 83, 84; Togolese: Cardinall 1931, 140ff.; Ethiopian: Müller 1992, No. 80; Somalian: Reinisch 1900 I, No. 34; Central African: Lambrecht 1967, No. 3710.

910L ***Do Not Drive the Insects Away.*** This tale exists chiefly in three different forms:

(1) A fox crossing a river falls into a crevice and cannot get out. He becomes infested with lice (flies). A hedgehog passing by sees the fox suffering and offers to help. The fox refuses, saying that these lice are already full, and if the hedgehog takes them away, new lice who are even hungrier will come [J215.1].

(2) A sick (injured) man covered with sores is bothered by flies. He refuses any help, saying that hungry flies bite twice as hard as full ones.

(3) A merchant is captured by robbers (farmers want to punish a corrupt mayor or a thievish miller, a landlord wants to punish one of his tenants). They undress him (and cover him with honey) and tie him to a tree where there are many flies. A man (knight) offers to drive the insects away, but the merchant refuses, saying that others even worse and more hungry will come in their place. (The farmers set the mayor [miller] free and decide to let him stay in his office, lest someone even greedier would take his place.)

Remarks: Exemplum of classical origin: Aristotle, *Rhetoric* (II,20). Documented in the fables of Aesop (Perry 1965, 504 No. 427). Documented since the Middle Ages, e.g. Josephus Flavius, *Judaikē archaiologia* (XVIII,6,5), *Gesta Romanorum* (No. 51).

Known as proverbial phrases, "Hungry flies bite hard" and "Full flies do not sting".
Literature/Variants: Köhler / Bolte 1898ff. II, 375–377; Pauli / Bolte 1924 I, No. 186; Schwarzbaum 1968, 361f.; Tubach 1969, Nos. 2086, 2087; Schwarzbaum 1979, 488–491; EM 4 (1984) 1295–1299 (H.-J. Uther); Dicke / Grubmüller 1987, No. 195.
Latvian: Arājs / Medne 1977, No. *927C*; French: Cifarelli 1993, No. 446; Spanish: Childers 1977, No. J215.1, Goldberg 1998, No. J215.1; Portuguese: Braga 1914f. II, No. 30; German: Harpagiander (1718) No. 794 (EM archive), Müller 1924, No. 52, Wossidlo / Neumann 1963, No. 389, cf. Neumann 1971, No. 145, Brunner / Wachinger 1986ff. XII, No. 2VogM / 9; Swiss: cf. Trümpy 1980; Hungarian: György 1934, No. 103, Scheiber 1985, 326ff., Dömötör 1992, No. 328; Czech: Dvořák 1978, No. 2087; Bulgarian: BFP, No. *998**.

910M ***Prayers for the Tyrant.*** An old woman prays every day for the health of a hated tyrant. Asked why she does this, she explains that she has twice seen a horrible tyrant die, only to be replaced with one even worse. Therefore she hopes that the present one will live for a long time [J215.2.1].

Remarks: Classical origin: Valerius Maximus, *Facta et dicta memorabilia* (VI,2, ext. 2). Literary traditions since the Middle Ages, e.g. *Gesta Romanorum* (No. 53).
Literature/Variants: Köhler / Bolte 1898ff. II, 560; Arlotto / Wesselski 1910, 310; Fabula 1 (1957) 287; Ziegler / Sontheimer 1964ff. V, 1117f.; Tubach 1969, No. 1678; Fleck 1974; Schwarzbaum 1979, 490; Trümpy 1980; MacDonald 1982, No. J215.2.1; EM 5 (1987) 803–805 (H. Trümpy).
Finnish: Rausmaa 1973a, No. 1860: 5; Norwegian: Hodne 1984, 312f.; English: Zall 1963, 279; Spanish: Goldberg 1998, No. J215.2.1; Catalan: Neugaard 1993, No. J215.2.1; Portuguese: Oliveira 1900ff. I, No. 213, Cardigos (forthcoming), No. 1446*A, Tubach, No. 1678; Frisian: Kooi 1984a, No. 925A*, Kooi / Schuster 1993, No. 196; German: Neumann 1976, 299f., Rehermann 1977, 285, Moser-Rath 1984, 147, Kooi / Schuster 1994, No. 163; Swiss: Tobler 1905, 4f., Suter / Strübin 1980, No. 724; Italian: Lo Nigro 1957, No. *925, Calvino 1959, No. 106; Hungarian: György 1934, No. 49; Czech: Dvořák 1978, No. 1678; Macedonian: Tošev 1954, 167f.; Mexican: Robe 1973, No. 1446*A.

910N ***The Magic Box.*** A poor farmer (farmwife) complains to his neighbor (clergyman) that his farm is not doing well. The neighbor gives him a box which he says is magic, and tells the farmer to carry it once each day through his house and barn. When the farmer does this, he notices what the problems are and becomes wealthy.

In another version, an older woman tells an incompetent housewife that she should look all over her house and yard for a white sparrow. As she does this, the housewife puts everything in order and becomes prosperous.

Remarks: Early version in the 16th century see Hans Sachs, *Das hailtuemb* (1551).
Literature/Variants: EM 3 (1981) 612.
Latvian: Arājs / Medne 1977; Frisian: Kooi 1984a, No. 910Z*; Flemish: Berg 1981, No. 283; German: Merkens 1892ff. I, No. 315, Brückner 1974, 739f., Cammann /

Karasek 1976ff. III, 169, Rehermann 1977, 172, Benzel 1992a, 24, Moser-Rath 1994b, 303 No. 384.

910C* ***The Officer and the Barber's Apprentice.*** An officer goes to a barber for a shave. He promises to pay well unless the barber cuts him, in which case the officer will kill him.

The barber refuses to shave the officer, and so do the two other barbers in the shop. Only the apprentice will agree to this bargain. All goes well. As the officer leaves, he asks, "Weren't you afraid?" The apprentice answers, "No. If I had cut you, I would have cut your throat right away with the razor." Cf. Type 910C.

Remarks: The version of Johann Peter Hebel, *Der Barbierjunge von Segringen*, was disseminated in popular almanacs.
Literature/Variants:
English: Zall 1970, 165; Dutch: Blécourt 1980, No. 4.2; Frisian: Kooi 1984a, No. 1559X*; Flemish: Meyere 1925ff. III, 205f.; Australian: Wannan 1981, 226.

911* See Type 910A.

912 ***The Wise Man and the Rain of Fools.*** During a certain rainy period, everyone on whom the water falls becomes a fool (is compelled to sing and dance). A wise man arrives and sees that all the adults and children have gone crazy. He joins them in their foolery. He asks why they behave thus, and they reply him that it is because of the rain. The wise man tastes some of the rainwater and he also becomes a fool [J1714.2, D1353.1].

In Arabic variants a ruler hears that everyone who came into contact with the rainwater became crazy, so he does not drink it. But when he sees that he no longer holds his former power and authority, he drinks the water.

Literature/Variants: Arlotto / Wesselski 1910, No. 91; Pauli / Bolte 1924 I, Nos. 34, 54; Bambeck 1984; Marzolph 1992 II, No. 724; Marzolph 2002, 757–761.
Jewish: Jason 1988a, No. *912A.

915 ***All Depends on How You Take It.*** A widower with a clever, industrious daughter marries a widow with a stupid, lazy daughter. When the children are grown and ready to leave home, their mother (father) gives them three indirectly expressed precepts to guide them in their new independence (employment, marriage).

On a visit the mother (parents) realizes that her own daughter has followed the precepts literally and therefore caused herself much trouble. Her stepdaughter, however, recognized the underlying meaning of the precepts (often with the help of her father) and therefore everything goes well for her [J555.1]. Cf. Type 915A.

Literature/Variants: EM 3 (1981) 188–190 (R. Wehse); Pichette 1991, 40f.
Finnish: Rausmaa 1982ff. II, No. 127; Danish: Grundtvig 1854ff. III, No. 40, Kvideland / Sehmsdorf 1999, No. 54; Irish: Ó Súilleabháin / Christiansen 1963; French: Perbosc 1954, 248f., Delarue / Tenèze 1964ff. IV 2, No. 915B; Spanish: Llano Roza de Ampudia 1925, No. 33, Camarena Laucirica 1991, No. 141, Camarena / Chevalier 1995ff. IV; Portuguese: Oliveira 1900f. II, No. 440, Cardigos (forthcoming); Jewish: Jason 1975; Tatar: Kecskeméti / Paunonen 1974; Kuwaiti, Qatar: El-Shamy 2004; Indian: Jason 1989.

915A ***The Misunderstood Precepts.*** A dying father (mother) gives indirectly expressed advice to his son (daughter) (before marriage): "Always eat bread with honey" (means: "Work diligently and your bread will be as sweet as honey") [H588.11], "God bless you in your labors" (means: "Start your work earlier than others, so that others will greet you thus and not you them") [H588.12] and "Always wear your shoes" (means: "Walk the fields barefooted, wear your shoes only when near the town") [H588.13]. When the son follows these precepts literally, he becomes poor. Only later does he learn their real meaning.

Or, the father gives ironic precepts: "Whenever you feel like gambling, do it until your eyes are red and your cheeks are pale", "Whenever you feel like drinking, do it until you are drunk and fall asleep", and "Whenever you desire a woman, go there early in the morning and wake her up".

Following the precepts he gambles away all his money. Drinking to forget his losses, he feels so ill the next morning that he wants never to drink again. He visits a woman early in the morning and is so scared by her appearence that he runs home. There he thinks about his father's "bad" precepts that cured him of gambling, drinking and womanizing. (Other precepts see H588ff.)

Literature/Variants: Pichette 1991, 41.
Finnish: Rausmaa 1982ff. II, No. 128; Latvian: cf. Arājs / Medne 1977, No. *915B; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; Serbian: cf. Vrčević 1868f. I, No. 221, Karadžić 1937, No. 59; Bosnian: Krauss / Burr et al. 2002, No. 105; Macedonian: cf. Čepenkov / Penušliski 1989 IV, No. 520; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I, No. 911; Russian, Ukrainian: SUS; Jewish: Jason 1965; Votyak: Kecskeméti / Paunonen 1974; Uzbek: Laude-Cirtautas 1984, No. 37; Iranian: Marzolph 1984, No. 910A (3); Indian: Thompson / Roberts 1960, Mayeda / Brown 1974, No. 58, Jason 1989; Chinese: Eberhard 1937, No. 200.

916 ***The Brothers Guarding the King's Bedchamber and the Snake.*** Several brothers are hired by a king to guard his bedchamber. The first brother sees a snake in the bedchamber and kills it, but a drop of its poison falls on the queen. While he is wiping the poison, she awakes and accuses him trying to attack her [N342.1] (cf. Type 516). The other brothers tell stories against making a hasty decision. The next

morning the truth comes to light. The stories:

(1) The innocent dog (cf. Type 178A).

(2) The faithful dog as security for a debt (cf. Type 178B).

(3) The falcon and the poisoned water (cf. Type 178C).

(4) The parrot and the fruit of youth. A parrot brings to a king, his master, some fruit of youth. Unbeknown to the parrot a snake has dropped poison on the fruit. The king gives one of the fruits to a dog which dies, and then slays the parrot [B331.3]. Later the truth comes to light.

Combinations: 178A–178C.
Remarks: The combined types refer mostly to the second part of 916 – the stories told by the brothers.
Literature/Variants: Chauvin 1892ff. II, 190 No.1; Schwarzbaum 1968, 332 (B331.1.1), 474; Schwarzbaum 1979, 137 not. 58; EM 6 (1990) 1366; Marzolph 1992 II, No. 929; Marzolph / Van Leeuwen 2004, No. 10.
Turkish: Eberhard / Boratav 1953, Nos. 100 III (4–7), 348 IV 5; Jewish: Jason 1965, 1975; Armenian: Levin 1982, Nos. 14, 19, Gullakjan 1990; Uzbek: Afzalov et al. 1963 I, 85ff., Reichl 1978, 40ff., Reichl 1986, No. 6; Mongolian: cf. Lőrincz 1979, Nos. 916A*, 916B*; Tuva: Taube 1978, No. 51; Iraqi: El-Shamy 2004; Iranian: Marzolph 1979, 21f.; Pakistani: Thompson / Roberts 1960; Indian: Tauscher 1959, No. 42, Thompson / Roberts 1960, Jason 1989; Nepalese: Sakya / Griffith 1980, 25ff.; Chinese: Ting 1978; Japanese: Ikeda 1971, No. 178C; Tunisian: El-Shamy 2004.

CLEVER ACTS AND WORDS 920–929

920 ***The Son of the King and the Son of the Smith.*** Because her young (unborn) son calls his mother a whore [J125.2.1, T575.1], the queen commands that the child (the young Solomon) be killed [S301]. The child asks the servant for mercy; he is not killed [K512] but raised by a smith. In order that her husband should not discover this deceit, the queen takes the smith's son as her own [K1921.1].

During their childhood, the two boys play along with others. In their game, Solomon stands out because, playing the part of the king [J123, P35], he convicts one of the boys as a traitor. Or, the smith's son speaks of farming matters, but Solomon speaks of military affairs.

His father the king (in person or through a messenger) tests the boy's wisdom with impossible tasks or difficult questions [H921]. Or, the boy (often acting as a shepherd [K1816.6]) makes wise judgments or observations that reveal his royal origin [H41.5]. His intelligent answers show him to be the son of the king. Cf. esp. Types 875, 921, and 922.

In some variants an additional episode may follow, but more often this is a separate tale: Solomon's wife elopes with a rival king. Solomon goes to retrieve her. He is captured but is permitted to

blow his horn three times before his death [K551.3]. This was a prearranged signal, and his army comes and rescues him.

Combinations: This type is usually combined with episodes of one or more other types, esp. 875 and 921.
Remarks: This type includes the ancient theme of the Boy King.
Literature/Variants: Pypin 1854; Chauvin 1892ff. V, 86 No. 26 not. 1; Vries 1928, 40–42, 320–335; Wesselski 1929a; Reuschel 1966; Schwarzbaum 1968, 207f., 216, 294; Dvořák / Horálek 1969, 107–119; EM 1 (1977) 80–82; EM 8 (1996) 23–25 (K.-H. Golzio); Krikmann 1996, 51–80; Hansen 2002, 408–414; EM: Sohn des Königs und Sohn des Schmieds (forthcoming).
Finnish: Rausmaa 1982ff. II, No. 129; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; Portuguese: Martinez 1955, No. K551.3; Slovakian: Gašparíková 1991f. II, Nos. 537, 543; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian: SUS, No. 920, cf. No. 921A*; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 302; Jewish: Jason 1965; Cheremis / Mari: Kecskeméti / Paunonen 1974; Mongolian: Lőrincz 1979; Iraqi: El-Shamy 2004; Indian: Thompson / Roberts 1960; Algerian, Moroccan: El-Shamy 2004.

920A ***The Case of the Boiled Eggs*** (previously ***The Daughter of the King and the Son of the Peasant***). A princess as baby is secretly exchanged by her mother with the son of a farmwife [K1921.1], because the king has threatened to kill her if she does not give birth to a boy.

Later the king has to judge a case: A merchant who bought forty eggs before a journey, intends to pay for them after his return. But he is asked to pay for the value of all the chickens and their offspring that would have hatched from the eggs [J1191.2]. The king does not know how to judge the case, and by chance overhears the exchanged children playing a game, the case of the boiled eggs [H1023.1.1] (cf. Type 821B). The princess plays the role of the king and points out that chickens could never hatch from boiled eggs. The king adopts the girl's decision [J123]. Finally the children's identity is discovered and they are reexchanged. Cf. Types 821B, 875, and 875E.

Remarks: The motif, or the episode, of the comparison of hatching chickens from boiled eggs with the sewing of boiled seed was probably adopted from the Jewish tradition (cf. Type 821B).
Literature/Variants: BP II, 368f.; Pauli / Bolte 1924 II, No. 807; Vries 1928, 297f.; HDM 1 (1930–33) 12; EM 1 (1977) 81f.; EM 10 (2002) 1454–1460 (C. Goldberg).
Lithuanian: Kerbelytė 1999ff. II; Norwegian: Bødker et al. 1963, 37ff.; Danish: Kristensen 1881ff. II, No. 29; Spanish: González Sanz 1996; Basque: Ranke 1972, No. 144; Catalan: Oriol / Pujol 2003; Flemish: Meyer 1968; German: Wossidlo / Neumann 1963, No. 211; Slovakian: Gašparíková 1991f. II, Nos. 537, 543; Serbian: Karadžić 1937, No. 34; Rumanian: Schullerus 1929, No. 921 III*; Bulgarian: Daskalova et al. 1985, No. 104; Albanian: Camaj / Schier-Oberdorffer 1974, No. 75; Greek: Kretschmer 1917, No. 35, Megas / Puchner 1998; Polish: Simonides 1979, No. 245; Turkish: Eberhard / Boratav 1953, No. 295; Jewish: Gaster 1924, No. 329,

Jason 1975, No. 920 *E, Bin Gorion 1990, No. 21; Siberian: Vasilenko 1955, No. 23; Kazakh: Sidel'nikov 1958ff. I, 354ff.; Iranian: Massé 1925, No. 25, Marzolph 1984, No. 821B, cf. No. *302B; Japanese: Ikeda 1971; Egyptian: El-Shamy 2004.

920B *The Birds Chosen by the Sons of the King* (previously ***What Kind of Bird***). A king asks his three sons what kind of bird they would prefer to be. The first chooses an eagle, because it is ruler of birds. The second chooses a falcon, because it is beloved of the nobles. The third says that he would like to be a bird that flies with many others, so as to receive advice. The king chooses the third son as the next king, because as a ruler he would always seek advice [J412.1].

Literature/Variants: Chauvin 1892ff. II, 154 No. 24; Pauli/Bolte 1924 I, No. 677; Taylor 1965b; EM: Vogelwahl der Königssöhne (in prep.).
Icelandic: Gering 1882f. II, No. 79; English: Briggs 1970f. B II, 130; Slovene: cf. Bolhar 1974, 61ff.; Serbian: Karadžić 1937, No. 34; Jewish: Noy 1963a, No. 29; Syrian, Palestinian, Libyan, Moroccan: El-Shamy 2004.

920C *Shooting at the Father's Corpse as a Test of Paternity.* In order to determine the true heir (his own son) among his three sons, a dying king (rich man) requires that each should shoot at his corpse. The youngest refuses to shoot (at his heart) [L13] and is therefore judged the only genuine son of his dead father; the two others are determined to be illegitimate and are disinherited [H486.2].

Combinations: 655.
Remarks: The tale originates of *Babylonian Talmud* (*Baba Batra* 58a).
Literature/Variants: Köhler/Bolte 1898ff. II, 562f.; Wesselski 1909, No. 6; Pauli/Bolte 1924 II, No. 835; BP IV, 331f.; Goebel 1932, 167–179; Schmidt 1963, 63–69, 370–372; Schwarzbaum 1968, 208f., 216, 294, 474; Tubach 1969, No. 1272; cf. Fabula 16 (1975) 80–88; EM: Schuß auf den toten König (forthcoming).
Lithuanian: Kerbelytė 1999ff. II; Norwegian: Hodne 1984, 206; Icelandic: Gering 1882f. II, No. 87, Boberg 1966, No. H486.2; English: Briggs 1970f. B II, 657ff.; Spanish: Camarena/Chevalier 1995ff. IV, Goldberg 1998, No. H486.2; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. I, No. 120, II, No. 314, Cardigos (forthcoming); Dutch: Overbeke/Dekker et al. 1991, No. 1465; Flemish: Meyer 1968; German: Moser-Rath 1964, No. 373, Rehermann 1977, 143f., 315 No. 73, 357f. No. 9, Moser-Rath 1984, 287f., Tomkowiak 1993, 261; Italian: Cirese/Serafini 1975; Hungarian: György 1934, No. 203, Dömötör 1992, No. 404; Czech: Dvořák 1978, No. 1272; Croatian: Gaál/Neweklowsky 1983, No. 39; Bulgarian: Parpulova/Dobreva 1982, 294, cf. BFP, No. 920C*; Greek: Megas/Puchner 1998; Jewish: Gaster 1924, No. 311, Bin Gorion 1990, Nos. 22, 110, 247, Jason 1965, 1975, 1988a, No. 920C*–A, Jason 1988a, No. 920C, Haboucha 1992, No. 920C–920*B; Chinese: Ting 1978, $920C_1$; Egyptian: El-Shamy 1980, No. 16, El-Shamy 2004; Moroccan: Laoust 1949, No. 86, El-Shamy 2004.

920D *The Four Princes.* Of the king's four sons, the one who can name the greatest number of faults of their father, is to become the next king.

The youngest son cannot name a single fault [L13]. He becomes king.

Literature/Variants:
Flemish: Joos 1889ff. III, No. 59; Slovene: Bolhar 1974, 61ff.; Jewish: Larrea Palacín 1952f. I, No. 6, Jason 1965, 1988a.

920E *The Three Rings.* A dying father gives each of his three (more) sons (children) a ring (stone). Only one of the rings is genuine, and each son thinks it is his. The questions of which is the genuine ring and which is the true son are decided on religious (Christian, Jewish, Muslim, or sectarian) grounds [J462.3.1, J80].

Remarks: Documented in the Middle Ages, e.g. Jansen Enikel, *Weltchronik* (V. 26551ff.), *Gesta Romanorum* (No. 10), Boccaccio, *Decamerone* (I,3), *Cento novelle antiche* (No. 73). Used by Lessing in 1779 in *Nathan the Wise* (act 3).
Literature/Variants: Tobler 1871; Paris 1895; ZfVk. 33/34 (1924) 70; Goebel 1932, 255–262; Penna 1953; Tubach 1969, No. 4106; Elm 1982, 60–73; Graf 1982; MacDonald 1982, No. J462.3.1.1; Graf 1988; Hudde 1997; Shagrir 1997; EM 11,2 (2004) 696–699 (H. Hudde).
Hungarian: György 1934, No. 90; Czech: Dvořák 1978, No. 4106.

920A* *The Inquisitive King.* Solomon states that all women could be seduced (are more stupid than men), even his mother. He proves his statement by sending a servant to seduce her.

In order to test her chastity Solomon disguises himself and goes in place of the servant to the meeting point [N383.3]. When his mother is about to commit incest with her own son, she realizes the deception and curses him: He cannot die until he has measured the height of the sky and the depth of the sea (before having gone around the earth and to the bottom of the sea).

Thereupon Solomon vainly attempts to measure the height of the sky and the depth of the sea [L414.1]. On the back of a bird he flies to the sun, but the bird's wings are burned and he falls down (eagles take him up to the sky and let him fall down, the curse becomes true.) He sits inside a box fixed to a chain, and tells a woman to lower it down to the bottom of the sea. Unfortunately a crayfish cuts the chain.

In some variants his measuring is successful. On an old woman's back he rides to the stars, and devils save him from the submerged box. Cf. Types 823A*, 922.

Literature/Variants: Tubach 1969, No. 125.
Spanish: Chevalier 1983, No. 85, Camarena/Chevalier 1995ff. IV; Lithuanian: Kerbelytė 1999ff. II; German: EM 7 (1993) 476, EM 8 (1996) 188; Serbian: Čajkanović 1927 I, No. 66; Bulgarian: BFP, No. *920*; Czech: Dvořák 1978, No. 125; Serbian: Karadžić 1937, No. 43; Polish: Krzyżanowski 1962f. I, No. 733; Byelorussian, Ukrainian: SUS.

920B* ***The Lineage of the King's Three Sons.*** A captive king interrogates the three sons of the king who has captured him as to how they will treat him (he gives them riddles). From their answers he learns their real descent. One of the sons is from a family of executioners (bakers), the other one from butchers, while only the third son is from the royal family.

Literature/Variants: Chauvin 1892ff. VII, 163 No. 63, VIII, 131 No. 122; Schwarzbaum 1968, 206, 210.
Italian: Cirese / Serafini 1975; Greek: Loukatos 1957, 167f., Megas / Puchner 1998; Albanian: Lambertz 1922, 80; Jewish: Gaster 1924, No. 372, Noy 1963a, No. 29; Georgian: Finger 1939, 197; Syrian, Lebanese, Palestinian, Qatar: El-Shamy 2004; Yemenite: Daum 1983, No. 15, El-Shamy 2004; Egyptian, Moroccan: El-Shamy 2004; Tunisian: Jahn 1970, No. 46, El-Shamy 2004.

920C* ***The Choice of a Wife.*** A young man asks Solomon (another king) for advice about what sort of girl he should marry: one with property, one with money, or a poor one with nothing. Solomon answers, "Go away; you don't know anything; do whatever you like". ("Be quiet, I am in charge; get up, so I can sit down; do whatever you like.").

The answers mean accordingly, that the first girl would chase him away because the property belongs to her; the second would tell him that the money is hers and he is ignorant; but the third one will not meddle with anything, even if she is bad tempered.

Literature/Variants:
German: cf. Zincgref-Weidner III (1653) 204f. (EM archive); Serbian: Karadžić 1937, No. 41, Đjorđjevič / Milošević-Đjorđjevič 1988, No. 143; Macedonian: Popvasileva 1983, No. 45; Bulgarian: BFP; Greek: Mousaios-Bougioukos 1976, No. 32, Megas / Puchner 1998; Jewish: Haboucha 1992, No. **920D*; Georgian: Kurdovanidze 2000, No. 920******.

921 ***The King and the Farmer's Son.*** A boy (farmer's son, Solomon) astonishes a king passing by his hut by giving clever answers. The answers refer to questions like: what do you (does your father, mother, brother, sister) do? [H583.1–H583.6]. And / or they deal with a paradoxical demand to come to the king under certain conditions [H1050–H1064].

The following questions and answers are most frequent:

(1) What are you doing? I boil those coming and going (I boil peas, beans, and / or lentils that keep rising and falling in the water [H 583.6]).

(2) What is your father doing? He makes a bad thing worse (he blocks a path in a field which causes another to be trodden [H583.2.1]). Or, he is in the vineyard doing good and bad (he prunes vines but sometimes cuts good ones and leaves the bad [H583.2]). Or, he makes many out of few (he sows grain [H583.2.2]).

(3) What is your mother doing? She does for another what the latter cannot do for herself (she lays out a corpse [H583.4]). Or, she is baking forgotten bread (to pay back borrowed bread [H583.4.2]).

(4) What is your brother doing? He hunts; he throws away what he catches, and what he does not catch he carries home (he hunts for lice on his body [H583.3]).

(5) What is your sister doing? She is mourning last year's laughter (she nurses her child, the fruit of last year's love affair [H583.5]. Cf. Types 875, 920.

Combinations: This type is usually combined with episodes of one or more other types, esp. 875 and 922B, and also 920, 921F*, and 922.
Remarks: Type 921 is closely related to Type 875, and the stories are often combined with each other. In Type 921 the enigmatic answers occur in many more versions, which renders the classification under Type 921 and the separation of the two types more difficult.
Literature/Variants: Chauvin 1892ff. VI, No. 205; Köhler/Bolte 1898ff. I, 84–86; BP II, 359; Anderson 1923, 356 not. 2; Basset 1924ff. II, 194 No. 91, III, 316 No. 190; Wesselski 1925, 227; Vries 1928, 29–40, 112–320; Schwarzbaum 1968, 90, 222, 449; Tubach 1969, No. 4025; Krikmann 1996; EM 8 (1996) 156–160 (W. F. H. Nicolaisen); Dekker et al. 1997, 323–327; Röth 1998.
Finnish: Rausmaa 1982ff. II, Nos. 130, 131; Finnish-Swedish: Hackman 1917f. I, No. 183; Estonian: Loorits 1959, No. 191; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Lydian, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Danish: Kvideland/Sehmsdorf 1999, No. 26; Scottish: Briggs 1970f. A II, 135; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 58, 79f., 133, 157, 391f., 418ff., 433ff., 437f.; French: Delarue/Tenèze 1964ff. IV 2; Spanish: Camarena/Chevalier 1995ff. IV nos. 921, 921H–M, 921AA, Lorenzo Vélez 1997, Nos. 2, 3; Catalan: Oriol/Pujol 2003; Portuguese: Soromenho/Soromenho 1984f. I, Nos. 182, 183, Cardigos (forthcoming); Dutch: Meder/Bakker 2001, Nos. 252, 299; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Meyer 1932, Henßen 1935, Nos. 151, 152, Kooi/Schuster 1994, No. 61; Austrian: Haiding 1969, No. 45; Swiss: EM 7 (1993) 871; Ladinian: Uffer 1973, No. 46; Italian: Cirese/Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK IV; Czech: Tille 1929ff. I, 114f.; Slovakian: Gašparíková 1991f. II, Nos. 512, 537, 541; Slovene: Vrtec 5 (1875) 158, Bolhar 1974, 154ff.; Serbian: Eschker 1986, No. 66; Rumanian: Schullerus 1928; Bulgarian: Nicoloff 1979, No. 58; Greek: Loukatos 1957, 176ff., 181ff., 183ff., Megas/Puchner 1998; Polish: Krzyżanowski 1962f. I, Simonides 1979, No. 146; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, 1988a; Gypsy: MNK X 1; Cheremis/Mari: Kecskeméti/Paunonen 1974; Yakut: Ėrgis 1983, No. 315; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian, Palestinian: El-Shamy 2004; Iranian: Marzolph 1992 II, No. 255; Pakistani: Thompson/Roberts 1960; Indian: Thompson/Balys 1958, No. H583; Jason 1989; Burmese: cf. Kasevič/Osipov 1976 II, No. 56; Chinese: cf. Riftin et al. 1977, No. 46, Ting 1978; Korean: Choi 1979, No. 659; Vietnamese: Karow 1972, No. 172; Indonesian: Vries 1925f. II, 409 No. 234; Japanese: Ikeda 1971; English-Canadian: Halpert/Widdowson 1996 II, Nos. 55, 56; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican, Argentine: Hansen 1957; Brazilian: Alcoforado/Albán 2001, No. 66; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, Nos. 22, 107; Egyptian: El-Shamy

1980, No. 10, El-Shamy 2004; Moroccan: El-Shamy 2004; Niger: Petites Sœurs de Jésus 1974, Nos. 10, 19; South African: Coetzee et al. 1967, No. 1635.9; Malagasy: Haring 1982, No. 1.6.921.

921A ***The Sharing of Bread Or Money*** (previously ***Four Coins***). A farmer (craftsman) responds to the king's question, why he is working so hard or how he would use his salary (four coins, bread), by giving enigmatic answers: The first I eat (feed myself), the second I put out at interest (give to my children so that they can care for me when I am old), with the third I pay debts (keep my parents) and the fourth I throw away (give to my wife) [H585.1]. The king asks his ministers to interpret the farmer's answers for him. When they ask the farmer, he demands a reward for each response.

In a medieval version, a smith named Focus, who worked on a feast day despite the emperor's prohibition, is betrayed by a statue constructed by the magician Virgil. He defends himself by stating that he needs to earn eight coins daily. Two of the coins he has to repay (to his father), two he has to lend (to his son), two are lost (to be given to his wife) and two are to be spent (for himself).

Combinations: 920, 921F*, and 922B.
Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 57).
Literature/Variants: Köhler / Bolte 1896, 161f. No. 50; BP IV, 137; Anderson 1923, 356 not. 1; Wesselski 1925, No. 39; Schwarzbaum 1968, 221, 475; Tubach 1969, No. 2105; cf. EM 3 (1981) 639f. (K. Ranke); EM 4 (1984) 1394–1397 (Á. Dömötör).
Finnish: Rausmaa 1982ff. II, No. 132; Livonian: Loorits 1926, No. 1534; Latvian: Arājs / Medne 1977; Lithuanian: Basanavičius 1993f. II, No. 20, Kerbelytė 1999ff. II; Wotian, Syrjanian: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Chevalier 1983, No. 64, Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 31, Cardigos (forthcoming); Dutch: Tinneveld 1976, No. 116; Frisian: Kooi 1984a; Flemish: Meyer 1968, Lox 1999b, No. 67; German: Ranke 1955ff. III, Moser-Rath 1984, 287, Tomkowiak 1993, 261; Italian: Cirese / Serafini 1975, De Simone 1994, No. 15; Maltese: Mifsud-Chircop 1978; Hungarian: György 1932, Nos. 20, 70, MNK IV, Dömötör 2001, 292; Czech: Tille 1929ff. I, 120ff., Dvořák 1978, No. 2105; Slovakian: Gašparíková 1991f. I, No. 55, II, No. 508, Gašparíková 2000, No. 25; Slovene: Möderndorfer 1924, 50; Serbian: Vrčević 1868f. I, No. 138; Croatian: Ardalić 1914, 352f.; Macedonian: Popvasileva 1983, No. 40; Bulgarian: BFP; Albanian: Mazon 1936, No. 65; Greek: Megas 1968a, No. 23, Megas / Puchner 1998; Polish: cf. Krzyżanowski 1962f. I, No. 929; Sorbian: Nedo 1972, 237ff.; Russian, Byelorussian, Ukrainian: SUS; Jewish: Gaster 1924, No. 211, Jason 1965, 1975, 1988a, Haboucha 1992; Gypsy: MNK X 1; Chuvash: Kecskeméti / Paunonen 1974; Syrjanian: Wichmann 1916, No. 4; Kurdish: Džalila et al. 1989, No. 93; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 245; Turkmen: cf. Stebleva 1969, No. 62; Georgian: Kurdovanidze 2000; Syrian, Palestinian, Jordanian, Iraqi, Persian Gulf: El-Shamy 2004; Afghan: Lebedev 1955, 124 No. 14; Indian: Thompson / Roberts 1960; Egyptian: El-Shamy 1980, No. 10, El-Shamy 2004; Algerian: El-Shamy 2004; Moroccan: Laoust 1949, No. 75, El-Shamy 2004; East African: Steere 1922, 295; Sudanese, Tanzanian: El-Shamy 2004.

921B ***Best Friend, Worst Enemy.*** The central motif of the tale is the following task: A man should bring his best friend and his worst enemy [H1065]. He fulfills the task by choosing his dog as friend and his wife as enemy. The tale exists chiefly in three different forms:

(1) When the master orders his servant (Aesop) to bring food to the person who loves him most, the servant serves his dog instead of his wife. The wife feels offended and threatens to leave her husband. The servant explains that only the dog would really love his master for it would return even if it had been beaten.

(2) A young man violates the order that all old people should be killed. He hides his father with the help of his wife. Because of the intrigues of some envious men, the king demands that the young man, on pain of death, bring his servant, his friend (jester) and his enemy to the king. Following his father's advice he takes his donkey as servant, his dog as friend (his child as jester) and his wife as enemy. The offended wife reproaches her husband for classifying her in this way after she had helped him hide his father. This betrayal turns her into his enemy and so he accomplishes the task. Cf. Type 981.

(3) A young man rescues the devil (stranger, saint, ghost, robber) from a wolf (other danger) whereupon the devil promises pay for the service if the young man will bring his most faithful friend to the meeting. The man comes with his wife.

The devil appears in a rich disguise and persuades the wife to kill her husband when he is asleep. Later he promises her marriage and wealth. The woman agrees. When she raises the knife (ax, stone) for the murder, the devil awakens her husband. He says that he has now repaid the man by saving his life, and refuses to pay the recompense. The man should have brought his dog instead of his wife. (The man must bring his real friend the next day. His dog follows him without being called, attacks the stranger, and proves its faithfulness.) Cf. Type 824.

Combinations: 893, 920, 981, and 1381C.
Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 124).
Literature/Variants: Chauvin 1892ff. VIII, 199 No. 244; Köhler/Bolte 1898ff. I, 415–455, II, 399–405; BP II, 364–367; Anderson 1923, 357; Pauli/Bolte 1924 I, No. 423; Wesselski 1925, No. 48; Vries 1928, 220–230; Tubach 1969, No. 1997; Spies 1973a, 171–176; Röcke 1987, 122f.; EM 5 (1987) 275–282 (M. Bošković-Stulli); Hansen 2002, 49–54; EM: Teufel zeigt dem Mann die Untreue seiner Frau (in prep.).
Finnish: Rausmaa 1982ff. II, Nos. 129, 133; Latvian: Arājs/Medne 1977; Lithuanian: Basanavičius/Aleksynas 1993f. II, No. 120, Kerbelytė 1999ff. II; Wotian: Mägiste 1959, No. 95; Welsh: Jones 1930, 235f.; Dutch: Kooi 1979a, 87ff.; Frisian: Kooi 1984a; German: Neumann 1971, 146; Italian: Cirese/Serafini 1975; Hungarian: György 1932, No. 206, MNK IV; Czech: Tille 1929ff. I, 122, Dvořák 1978, No. 1997; Slovakian: Gašparíková 1991f. I, No. 205; Serbian: Đjorđjevič/Milošević-

Đjorđjevič 1988, Nos. 144, 149; Croatian: Bošković-Stulli 1967f., No. 22; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, 1975, 1988a, No. 921B, cf. No. 921B–921*A; Ossetian: Bjazyrov 1958, No. 28; Abkhaz: Šakryl 1975, No. 70; Mayan: Peñalosa 1992; Cape Verdian: Parsons 1923b I, No. 68; Egyptian, Algerian: El-Shamy 2004.

921C *Why Hair of Head is Gray before the Beard.* A man (clergyman, barber) answers the question why the hair of his head is grey (white) and the hair of his beard is black, "The hair of the head is twenty years older than the beard". [H771].

Remarks: Literary treatments in European jestbooks since the 16th century.
Literature/Variants: Kirchhof / Oesterley 1869 II, No. 151; Arlotto / Wesselski 1910 II, No. 222; Schwarzbaum 1968, 223f.; EM 1 (1977) 1283f.; Marzolph 1992 II, No. 1030.
Finnish: Rausmaa 1982ff. II, Nos. 134; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Danish: Kristensen 1900, No. 342; Dutch: Overbeke / Dekker et al. 1991, No. 1838; Frisian: Kooi 1984a; German: Merkens 1892ff. III, No. 93, Moser-Rath 1984, 286ff., Kooi / Schuster 1994, No. 104; Swiss: EM 7 (1993) 867; Italian: Cirese / Serafini 1975; Czech: Tille 1929ff. I, 123ff.; Rumanian: cf. Stroescu 1969 I, No. 3072, II, No. 4699; Bulgarian: BFP; Russian: Tumilevič 1958, No. 26, SUS, No. 921E**; Jewish: Jason 1975; Afghan: Lebedev 1955, 145f.; Indian: Swynnerton 1908, No. 14; US-American: Randolph 1965, No. 403; Egyptian: cf. El-Shamy 1980, No. 10.

921D *The Fatal Bed.* A citizen asks a sailor why he repeatedly goes to sea even though his father and grandfather drowned there. The sailor asks how the citizen's ancestors died. The townsman answers, "In bed", whereupon the sailor asks if the citizen isn't afraid of going to bed? [J1474].

Literature/Variants: Pauli / Bolte 1924 I, No. 264; EM 2 (1979) 243 (E. Moser-Rath); Pörnbacher 1986, 504f.
Finnish: Rausmaa 1982ff. II, Nos. 135; Danish: Kristensen 1900, No. 518, Holbek 1990, No. 57; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Chevalier 1983, No. 66; Frisian: Kooi 1984a, Kooi / Meerburg 1990, No. 104; Flemish: Meyer 1968; German: Wossidlo / Neumann 1963, No. 309, Neumann 1968b, No. 128, Moser-Rath 1984, 285f., 289, 291, Tomkowiak 1993, 262; Swiss: EM 7 (1993) 868; Hungarian: György 1934, No. 146, Dömötör 1992, No. 392; Slovene: Zupanc 1956, 92f.; Serbian: Vrčević 1868f. II, 138; Croatian: Stojanović 1867, No. 53; Ukrainian: SUS; Indian: Jason 1989; Mayan: Peñalosa 1992.

921E *Never Heard Before.* A man is required to say something that neither the king nor his courtiers has ever heard before [H1182]. The man reads a letter supposedly from another king demanding repayment of money that this king had borrowed.

Literature/Variants: Chauvin 1892ff. VI, 151 No. 313.
Finnish: Rausmaa 1982ff. II, No. 136; Karelian: Kecskeméti / Paunonen 1974;

Slovene: cf. Bolhar 1974, 154ff.; Rumanian: Stroescu 1969, No. 3047; Jewish: Jason 1965, No. 1920F–*A, cf. Haboucha 1992, No. **921F; Palestinian: Schmidt / Kahle 1918f. II, No. 121, El-Shamy 2004; Egyptian: El-Shamy 2004.

921F ***Philosopher Spits in the King's Beard.*** A philosopher is invited to dine with the king. During the meal he is obliged to spit and does so in the king's beard. The servants become indignant and want to beat him, but the king insists on asking the philosopher [J152] why he did such a thing.

The philosopher answers that everything else around him was silk or gold, so the king's beard was the most suitable place for spitting. The king accepts this explanation [J1566.1].

Remarks: Classical origin: Diogenes Laertios (II,75). In the Middle Ages documented e.g. by Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 149) and Johannes Gobi Junior, *Scala coeli* (No. 790).
Literature/Variants: Basset 1924ff. I, 424 No. 131; Wesselski 1909, No. 55; Pauli / Bolte 1924 I, No. 475; Tubach 1969, No. 525, cf. No. 3749; MacDonald 1982, No. J1566.1; Marzolph 1992 II, No. 1038.
Spanish: Goldberg 1998, Nos. J152, J566.1; German: de Memel (1656) No. 293, Sommer-Klee (1670) No. 173 (EM archive); Hungarian: György 1934, No. 213.

921A* ***The Frank Thief.*** A king asks prisoners why they have been imprisoned. All say they are innocent except one, who confesses he is a thief (counterfeiter, etc.). He is released so that he will not spoil the others.

Literature/Variants: ZfVk. 33 / 34 (1920–1922) 98 No. 15; EM 3 (1981) 639f. (K. Ranke).
Estonian: Jahrbuch der estnischen Philologie 1 (1922) 46; Dutch: Overbeke / Dekker et al. 1991, No. 1426; Frisian: Kooi 1984a, No. 926D*; Flemish: Lox 1999a, No. 137; German: Hoursch 1925, 29, Wossidlo / Neumann 1963, No. 397, Tomkowiak 1993, 262; Italian: Pitrè 1875 IV, No. 204; US-American: Fuller 1948, 50, Randolph 1965, No. 225.

921B* ***Thief, Beggar, Murderer.*** A nobleman (emperor, clergyman) observes an old farmer laboriously plowing his field. Asked if he has no sons who can help him, the old man answers that he has three university-trained sons, one is a thief (robber, liar, oppressor), another a murderer (oppressor, Gypsy), and the third a beggar (deceiver, rascal).

The nobleman begins to understand when the farmer explains in detail that his first son is a judge, the second a doctor (butcher) and the third a clergyman (monk, teacher).

Combinations: 922, 922B, and 1557.
Literature/Variants: Chauvin 1892ff. VI, 35 No. 205; EM 2 (1979) 185–188 (H. Stein).
Estonian: cf. Raudsep 1969, No. 404; Lithuanian: Kerbelytė 1999ff. II; Welsh: Jones 1930, 235f.; English: Briggs 1970f. A II, 93f.; Spanish: Chevalier 1983, No. 65; Portuguese: Oliveira 1900f. I, No. 324, Cardigos (forthcoming); German: Bodens

1937, Nos. 1106, 1107, Ranke 1955ff. III, Henßen 1963b, No. 29, Moser-Rath 1964, No. 270; Austrian: Haiding 1969, No. 43; Hungarian: MNK IV; Czech: Tille 1929ff. I, 120ff., Klímová 1966, No. 21; Rumanian: Stroescu 1969 I, No. 3018; Bulgarian: BFP; Greek: Megas / Puchner 1998; Ukrainian: SUS; Armenian: Tchéraz 1912, No. 19.

921C* *Astronomer and Doctor at Farmer's House.* A farmer predicts the weather according to his animals' behavior (cf. Type 830B) (when the flies take shelter under the horse's tail, rain will come) better then the astronomer (philosopher), who is his guest. Moreover the farmer knows more then the doctor, who is also his guest, about the choice of wholesome food and the spread of disease [L144.2].

Literature/Variants: EM 1 (1977) 930.
Finnish: Rausmaa 1982ff. II, Nos. 137, 138; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; English: Briggs 1970f. A II, 49; Dutch: Kooi 1985f., No. 6; Frisian: Kooi 1984a; Flemish: Meulemans 1982, No. 1322; German: Wossidlo / Neumann 1963, No. 137, Moser-Rath 1984, 285ff., Kooi / Schuster 1994, No. 104; Slovakian: Gašparíková 2000, No. 26; Serbian: Karadžić 1937, No. 41, Đjorđjevič / Milošević-Đjorđjevič 1988, No. 143; Macedonian: Popvasileva 1983, No. 45, Čepenkov / Penušliski 1989 IV, No. 535; Rumanian: Schullerus 1928, No. 921 II*, Dima 1944, No. 23, Stroescu 1969 II, No. 5659; Bulgarian: BFP, No. 921C*, cf. No. *921C_1*; Albanian: Lambertz 1922, 87, No. 7; Greek: Megas 1968a, No. 24, Megas / Puchner 1998; Ukrainian: Mykytiuk 1979, No. 43; Jewish: Jason 1965; Ossetian: Bjazyrov 1958, No. 30; Kurdish: cf. Džalila et al. 1989, No. 124.

921D* *Witty Answers.* (Including the previous Type 1702C*.) This miscellaneous type comprises various tales dealing with a man who makes another man angry by giving absurd answers [J1252].

A master (nobleman, lawyer) asks a farmer (foreman) returning from the market, if the market was large. The farmer answers, "I did not measure it!" The master says, "No, I wanted to know if it was crowded?" The farmer says, "I did not count the people!"

Thereupon the master becomes angry and plans to invite the farmer for dinner and then to set his dogs on him. On the way to dinner the farmer finds two hares. When the master lets his dogs loose the farmer releases his hares so that the dogs chase them [K318].

The master orders his servant to serve the farmer wine in the cellar and then to beat him. When the farmer takes away the plug from the cask, the servant has to hold the hole closed and the farmer beats him. Cf. Type 1539A*.

Later the farmer hides a piece of bacon under his shirt and bends over as he climbs the stairs. When people ask him if he has enough, he answers, "Now I have enough for my children and for myself to lick for six weeks!" When the farmer is brought to court for beating the servant, he pretends to be an idiot and therefore cannot be tried.

Combinations: 1567C.
Literature/Variants: BP II, 367; Fabula 6 (1964) 76; EM 1 (1977) 399; EM 2 (1978) 167; EM 4 (1984) 1218–1222 (E. Moser-Rath); Dekker et al. 1997, 74–77; EM: Wörtlich nehmen (in prep.).
Finnish: Rausmaa 1982ff. II, Nos. 139–141; Lithuanian: Kerbelytė 1999ff. II; Latvian: Ambainis 1979, No. 105; Karelian: Kecskeméti / Paunonen 1974, No. 1702C*; Danish: Kristensen 1900, No. 493; English: Briggs / Michaelis-Jena 1970, No. 43, Wehse 1979, No. 473; Spanish: Camarena / Chevalier 1995ff. IV; Dutch: Dinnissen 1993, No. 192, Meder / Bakker 2001, No. 250; Frisian: Kooi 1984a, Nos. 921J*, 1539A*; Flemish: Meyer 1968, Nos. 921D*, 1539A*; German: Debus 1951, No. B33a, Ranke 1955ff. III, No. 921*, Wossidlo / Neumann 1963, No. 2, Moser-Rath 1964, No. 212, Cammann / Karasek 1976ff. II, 472ff., Kooi / Schuster 1994, No. 162; Italian: EM 2 (1979) 167; Maltese: Mifsud-Chircop 1978; Serbian: Vrčević 1868f. I, No. 129; Russian: Afanas'ev / Barag et al. 1984f. III, No. 325, SUS, No. 1702C*; Byelorussian, Ukrainian: SUS, No. 1702C*; Jewish: Jason 1975.

921E* ***The Potter.*** A potter amazes the king with his clever answers. The king orders his nobles to buy pots from the potter. The potter raises the price. One noble does not want to pay and agrees, instead of payment, to carry the potter into the palace on his shoulders.

Or, the king sets a riddle to his nobles: What is the worst evil in the world? They do not know an answer. Only the potter knows it. He demonstrates the solution by placing himself onto his cart with pots and tells a nobleman (who asked him for the solution) to pull it to the palace. The king appoints the potter nobleman.

Combinations: 921F*.
Remarks: Early version see Nicolas de Troyes (No. 79C).
Literature/Variants: Veselovskij 1937, 149–161, 309–312; Kasprzyk 1963, No. 79C; EM 5 (1987) 692.
Finnish: Löwis of Menar 1922, No. 13; Estonian: Aarne 1918, 137 No. 100; Wepsian: Kecskeméti / Paunonen 1974; Danish: Kristensen 1900, No. 343; Flemish: Wolf 1845, No. 288; Czech: Tille 1929ff. I, 121; Russian: Afanas'ev / Barag et al. 1984f. III, No. 325; SUS; Ukrainian: SUS; Jewish: Jason 1988a; Siberian: Soboleva 1984; Georgian: cf. Kurdovanidze 2000.

921F* ***Plucking Geese*** (previously ***Geese from Rus***). A farmer (craftsman) impresses a ruler by his clever questions and answers, which his courtiers were not able to give. The ruler promises to send the farmer geese (other birds, animals) for him to pluck (cut, milk, skin). The "geese" are courtiers who, under threat of dismissal (death), have to solve riddles that the farmer poses. (The ruler says, "The geese from Russia are flying here [the nobles]; pluck them!")

Making use of the ruler's advice, the farmer takes much money from them (for explaining the answer to the riddle).

Combinations: 465, 921, 921A, 921E*, 922, and 922B.
Literature/Variants: Schwarzbaum 1968, 118, 120f., 222, 464; EM 5 (1987) 691–694

(L. G. Barag).
Finnish: Rausmaa 1982ff. II, No. 142; Lithuanian: Kerbelytė 1999ff. II; Spanish: Camarena / Chevalier 1995ff. IV; Portuguese: Braga 1987 I, 245f., Cardigos (forthcoming); Austrian: Haiding 1977a, 87ff.; Hungarian: MNK IV, Dömötör 2001, 292; Serbian: Eschker 1986, No. 66; Croatian: Stojanović 1867, No. 20, Ardalić 1914, No. 19 / II; Macedonian: Mazon 1923, No. 40; Rumanian: Ure 1960, 147ff.; Bulgarian: BFP; Albanian: Jarník 1890ff., 346; Russian: SUS, No. 921F*, cf. No. 921F**; Byelorussian, Ukrainian: SUS; Turkish: Boratav 1967, No. 34; Jewish: Jason 1965, 1975; Gypsy: MNK X 1; Uighur: Makeev 1952, 171ff., Kabirov / Schachmatov 1959, 23ff.; Azerbaijan: Seidov 1977, 5ff.; Kurdish: D Džalila et al. 1989, No. 94; Siberian: Soboleva 1984; Kazakh: Sidel'nikov 1952, 161ff.; Turkmen: Stebleva 1969, No. 67; Georgian: Finger 1939, 196f.; Syrian, Palestinian, Jordanian: El-Shamy 2004; Iraqi: Nowak 1969, No. 469, El-Shamy 2004; Persian Gulf: El-Shamy 2004; Iranian: Marzolph 1984, No. *921; Egyptian: Nowak 1969, No. 469, El-Shamy 2004; Tunisian: Stumme 1895, No. 13; Moroccan: Fasi / Dermenghem 1928, 91ff., cf. Laoust 1949, No. 75, El-Shamy 2004; Sudanese, Tanzanian: El-Shamy 2004.

922 ***The Shepherd Substituting for the Clergyman Answers the King's Questions.*** (The King and the Abbot) [H561.2]. A person of high social status (emperor, king, civil servant, teacher) demands that a clergyman (bishop, abbot, priest, petitioner) answers three difficult questions within a certain period of time on pain of death [H512, H541.1].

The clergyman cannot answer the questions and therefore sends a (disguised) representative [K1961] (servant, shepherd, miller, brother). This man answers all the questions correctly for him. When the deception comes to light, the questioner forgives the ruse and rewards the person who answered [Q113.4] (often spares the life of the superior or the brother).

Many of the questions require measuring (counting) something that cannot be measured (counted). By means of wordplay (How much does the moon weigh? A pound, since it has four quarters [H691.1]), by setting an impossible condition at the end of a non-provable statement (How many leaves are on the tree? So and so many, and if you do not believe, count them [H705.2], or as many as there are stems [H705.1]), or of a non-provable comparison (How many stars are in heaven? As many as grains of sand are on the beach, and if you are able to count them, you know how many stars are in heaven [H702]), etc., the person answering turns the questioning ad absurdum.

The questions include, "How many drops of water are in the sea?" [H696.1]; "How high is heaven?" [H682]; "How many hairs are on my head?" [H703]; "How many seconds are there in eternity?" [H701.1]; "How far is one end of the world from the other?" [H681.1]; "Where is the center of the earth?" [H681.3.1]; "How much is the king worth?" [H711.1]; "What is the sweetest song?" [H634]; "Which is the best fowl?"; "What is the swiftest, the sweetest and the

most costly?" [H633, H638]; "How much is a golden plow worth?" [H713.1]; "What does God do?" [cf. H797]; "How far is it from fortune to misfortune?" [H685]; "What am I thinking?" [H524.1]. Cf. Types 875, 920A.

Combinations: This type is usually combined with episodes of one or more other types, esp. 875, and also 821B, 850, 851, 920A, 921, 921A, 924, 927, 950, 1367, 1590, and 1826.
Remarks: This type is probably of Jewish origin, with Arab sources from the 9th century. First European literary treatment in the 13th century.
Literature/Variants: Chauvin 1892ff. VIII, 86f. No. 56; Köhler / Bolte 1898ff. I, 82f., 267, 492–494; BP III, 214–223; Anderson 1923; Pauli / Bolte 1924 I, No. 55; Wesselski 1925, No. 60; Vries 1928, 29–40; Krohn 1931, 162–164; Röhrich 1962f. I, 146–172, 281–288; Schwarzbaum 1968, 45, 90, 115, 116, 405, 463f., 483; Tubach 1969, Nos. 3465, 4028, 4690, 4709; ZDMG 125 (1975) 459–461; EM 1 (1977) 82f.; Ranelagh 1979, 82f.; Schwarzbaum 1980, 277f., 280; Verfasserlexikon 4 (1983) 941–943 (J. Janota); EM 4 (1984) 591f.; EM 7 (1993) 845–852 (W. F. H. Nicolaisen); Krikmann 1996, 55–80; Dekker et al. 1997, 191–194; Röth 1998; Schmidt 1999.
Finnish: Rausmaa 1982ff. II, Nos. 144, 145; Finnish-Swedish: Hackman 1917f. I, No. 187; Estonian: Loorits 1959, No. 195; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Wepsian, Wotian, Lydian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Holbek 1990, Nos. 25, 28; Icelandic: Sveinsson 1929; Scottish: Briggs 1970f. A II, 485ff., Bruford / MacDonald 1994, Nos. 3a–c; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 336f., 410f., 423, 456f.; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV, González Sanz 1996; Basque: Blümml 1906, No. 4; Catalan: Oriol / Pujol 2003; Portuguese: Meier / Woll 1975, No. 21, Cardigos (forthcoming); Dutch: Meder / Bakker 2001, Nos. 87, 253, 299, Kooi 2003, No. 44; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer / Sinninghe 1973; German: Ranke 1955ff. III, Moser-Rath 1984, 79, 138, 285, 288, Tomkowiak 1993, 262, Kooi / Schuster 1994, No. 56, Grimm KHM / Uther 1996 III, No. 152, Berger 2001; Austrian: Haiding 1969, No. 26; Ladinian: Decurtins 1896ff. II, No. 11, X, No. 13; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK IV; Czech: Tille 1929ff. I, 117, Klímová 1966, No. 23; Slovakian: Gašparíková 1991f. I, No. 181; Slovene: Gabršček 1910, 150ff.; Macedonian: Čepenkov / Penušliski 1989 III, No. 288; Rumanian: Schullerus 1928, Bîrlea 1966 II, 554ff., III, 468f.; Bulgarian: BFP; Albanian: Mazon 1936, No. 87; Greek: Hallgarten 1929, 25ff., Megas / Puchner 1998; Sorbian: Nedo 1956, No. 77b; Polish: Krzyżanowski 1962f. I, Simonides 1979, No. 207; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 235 V; Jewish: Jason 1965, 1975, 1988a, cf. Haboucha 1992, No. 922*C; Chuvash: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian, Lebanese: El-Shamy 2004; Palestinian: Nowak 1969, No. 474; Iraqi: Nowak 1969, No. 474, El-Shamy 2004; Kuwaiti: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Jason 1989; Sri Lankan: Thompson / Roberts 1960; Chinese: cf. Riftin et al. 1977, No. 47, Ting 1978; Korean: Choi 1979, No. 659; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; English-Canadian: Halpert / Widdowson 1996 II, Nos. 57–61; French-Canadian: Lemieux 1974ff. II, No. 3, X, No. 4; US-American: Baughman 1966, Jackson / McNeil 1985, 78f., 126ff.; Spanish-American, Mexican: Robe 1973; Argentine: Hansen 1957; West Indies: Flowers 1953; Cape Ver-

dian: Parsons 1923b I, No. 32; Egyptian: Nowak 1969, No. 471, El-Shamy 2004; Moroccan: Nowak 1969, No. 474, El-Shamy 2004; Sudanese: El-Shamy 2004; Ethiopian: Müller 1992, No. 131.

922A *Achiqar* [K2101, P111]. A childless minister adopts his nephew (Achiqar), rears and teaches him. He presents his foster-son to the king, who likes the boy's clever answers. When the minister becomes old, he recommends the king his foster-son as his successor. The young boy is appointed to the office, but slanders his foster-father. The king orders that the old minister to be killed. Instead, he is saved, and a slave is killed in his place.

When a hostile king learns about the minister's death, he sets the king tasks that cannot be accomplished by anyone. He asks for a person who is able to build a castle in the air and who can answer difficult questions.

The king searches desperately for his old minister. When he learns that he is still alive, he just reinstates him in his former position. Under a different name the old minister travels to the hostile king. He lets a child sitting in a basket be carried into the air by an eagle, where the boy exclaims, "Give me stones and lime so that I can start building the palace!" After solving all the riddles set by the king, he returns with a rich reward. He asks his foster-son to be summoned and punishes him with a cruel death.

Combinations: 875, 921, and 981.
Literature/Variants: Chauvin 1892ff. VI, 36ff. No. 207; Hausrath 1918; Vries 1928, 374–392; Krappe 1941; Pedersen / Holbek 1961f. II, No. 22; Schwarzbaum 1968, 179, 200, 418, 471, 474; Rost 1969; EM 1 (1977) 53–59 (R. Degen); EM 1 (1977) 83; Marzolph / Van Leeuwen 2004, No. 409.
Norwegian: Kvideland 1977, 98f.; Spanish: Goldberg 1998, No. P111; Hungarian: Kríza 1990, 25ff.; Slovakian: Gašparíková 1991f. II, No. 401; Rumanian: Schullerus 1929, No. 921 I*; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I, No. 551*; Russian, Ukrainian: SUS; Jewish: Noy 1963a, Nos. 89, 90, Jason 1965, Haboucha 1992; Ossetian: Britaev / Kaloev 1959, 48ff.; Armenian: cf. Hoogasian-Villa 1966, No. 90; Kazakh: Sidel'nikov 1952, 161ff.; Uzbek: Afzalov et al. 1963 I, 427, II, 389ff., 425f.; Kirghiz: Potanin 1917, No. 9; Mongolian: Michajlov 1962, 64f.; Georgian: Kurdovanidze 2000; Mingril: Bleichsteiner 1919, No. 14; Oman: El-Shamy 2004; Indian: Hertel 1953, No. 79, Thompson / Balys 1958, No. P111; Tibetian: Kassis 1962, 9ff., 27ff.; Korean: Choi 1979, No. 659; Indonesian: Kratz 1973, No. 19; Egyptian, Tunisian: El-Shamy 2004; Nigerian: cf. Walker / Walker 1961, 32ff.

922B *The King's Face on the Coin.* A king meets a farmer (smith) and receives enigmatic answers to his questions. When the farmer later explains the sense of his answers the king forbids him to reveal the solutions unless he has seen him (his face) 100 times. Then he gives a (several) coin to the farmer.

When the king reports his strange conversation with the farmer to his advisers, none of them knows an answer. They locate the

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questioner who, as instructed, refuses to tell them anything. But he gives in when his demand the payment with a certain number of coins with the king's picture on it is fulfilled.

When the king hears the solution from his advisers, he suspects that the farmer has told the secret and reproaches (punishes) him. But the farmer is innocent because he had seen the picture of the ruler 100 times on the coins. He is rewarded by the king (appoints him adviser, marries him to his daughter) [J1161.7].

Combinations: 875, 921A, 921B*, 921F*, and 922.
Remarks: Documented in the 10th century by Ibn abī ᶜAwn.
Literature/Variants: BP IV, 137; Basset 1924ff. I, 275 No. 19; Wesselski 1925, No. 39; Schwarzbaum 1968, 122, 221, 475; Tubach 1969, No. 666; Marzolph 1992 II, No. 255; EM 8 (1996) 165–167; Dekker et al. 1997, 323f.
Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Chevalier 1983, No. 64, Camarena / Chevalier 1995ff. IV; Portuguese: Oliveira 1900f. I, No. 31, Cardigos (forthcoming); Dutch: Tinneveld 1976, No. 218, Meder / Bakker 2001, No. 252, 299; Frisian: Kooi 1984a; Flemish: Meyer 1968, Lox 1999b, Nos. 66, 67; German: Ranke 1955ff. III, Henßen 1963, 143ff., 146ff., Kooi / Schuster 1994, No. 62, Berger 2001; Austrian: Haiding 1965, No. 1; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK IV; Czech: Tille 1929ff. I, 120ff.; Slovakian: Gašparíková 1991f. I, Nos. 55, 193, Filová / Gašparíková 1993, No. 55, Gašparíková 2000, No. 25; Slovene: Bolhar 1974, 83f.; Rumanian: Bîrlea 1966 II, 568ff., III, 470f.; Bulgarian: BFP; Greek: Megas 1970, No. 54, Megas / Puchner 1998; Polish: Simonides / Simonides 1994, No. 146; Sorbian: Nedo 1972, 237ff.; Russian: Nikiforov / Propp 1961, No. 7, SUS, No. 921A; Byelorussian: Kabašnikau 1960, No. 88, SUS, No. 921A; Ukrainian: SUS, No. 921A; Jewish: Haboucha 1992; Gypsy: MNK X 1; Syrian, Lebanese: El-Shamy 2004; Iranian: Marzolph 1994, No. 44; Moroccan: Laoust 1949, No. 75; Sudanese: El-Shamy 2004.

923 ***Love Like Salt.*** A king (rich man) asks his three daughters, how much they love him. The two elder ones compare their love with precious (sweet) things (gold, precious stones, sugar, honey, precious clothes), but the youngest says that she loves him like salt [H592.1]. The father is offended by his youngest daughter's answer and casts her out (orders her death), whereas he rewards the elder daughters in proportion to the value of their flatteries [M21].

The youngest daughter then works as a maidservant in a foreign country, whose king she later marries. She invites her father to the wedding meal and serves him dishes without any salt. Thus the father becomes aware of the indispensability of salt. The daughter discloses her identity. Cf. Type 510B.

Combinations: 510B, 875, 923A, and 923B.
Remarks: Documented in the Middle Ages, e.g. Geoffrey of Monmouth, *Historia Regum Britanniae* (ch. 31). For popular treatment, see Shakespeare, *King Lear* (I,1).
Literature/Variants: Cox 1893, 80–86; BP III, 305–308, IV, 141, 407; Ranke 1955b, 50f.; Lüthi 1961, 112f.; Schwarzbaum 1968, 55, 90, 452; Tubach 1969, No. 3006;

Röhrich 1995, 352–354, 357–359, Scherf 1995 I, 380–383, II, 953–955; EM 8 (1996) 1038–1042 (C. Schmitt); Belmont 1998; Röth 1998; Schmidt 1999; Marzolph / Van Leeuwen 2004, No. 473.

Finnish: Rausmaa 1982ff. II, No. 146; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Icelandic: Boberg 1966, No. M21; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 487f.; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 182, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Grimm KHM / Uther 1996 III, No. 178, Bechstein / Uther 1997 II, No. 24; Ladinian: Decurtins 1896ff. II, No. 83; Italian: Cirese / Serafini 1975, Appari 1992, No. 25, De Simone 1994, No. 50; Corsican: Ortoli 1883, 48 No. 9; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK IV, Dömötör 2001, 290; Czech: Tille 1929ff. II 1, 276f.; Slovakian: Gašparíková 1991f. I, No. 165; Rumanian: Schullerus 1929; Bulgarian: BFP; Greek: Dawkins 1953, No. 77, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I, Nos. 923, 946A; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 74, 256; Jewish: Jason 1975, No. *923, Jason 1988a; Gypsy: MNK X 1; Armenian: Gullakjan 1990; Lebanese: Assaf / Assaf 1978, No. 18; Kuwaiti, Qatar, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Balys 1958, No. H592.1, Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, No. 93; Chinese: Ting 1978; Japanese: Inada / Ozawa 1977ff.; Spanish-American: Baughman 1966, Robe 1973; Mexican: Robe 1973; Brazilian: Alcoforado / Albán 2001, No. 68; Chilean: Hansen 1957; West Indies: Flowers 1953; Egyptian: El-Shamy 2004; South African: Schmidt 1989 II, No. 1165.

923A ***Like Wind in the Hot Sun.*** A wife says that she loves her husband like wind in the hot sun. First he is offended but later in the hot sun he learns the value of the wind on a hot day. He understands the meaning of his wife's words (and returns to her) [H592.1.1].

Literature/Variants:

Swedish: Liungman 1961; Norwegian: Hodne 1984, Kvideland / Sehmsdorf 1999, No. 27; Ukrainian: SUS; Jewish: Jason 1975, No. *923; Georgian: Kurdovanidze 2000; Chinese: Ting 1978.

923B ***The Princess Who Was Responsible for Her Own Fortune.*** When a king asks his (three) daughters who is responsible for their good fortune (who has the blessing of the kingdom, wealth and honor), the elder daughters answer that he is the one, but the youngest says that she herself (only God [cf. Type 841]) is responsible (she states that a woman is responsible for her husband's fortune).

Her father becomes angry at her statement and forces her to marry a beggar (cripple) with whom she must live in humble circumstances (she is driven forth).

Some variants begin with a description of a prince who became a cripple: A prince observes the struggle of two snakes and helps the weaker one, asking that it not harm him. Nevertheless the snake creeps through his mouth into his body, deforms him, and makes

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him sick. The prince is cast off by his father and becomes a beggar [L419.2].

Through his wife's wit (skill) the beggar becomes rich, becomes a king, or is cured of his disease [N145].

In other variants the husband magically returns to his former identity as prince [D1866]. The father visits the new king, recognizes his daughter and is forced to admit that she is responsible for her own fortune. Or her father has, in the meantime, lost his kingdom [L419.2], and wanders impoverished to the palace of his daughter.

Combinations: 910B, 923.
Literature/Variants: Marzolph / Van Leeuwen 2004, No. 473.
Ukrainian: cf. SUS, No. 923A*; Turkish: Eberhard / Boratav 1953, No. 286; Jewish: Noy 1963a, No. 57, Haboucha 1992; Kurdish: Družinina 1959, 112ff., Džalila et al. 1989, Nos. 85–87; Armenian: Hoogasian-Villa 1966, Nos. 3, 6; Uzbek: Afzalov et al. 1963 I, 188ff.; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 58; Syrian, Lebanese, Palestinian, Jordanian, Iraqi, Yemenite: El-Shamy 2004; Saudi Arabian: Jahn 1970, No. 38, Fadel 1979, No. 61, Lebedev 1990, No. 32, El-Shamy 2004; Afghan: Borcherding 1975, No. 21; Indian: Thompson / Roberts 1960, Jason 1989, Blackburn 2001, No. 63; Burmese: cf. Kasevič / Osipov 1976, Nos. 7, 94; Sri Lankan: cf. Schleberger 1985, No. 24; Nepalese: Sakya / Griffith 1980, 102ff.; Chinese: Ting 1978; Egyptian, Algerian: El-Shamy 2004; Tunisian: cf. Jahn 1970, Nos. 33, El-Shamy 2004; Sudanese, Tanzanian: El-Shamy 2004.

924 *Discussion in Sign Language.* (Including the previous Types 924A and 924B.) [J1804]. Two men (king and shepherd, priest and Jew [H607.1], Roman and Greek, soldier and artist) have a conversation (dispute) in sign language. Interpreting signs falsely they misunderstand each other; e.g.: The king holds up one finger meaning, "I alone am powerful". The shepherd thinks the king is asking for one sheep and holds up two fingers, meaning he will give two sheep to the king. The king interprets the two fingers as meaning, "God is as powerful as you". (Previously Type 924B.)

Literature/Variants: Köhler / Bolte 1898ff. II, 479–494; Loewe 1918; Basset 1924ff. I, 299 No. 36; Pauli / Bolte 1924 I, No. 32; Penzer 1924ff. VI, 249; HDM 2 (1934–40) 426f.; Haiding 1955; Legman 1968f. I, 538; Schwarzbaum 1968, 116f., 120, 464; Tubach 1969, No. 2275; ZfVk. 74 (1978) 1–19; EM: Zeichendisput (in prep.).
Finnish: Rausmaa 1982ff. II, No. 147; Latvian: Arājs / Medne 1977, No. 924A; Lithuanian: Kerbelytė 1999ff. II, No. 924A; Swedish: Liungman 1961; Norwegian: Kvideland 1972, No. 58, Hodne 1984, No. 321; Danish: Kristensen 1881ff. II, No. 34, Kristensen 1896f. I, No. 15, Christensen / Bødker 1963ff., No. 58; Icelandic: Gering 1882f. II, No. 83; Scottish: The Folk-Lore Record 2 (1879) 173ff., 3 (1880) 127ff., Bruford / MacDonald 1994, No. 31; English: Baughman 1966, Briggs 1970f. A II, 455ff.; Welsh: Jones 1930, 234f.; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV, No. 924A; Catalan: Oriol / Pujol 2003, No. 924A; Portuguese: Martha / Pinto 1912, 214f., Cardigos (forthcoming); Dutch: ZfVk. 24 (1914) 88ff.; Frisian: Kooi 1984a, No. 924B; Flemish: Lamerant 1909, 93ff.; Walloon:

Legros 1962; German: Benzel 1962, No. 220, Grubmüller 1996, 979ff.; Italian: Cirese / Serafini 1975, Nos. 924, 924A, 924B; Corsican: Massignon 1963, No. 94; Hungarian: György 1932, Nos. 5, 102, Kovács 1988, 248ff.; Czech: Tille 1929ff. I, 259f., II 1, 249ff.; Croatian: Gaál / Neweklowsky 1983, No. 20; Macedonian: Čepenkov / Penušliski 1989 IV, No. 475; Bulgarian: BFP, No. 924B, cf. No. *924B*; Greek: Hallgarten 1929, 43ff., Megas / Puchner 1998, Nos. 924, 924B; Polish: Krzyżanowski 1962f. I, No. 922A; Russian: Potjavin 1960, No. 32; Byelorussian: cf. SUS, No. 924A*; Turkish: Eberhard / Boratav 1953, No. 312, Walker / Uysal 1966, 119ff., 183ff.; Jewish: Gaster 1924, No. 443, Noy 1963a, No. 38, Jason 1965, Nos. 924A, 924B, Jason 1975, No. 924A, Jason 1988a, No. 924A; Tatar: Kecskeméti / Paunonen 1974; Kurdish: Džalila et al. 1989, Nos. 84, 104; Uzbek: Stein 1991, No. 41; Kalmyk: Lőrincz 1979, 331f.; Mongolian: Lőrincz 1979, No. 924A; Georgian: Papashvily / Papashvily 1946, 61ff.; Syrian: El-Shamy 2004, Nos. 924, 924A; Lebanese: Nowak 1969, No. 466; Palestinian: Nowak 1969, No. 466, El-Shamy 2004, Nos. 924A, 924B; Iraqi, Saudi Arabian: El-Shamy 2004; Indian: Thompson / Balys 1958, No. J1804, Thompson / Roberts 1960, No. 924B, Jason 1989, No. 924B; Chinese: Ting 1971, Nos. 924A, 924B; Korean: Zaborowski 1975, No. 70, Choi 1979, No. 638; Vietnamese: Karow 1972, No. 18; Japanese: Ikeda 1971, Inada / Ozawa 1977ff., No. 924B; Mexican: Wheeler 1943, No. 9; Argentine: Hansen 1957, No. **926; Egyptian: Nowak 1969, No. 466, El-Shamy 2004, No. 924A.

924A See Type 924.

924B See Type 924.

925 *Tidings for the King* (previously ***Tidings Brought to the King, "You Said it, not I"***). The king states that anyone who tells him his horse is dead must die. A servant tells the king about flies creeping into the mouth of his horse and creeping out where the tail is. When the king exclaims that his horse must be dead then, the servant tells him, "You said it, not I". [J1675.2.1]. (Cf. Type 2040.)

Combinations: 754, 1000.
Literature/Variants: Chauvin 1892ff. VI, 143 No. 300; Anderson 1923, 362; Pauli / Bolte 1924 II, No. 847; Schwarzbaum 1968, 44f., 235, 476; Schwarzbaum 1980, 275; EM 9 (1999) 1416–1420 (C. Oriol).
Finnish: Rausmaa 1982ff. II, No. 148; Lithuanian: Kerbelytė 1999ff. II; Swedish: Bergvall / Nyman et al. 1991, No. 80; Danish: Holbek 1990, No. 34; Icelandic: Boberg 1966; Irish: Ó Súilleabháin / Christiansen 1963; French: Massignon 1965, No. 15; Spanish: Espinosa 1988, No. 254, Camarena Laucirica 1991, No. 147, Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Portuguese: Martha / Pinto 1912, 189ff., Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Lox 1999a, No. 9; German: Henßen 1935, No. 215, Ruppel / Häger 1952, 200, Moser-Rath 1984, 149, 287, Grimm DS / Uther 1993 II, No. 395; Austrian: Zaunert 1926, 201f.; Hungarian: MNK IV; Czech: Horák 1971, 160f.; Slovene: Eschker 1986, No. 5; Macedonian: Vroclavski 1979f. II, No. 41; Rumanian: Stroescu 1969 II, No. 4655; Polish: cf. Krzyżanowski 1962f. I, No. 1669, Simonides 1979, 171f.; Ukrainian: SUS; Jewish: Haboucha 1992; Gypsy: Krauss 1907, 193ff., MNK X 1; Chuvash: Kecskeméti / Paunonen 1974; Uzbek: Afzalov et al. 1963 II, 219f.; Palestinian: Campbell 1954,

94ff., El-Shamy 2004; Jordanian: El-Shamy 2004; French-American: Saucier 1962, No. 15; Egyptian: El-Shamy 2004.

925* *The Most Beautiful in the Garden.* A poor woman sends her three sons out into the world. They arrive (one by one) at the garden of the royal palace where they meet the princess. She asks each of them, what the most beautiful thing in the garden is (what he likes most). The youngest replies, "Yourself".

Thereupon the princess marries him [J1472].

Remarks: Documented in the 19th century.
Literature/Variants:
Estonian: Loorits 1959, No. 73; Irish: Ó Súilleabháin / Christiansen 1963; Flemish: Wolf 1845, No. 7, Meyer 1968; Greek: Laográphia 19 (1961) 569–575, Megas / Puchner 1998; Brazilian: Romero / Cascudo 1954, No. 7, Fagundes 1961, No. 38, Alcoforado / Albán 2001, No. 69; Moroccan: Stumme 1894, No. 11, El-Shamy 2004.

926 *Judgment of Solomon.* Two women both claim a child. The judge Solomon offers to cut it in half. One of the women refuses (lets go when the child is to be torn asunder, tries to stop the judge from cutting it) and is therefore determined to be the real mother [J1171.1].

Remarks: Exemplified in the *Old Testament* in 1. *Kings* III,16–28. Literary treatments, e.g. a 13th century Chinese musical comedy by Li Hsing-Tau; Bertolt Brecht's play *The Caucasian Chalk Circle* (1948).
Literature/Variants: Chauvin 1892ff. III, 361 No. 214, VI, 63 No. 231; Köhler / Bolte 1898ff. I, 531; Basset 1924ff. II, 361, No. 214; Ludowyk 1959; Schwarzbaum 1968, 209, 474; Tubach 1969, No. 4466; Schwarzbaum 1979, 563; Ranelagh 1979, 40; Marzolph 1992 II, No. 1167; Hansen 2002, 227–232; Marzolph / Van Leeuwen 2004, No. 370; EM: Salomonische Urteile (forthcoming).
Lithuanian: Kerbelytė 1999ff. II; Icelandic: Boberg 1966, No. J1171.1; Spanish: Camarena / Chevalier 1995ff. IV, Goldberg 1998, No. J1171.1; Portuguese: Martinez 1955, No. J1171.1; Italian: Cirese / Serafini 1975; Hungarian: Dömötör 1992, No. 422; Slovakian: Polívka 1923ff. IV, No. 121C; Slovene: Brezovnik 1884, 123; Serbian: Vrčević 1868f. I, No. 122; Rumanian: cf. Stroescu 1969 II, No. 4930; Bulgarian: BFP; Greek: Kretschmer 1917, No. 10; Ukrainian: SUS; Jewish: Larrea Palacín 1952f. II, No. 106, Noy 1968, No. 10, cf. No. 17, Haboucha 1992; Dagestan: cf. Chalilov 1965, No. 89; Ossetian: Christensen 1921, 18, No. 1; Kurdish: Hadank 1926, 44f.; Georgian: Kurdovanidze 2000; Syrian, Palestinian: El-Shamy 2004; Indian: Thompson / Roberts 1960; Burmese: Esche 1976, 82f.; Tibetian: Hoffmann 1965, No. 37; Chinese: Ting 1971; Cambodian: Gaudes 1987, No. 44; Indonesian: Vries 1925f. II, No. 180; Japanese: Ikeda 1971, No. 920A, Inada / Ozawa 1977ff.; Dominican: Andrade 1930, No. 280, Hansen 1957, No. **656A; Cape Verdian: Parsons 1923b I, No. 118; Egyptian, Algerian: El-Shamy 2004; West African: Meinhof 1921, No. 61; East African: Velten 1898, 63f.

926A *The Clever Judge and the Demon in the Pot.* In order to possess a beautiful woman, a demon (magician) takes on the appearance of her husband and claims her as his wife. The husband and the demon

argue about which is the real husband. Numerous persons are asked for advice, but nobody can distinguish between the two men.

Finally a judge (clever boy [who plays at being a king or a judge], shepherd, hare, jackal, parrot) states that whichever can creep into a pot (tube) is the real husband. The husband is not able to enter, but the demon creeps inside immediately. The pot is covered, and the demon is recognized and trapped. The real husband gets his wife back [J1141.1.7]. Cf. Types 155, 331.

Combinations: 330, 331, and 920.
Literature/Variants: BP II, 419f.
Bulgarian: Daskalova et al. 1985, No. 126; Aramaic: Arnold 1994, No. 8; Tuva: Taube 1978, No. 12; Lebanese, Iraqi: El-Shamy 2004; Indian: Thompson / Roberts 1960, Mode / Ray 1967, 280ff., Jason 1989; Nepalese: Heunemann 1980, No. 13, Sakya / Griffith 1980, 95ff.; Chinese: Ting 1971; Cambodian: Gaudes 1987, No. 45; Indonesian: Vries 1925f. II, No. 97; Japanese: Inada / Ozawa 1977ff.; Egyptian, Moroccan, Sudanese: El-Shamy 2004.

926C *Cases Solved in a Manner Worthy of Solomon.* This miscellaneous type comprises various tales dealing with the idea of unusual, often clever, methods to determine the truth [J1141ff.]. Cf. Types 1534, 1833J, and 1833K. Examples:

(1) A poor man finds a purse with money in it and returns it to its owner hoping for a reward. The owner pretends that some money is missing, and that the finder took it already for his reward. The judge decides that, since the amount of money is different, the purse did not belong to the man who claimed it, and that the poor man may keep it until its rightful owner is found [J1172.1].

(2) A judge gives sticks to all the suspects in a court case and tells them that the guilty one's stick will grow during the night. The guilty man cuts a bit off his stick and thus is discovered.

(3) Someone announces to all the people in the village that the thief has a gnat on his cap (that his cap is burning). One man reaches for his cap and thus shows himself to be the thief [J1141.1].

(4) All the suspects are required to touch some object in the dark, and are told that the hand of the guilty one will be blackened. In fact, the object blackens any hand that touches it. The guilty man does not touch the object and is thus the only one whose hand is not blackened [J1141.1.4].

(5) In order to determine which of two women is the owner of a spindle of thread, the judge asks them what the spindle is made of. Only the owner knows the right answer [J1179.6].

(6) Disputants are ordered to fabricate a copy of the disputed object (precious stone) [J1154.2]. The owner and the cheater can do so, but the false claimants cannot.

(7) A man (innkeeper) whose silver has been stolen summons his guests (employees) to the table and orders them to make various

ridiculous gestures. When they are all engaged in this game, he commands them to put their heads under the table. Then he asks if the thief has head under the table. The thief answers, "Yes".

Remarks: The tale of the lost purse (1) appeared in the *Disciplina clericalis* (No. 17) of Petrus Alfonsus, and is now known throughout Europe. Version (2) comes from Middle Eastern wisdom literature, version (3) was recorded by Ibn al-Ǧauzī, version (5) is found in the Indian *Jātaka* (No. 546), version (6) was documented in the Mongolian *Ardschi Bordschi.*

Literature/Variants: Kirchhof / Oesterley 1869 VII, No. 13; Stiefel 1908, No. 16; Basset 1924ff. I, 415 No. 124, II, 103 No. 73; Pauli / Bolte 1924 I, No. 115; Kasprzyk 1963, No. 116C; Schwarzbaum 1968, 254, 474; Tubach 1969, Nos. 874, 2409, 4849; EM 2 (1978) 646; Fabula 21 (1980) 279; EM 3 (1981) 636; Schwarzbaum 1980, 215f., 279; MacDonald 1982, No. J1141.1.4; Kooi 1987a, 141–144; Scheiber 1985, 379f.; Schwarzbaum 1989a, 34–36; Marzolph 1992 II, Nos. 139, 1155, 1177; EM: Salomonische Urteile (forthcoming).

Finnish: Rausmaa 1982ff. II, Nos. 194–196, Jauhiainen 1998, No. D691; Latvian: Carpenter 1980, 210f.; Lithuanian: Kerbelytė 1999ff. II; Livonian: Loorits 1926, No. 926; Swedish: EU, No. 32604; Danish: Holbek 1990, 185; English: Briggs 1970f. A II, 182f., 202f., 292; Spanish: Childers 1948, No. J1172.1, Childers 1977, No. J1141.1, Camarena / Chevalier 1995ff. IV, Rey-Henningsen 1996, No. 18, Goldberg 1998, No. J1172.1; Catalan: Neugaard 1993, Nos. J1141, J1172.1, J1179.6; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 411, Cardigos (forthcoming), Nos. 926C, 926C*A; Dutch: Overbeke / Dekker et al. 1991, Nos. 1361, 2335, 2370; Frisian: Kooi 1984a, Nos. 926C, 926E; German: Frischbier 1870, 117, Neumann 1968b, No. 300, Neumann 1976, 292, Tomkowiak 1993, 283, Kooi / Schuster 1994, No. 123; Swiss: Büchli / Brunold-Bigler 1989ff. I, 447; Austrian: Zaunert 1926, 148ff.; Maltese: Mifsud-Chircop 1978, Nos. *926C$_1$, 926C$_2$; Hungarian: György 1934, No. 19, Dömötör 2001, 292; Serbian: Vrčević 1868f. I, Nos. 162, 183, 267, 273, 382, cf. Čajkanović 1929, No. 108, Karadžić 1937, No. 7, Panić-Surep 1964, Nos. 38, 43; Rumanian: Schullerus 1928, Nos. 935.5, 961*, Stroescu 1969 II, Nos. 5050, 5455, 5735; Bulgarian: BFP, Nos. nos. 926C, *926C**, 964, cf. *964A*; Greek: Karlinger 1979, No. 62, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, No. 1706; Ukrainian: SUS; Jewish: Richman 1954, 1f., 22ff., Noy 1963a, Nos. 93, 94, Jason 1965, 1975, 1988a, Nos. 926C–*A, 926*E, 926*E–A, Haboucha 1992, No. 926C–*A; Azerbaijan: Achundov 1968, 197f.; Uzbek: Stein 1991, Nos. 83, 87; Mongolian: Jülg 1868, 64ff., Mostaert 1947, No. 60, Lőrincz 1979, No. 926E*; Syrian, Lebanese, Palestinian: El-Shamy 2004, No. 964; Aramaic: Arnold 1994, No. 11; Iraqi: El-Shamy 1995 I, No. J1141.1; Persian Gulf, Saudi Arabian, Qatar: El-Shamy 2004, No. 964; Iranian: Marzolph 1984; Uzbek: Stein 1991, Nos. 83, 87; Afghan: Lebedev 1955, 138ff., 145, Lebedev 1986, 179f.; Indian: Bødker 1957a, No. 291, Thompson / Balys 1958, No. J1141.1ff., Thompson / Roberts 1960, Beer 1979, 10f., 30f., 34f., Jason 1989; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978, Nos. 926B$_1$*, 926E*, 926E$_1$*, 926L*; Korean: Zŏng 1952, No. 83; Cambodian: Gaudes 1987, Nos. 81, 95, 96, 98, 101–103, cf. Nos. 82, 100; Vietnamese: Landes 1886, No. 112, Karow 1972, No. 68; Chinese: Ting 1978, Nos. 926E*, 926E$_1$*; Malaysian: Hambruch 1922, No. 37; Indonesian: Vries 1925f. II, No. 120; Filipino: Wrigglesworth 1981, Nos. 8, 13, 14; US-American: Randolph 1952, 99ff., 210, Baughman 1966, No. J1141.16; African American: Dance 1978, No. 279; Egyptian: El-Shamy 2004, No. 964; Algerian: Frobenius 1921ff. III, No. 54, El-Shamy 2004;

Moroccan: El-Shamy 2004, Nos. 926C, 964; Sudanese: El-Shamy 2004, No. 964; South African: Coetzee et al. 1967, Schmidt 1977, 67.

926D *The Judge Appropriates the Object of Dispute.* (Including the previous Type 518*.) This miscellaneous type comprises various tales dealing with a dispute between two parties that is decided in favor to a third person who is to judge their case. The judge either takes the contested object as evidence or destroys it [J1171, K451, K451.1, K452]. Cf. Type 926C.

For example, two cats fight over a rice cake, and the monkey who is to decide the case eats it. A lawyer who is to decide the case of two men charges them such high fees that he is able to buy the disputed object (calf) with his earnings. The song of a bird was not meant for the plaintif but for the judge. Cf. Types 51***, 400, and 518.

Literature/Variants: Schwarzbaum 1968, 365, 473; Schwarzbaum 1979, iii.
Irish: Ó Súilleabháin / Christiansen 1963, Nos. 518*, 926D; Spanish: Camarena / Chevalier 1995ff. IV, Rey-Henningsen 1996, No. 19; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 204, II, No. 323, Cardigos (forthcoming); Hungarian: MNK II, No. 518*, Dömötör 2001, 289; Slovakian: Gašparíková 1981a, 91; Croatian: Stojanović 1867, No. 21; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, No. 1594, Simonides / Simonides 1994, No. 226; Jewish: Jason 1965, 1988a; Abkhaz: cf. Šakryl 1975, No. 41; Mongolian: Jülg 1868, 63ff.; Saudi Arabian: Müller 1902ff. I, Nos. II A, IV A; Indian: Thompson / Balys 1958, No. K452, Jason 1989; Chinese: Ting 1978; Japanese: Inada / Ozawa 1977ff., No. 518*; Filipino: Wrigglesworth 1981, No. 5, Wrigglesworth 1993, No. 18; Central African: Lambrecht 1967, No. 1315.

926E *Eginhard and Emma.* After spending the night with the emperor's daughter in her chamber, her lover cannot leave without being discovered because snow has fallen. She carries him on her back to his apartment because her own footprints are less suspect [K1549.3].

The emperor observes this and brings the case before his advisers. To end the ensuing arguments, he permits the lovers to marry.

Remarks: Early literary treatment in Latin in the late 12th century (*Chronicon Laurishamense*).
Literature/Variants: Wickram / Bolte 1903, No. 75; EM 3 (1981) 1020–1023 (E. Frenzel).
German: Rehermann 1977, 316f., Grimm DS / Uther 1993 II, No. 457; Hungarian: György 1934, No. 53.

926A* *"Purchase Not Him Who Surpasses You."* (Including the previous Type 654B*.) A father (widow) sends his son (three sons) away to learn a craft (earn money). But the boy learns to play an instrument and cards instead. When he is to be sold as slave to a merchant (when he seeks employment with a rich man) he says, "Do not buy someone who is superior to you", or "Whoever takes me will regret it; whoever does not take me will regret it twice as much".

By his clever actions, by playing off persons against each other, by his music, and by gambling he succeeds in different situations. At the end he marries the daughter of the rich man (dealer, captain).

When his father-in-law violates a king's decree (ships are no longer allowed to shoot cannons) and is condemned to death, the youth frees him from the gallows (with three empty nutshells, which signify his father-in-law's worth). At the end, the young man attains wealth and honor.

Literature/Variants:
Greek: Kretschmer 1917, No. 32, Mousaios-Bougioukos 1976, No. 34, Megas/Puchner 1998; Bulgarian: Parpulova/Dobrevá 1982, 269ff., BFP; Russian, Ukrainian: SUS, No. 654B*; Byelorussian: Zelenin 1914, No. 100; Egyptian: El-Shamy 2004.

926C* ***The Betrothed Children.*** The children of two merchants have been betrothed from childhood [T143], but they live in different cities. The boy is given allegorical orders (if the duck has fallen into the chaff, carry her, etc.) and sent off by his father. The bride recognizes her bridegroom by these allegorical expressions.

Literature/Variants:
Finnish: Rausmaa 1982ff. II, Nos. 149, 150; Karelian: Kecskeméti/Paunonen 1974; Russian, Ukrainian: SUS; Mongolian: Lőrincz 1979.

927 ***Out-Riddling the Judge.*** A man (woman) condemned to death is set free when the judge cannot solve the riddle propounded to him by the condemned person (by a relative of the condemned) [H542, R154.2.1]. The riddle refers to extraordinary or accidental events that happened to the person setting the riddle, and thus is unsolvable for outsiders. There are four main riddles:

(1) Samson riddle of the living in the dead, "From the eater came forth meat and from the strong sweetness" – Swarm of bees collects honey in a lion's carcass [H804]. ("What has seven tongues in one head?" – Bird's nest with seven young found in a horse's head [H793]; "Drink this wine which a bird took to its nest" – A stork took a bunch of grapes to nest, and a boy makes wine from them [H806].)

(2) Riddle of the nursing daughter, "Formerly I was daughter, now I am mother; I have a son who was the husband of my mother" – Woman has nursed her imprisoned father (woman nurses her son, wife nurses another man) through a crack in the prison wall [H807, R81]. Cf. Type 985*.

(3) Ilo-riddle (propounded by a woman), "Love I sit, Love I stand; Love I hold, fast in hand; I see Love, Love sees not me. Riddle me that, or hanged I'll be" – A woman has killed her dog named Love (Ilo); from its skin shoes, gloves and a chair-covering have been made; ("With what thinks, I drink; what sees, I carry; with what eats

I walk" – A woman has killed her lover, from his skull a cup has been made, from one of his eyes a ring and she carries two of his teeth in her boots [H805]).

(4) Riddle of the unborn, "I am unborn; I ride the unborn (I eat the unborn)" – A boy was born by Caesarean section; he has a horse that was also born unnaturally (he eats the meat of an animal that was taken out of its dead mother's body) [H792]. Cf. Type 851.

Combinations: 851, 922, and 931.
Remarks: The Samson riddle (1) see *Old Testament* (*Judges* XIV,12–20).
Literature/Variants: Köhler-Bolte 1898ff. I, 46, No. 22; Wesselski 1928a, 144–150; Taylor 1951; Meyer 1967; Tubach 1969, No. 3969; Abrahams 1980; EM 6 (1990) 412–419 (S. Ude-Koeller); Krikmann 1996, 55–80; Dekker et al. 1997, 294–297; Elias 1998; EM 11,1 (2003) 282f.
Finnish: Rausmaa 1982ff. II, Nos. 151–153; Finnish-Swedish: Hackman 1917f. I, No. 184; Estonian: Aarne 1918, No. 924*; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Christensen / Bødker 1963ff., No. 75; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Nos. 927, 927C*–927E*, Briggs 1970f. A II, 441, 501; Spanish: Espinosa 1988, No. 258, cf. Nos. 259–265, Camarena Laucirica 1991, No. 149, Camarena / Chevalier 1995ff. IV, Nos. 927(b), 927(c); Catalan: Oriol / Pujol 2003; Portuguese: Braga 1987 I, 267f., 268f., Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 46; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 19; Flemish: Meyer 1968, Meyer / Sinninghe 1973; German: Wossidlo 1897ff. I, 191ff., Busch 1910, Nos. 19, 38, Peuckert 1932, No. 164, Henßen 1935, Nos. 155, 157, Henßen 1963a, No. 50, Rehermann 1977, 165f.; Austrian: Depiny 1932, 438 No. 470, Haiding 1969, No. 155; Ladinian: Decurtins 1896ff. II, Nos. 82, 104; Italian: Cirese / Serafini 1975, De Simone 1994, No. 47; Hungarian: György 1934, No. 69, MNK IV, Dömötör 1992, No. 215; Czech: Dvořák 1978, No. 3969; Slovakian: Polívka 1923ff. IV, No. 122E; Bosnian: Krauss 1914, No. 119; Bulgarian: BFP; Greek: Megas / Puchner 1998; Jewish: Gaster 1924, No. 434; Gypsy: Mode 1983ff. III, No. 173, MNK X 1; Chuvash: Kecskeméti / Paunonen 1974; Mongolian: Lőrincz 1979; Burmese: Htin Aung 1954, 87ff.; Sri Lankan: Thompson / Roberts 1960; Cambodian: Gaudes 1987, No. 23; English-Canadian: Fauset 1931, 140ff.; US-American: Baughman 1966, Nos. 927, 927C*, 927D*, 927E*; Spanish-American, Mexican: Robe 1973; Puerto Rican: Hansen 1957, Nos. 927*A, 927*B; Brazilian: Cascudo 1955b, 123, 405f.; Chilean: Hansen 1957, No. 927*A, Pino Saavedra 1960ff. II, Nos. 140–145; Argentine: Hansen 1957, No. 927*A; West Indies: Flowers 1953; West African: Barker / Sinclair 1917, No. 34.

927A ***An Execution Evaded by Using Three Wishes.*** King ordains that the guest who turns the fish on his plate (drops his knife, talks loudly) shall be executed, and also that anyone so condemned may have three wishes granted.

A (young) man violates the order and pronounce his three wishes. One of the wishes is, all those who saw him turn the fish are to be blinded. All persons present pretend not to have seen anything and the accused man is freed [J1181.1]. Cf. Type 927C.

Remarks: Literary traditions from the Middle Ages, e.g. *Gesta Romanorum* (No. 194).
Literature/Variants: Köhler / Bolte 1898ff. II, 651–657; Wesselski 1925, No. 40; Tubach 1969, Nos. 2056, 4187; Schneider 1971; Schwarzbaum 1980, 273; Kooi 1987a, 153f.; Uther 1989, 447; EM: Wunsch: Der letzte W. (in prep.).
Latvian: Arājs / Medne 1977; Icelandic: Boberg 1966, No. J1182.2; Frisian: Kooi 1984a, No. 927A, cf. No. 927D; Turkish: Eberhard / Boratav 1953, No. 298; cf. Ting 1978, No. 1620A; Egyptian: El-Shamy 2004.

927B ***Condemned Man Chooses How He Will Die.*** This miscellaneous type comprises various tales dealing with a man condemned to death who is permitted to choose how he will die [P511, J1181]. Cf. Type 1868. Examples:

(1) The condemed says he wants to die from old age [P511.1].

(2) The condemned (Seneca) chooses to open his veins and bleed to death [Q427].

Literature/Variants: Wesselski 1925, 199; HDM (1934–40) 238 (L. Mackensen); Schmitt 1959, 179; Tubach 1969, Nos. 4225, 4226; EM 1 (1977) 401; EM 5 (1987) 1327–1329.
Danish: Schütte 1923, 61; English: Wardroper 1970, 169; Frisian: Kooi 1984a, No. 927B; Flemish: Lox 1999b, No. 56; German: Wossidlo 1910, 194, Henßen 1935, No. 216, Wossidlo / Neumann 1963, No. 375; Swiss: Lachmereis 1944, 210; Hungarian: cf. Dömötör 1992, No. 244; Rumanian: Stroescu 1969 I, No. 3941; Serbian: Vrčević 1868f. I, No. 208; Jewish: Ausubel 1948, 288, Richman 1954, 72.

927C ***The Last Request.*** A convicted man is permitted a last request before he dies [J1181]. He asks for strawberries although it is winter [H1023.3] (a meal of nightingales or canaries, to learn Hebrew before he dies). Cf. Type 1868.

Or, a barber asks to shave the judge. He puts the razor to the judge's throat and commands him to alter the death sentence.

Literature/Variants: Cf. Tubach 1969, Nos. 2876, 3297; EM 5 (1987) 1327–1329; Uther 1989, 447f.; EM: Wunsch: Der letzte W. (in prep.).
Dutch: Kooi 2003, No. 47; Frisian: Kooi 1984a; Austrian: Kunz 1995, 85; Bulgarian: Ognjanowa 1987, 446f.

927D ***Man Allowed to Pick Out Tree to be Hanged on.*** A man who has been condemned to death is allowed to choose the tree on which he will be hanged. He looks for a long time but cannot find one he likes. (Previously Type 1587.) Cf. Type 1868.

Or, he chooses one that is only knee-high (a bush, sunflower, etc.) The judge (hangman) lets him go free [K558]. Cf. Type 1868.

Remarks: As an early example see Jacques de Vitry's *Sermones vulgares* (Jacques de Vitry / Crane, No. 62).
Literature/Variants: Kirchhof / Oesterley 1869 III, No. 264; Pauli / Bolte 1924 I, No. 283; HDM 2 (1934–40) 238; Tubach 1969, No. 4790; EM 1 (1977) 1379–1381 (K. Ranke).

Irish: Ó Súilleabháin / Christiansen 1963, No. 1587; English: Baughman 1966, No. 1587; Spanish: González Sanz 1996, No. 1587, Goldberg 1998, Nos. K558, *P511.3; Portuguese: Freitas 1996, 65f., Cardigos (forthcoming); Frisian: Kooi 1984a, No. 1587; German: Merkens 1892ff. III, No. 29; Swiss: Jegerlehner 1913, No. 161, Büchli / Brunold-Bigler 1989ff. I, 432; Austrian: Graber 1944, 413f., Haiding 1965, No. 264; Italian: Cirese / Serafini 1975, No. 1587; Hungarian: György 1934, No. 130, MNK VII B, No. 1587; Slovene: Krainz 1880, 257; Rumanian: Stroescu 1969 II, No. 5583; Bulgarian: cf. BFP, No. 1587; Polish: Krzyżanowski 1962f. II, No. 1587; Jewish: Jason 1965, 1988a, No. 1587; Gypsy: Briggs 1970f. A II, 297f., MNK X 1, No. 1587; US-American: Baughman 1966, No. 1587; Spanish-American, Mexican: Robe 1973, No. 1587; Chilean: Pino Saavedra 1987, No. 65.

927A* ***"Old Saddle" Granted by the King.*** A farmer does a king a good turn (a soldier claims pay for a long period of service). In return he asks for an old saddle. The unsuspecting king signs the deed of gift. Later the "old saddle" turns out to be a large estate. Nevertheless the duped king keeps his promise and gives it to him [K193.1].

Literature/Variants: Anderson 1923, 360; HDM 2 (1934–40) 236; EM 1 (1977) 387f. (K. Ranke).
Finnish: Rausmaa 1982ff. II, No. 154; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; German: Ruppel / Häger 1952, 199f., Wossidlo / Neumann 1963, No. 400, Neumann 1971, No. 144, Berger 2001; Sorbian: Schulenburg 1880, 293f., Nedo 1957, 32; Russian, Byelorussian, Ukrainian: SUS.

927C* ***The Ground is Measured with a Horse's Skin (Ox Hide).*** (Previously Type 2400.) A man (monk, members of a different ethnic group) asks his master for a piece of land the size of an ox's (horse's) hide. This is promised to him. He cuts the hide into a long thin strip which he uses to encircle a great area [K185.1].

Remarks: Found in the ancient Indian *Śatapatha Brāhmana* (I,2,5,2). Known in Europe since the Hellenistic period, e.g. Virgil, *Aeneid* (I,365–368). This motif is often part of legends of the founding of cities.
Literature/Variants: cf. Köhler / Bolte 1898ff. II, 319–324; Schwarzbaum 1968, 124, 464; Scobie 1977, 10–12; EM 6 (1990) 266f.
Finnish: Aarne 1920, No. 2000*; Estonian: Aarne 1918, No. 2000*; Latvian: Arājs / Medne 1977, No. 2400; Lithuanian: Kerbelytė 1999ff. II, No. 2400; Icelandic: Gering 1882f. II, No. 28, Sveinsson 1929, No. 2400; Irish: Ó Súilleabháin / Christiansen 1963, No. 2400; English: Baughman 1966, No. 2400; Spanish: Camarena Laucirica 1991, No. 157, cf. Camarena / Chevalier 1995ff. V, No. 1022; Catalan: Oriol / Pujol 2003, No. 1590*; Portuguese: Cardigos (forthcoming), No. 2400; Frisian: Kooi 1984a, No. 2400, Kooi 1994, No. 247; Flemish: Walschap 1960, 28; German: Rehermann 1977, 319f. No. 8, cf. 486f. nos. 71–74, Petschel 1975ff. VI, Nos. 3826, 4024, 4050, 4112–4116, Grimm DS / Uther 1993 II, Nos. 416, 419, 427, 524, 525, 532; Italian: Cirese / Serafini 1975, Nos. 2400–2499, and app., Appari 1992, No. 46; Hungarian: György 1934, No. 48; Czech: Tille 1929ff. II 2, 373; Slovakian: Gašparíková 1991f. I, No. 19, II, No. 355; Croatian: Bošković-Stulli 1963, No. 165; Bulgarian: BFP, No. 2400; Russian, Byelorussian: SUS, No. 2400; Jewish: Jason 1965, No. 2400, Jason 1988a, No.

2400; Kurdish: Džalila et al. 1989, No. 87; Uzbek: Afzalov et al. 1963 II, 298ff., Laude-Cirtautas 1984, No. 27; Palestinian: El-Shamy 2004, No. 2400; Tibetian: Hoffmann 1965, No. 8; Chinese: Ting 1978, No. 2400; Japanese: Ikeda 1971, No. 2400; North American Indian: Bierhorst 1995, Nos. 17, 22, 28, 40, 83, 203, 215; US-American: Baughman 1966, No. 2400; Egyptian: El-Shamy 2004, No. 2400; Namibian: Schmidt 1989 II, No. 1590; South African: Grobbelaar 1981, No. 2400.

928 *Planting for the Next Generation.* A man plants a tree even though he is told that it will never bear fruit in his lifetime. Nevertheless he plants the tree: for the next generation [J701.1].

Remarks: Documented as a proverbial phrase by Virgil, *Ecloga* (IX,50). Early version in Talmudic literature (1st century C.E.).
Literature/Variants: Chauvin 1892ff. II, 208 No. 75; Wesselski 1911 II, No. 516; BP III, 191; Basset 1924ff. I, 354 No. 75; EM 1 (1977) 1391f. (E. Schoenfeld); Scheiber 1985, 278f.; Hansen 2002, 331f.
Lithuanian: Kerbelytė 1999ff. II; Spanish: Camarena / Chevalier 1995ff. IV; Luxembourg: cf. Gredt 1883, No. 905; German: Rehermann 1977, No. 58, Moser-Rath 1984, 286, Tomkowiak 1987, 185f., Tomkowiak 1993, 263; Italian: Appari 1992, No. 20; Sardinian: Cirese / Serafini 1975; Jewish: Gaster 1924, No. 422, Jason 1965, 1988a; Kurdish: Džalila et al. 1989, No. 125; Aramaic: Lidzbarski 1896, No. 9; Palestinian: Campbell 1954, 80ff., El-Shamy 2004; Afghan: Lebedev 1955, 150.

929 *Clever Defenses* [J1130, N178, N251.1]. This miscellaneous type comprises various tales dealing with the clever defense of an accused person who is finally (unexpectedly) rescued.

Literature/Variants: Pauli / Bolte 1924 I, No. 480; Tubach 1969, No. 1942; Fabula 22 (1981) 23; Uther 1981, 51f.
Portuguese: Cardigos (forthcoming); Serbian: Vrčević 1868f. II, 27, 141, 148f., 152f., Panić-Surep 1964, No. 39; Macedonian: Čepenkov / Penušliski 1989 III, Nos. 281, 282; Polish: cf. Simonides / Simonides 1994, No. 68; Jewish: Jason 1976, No. 50, Keren / Schnitzler 1981, No. 6, Haboucha 1992; Indian: Jason 1989.

929A *Uneducated Father.* A son defends his father's behavior, saying that the man could not do any better. He learned everything from the grandfather [J142].

Literature/Variants: Chauvin 1892ff. VIII, 113 No. 95.
Czech: Tille 1929ff. I, 435; Greek: Loukatos 1957, No. 7; Oman: Campbell 1954, 80ff., El-Shamy 2004; Egyptian: El-Shamy 2004.

929* *A Penny for Alms.* A beggar claims to be the brother of the king because all people descend from Adam (God). The king gives him one penny, saying that if all his brothers gave that much, he would be richer than the king himself [J1283, J1337].

Literature/Variants: Bebel / Wesselski 1907 I 2, No. 140; Wesselski 1909, No. 111; Pauli / Bolte 1924 I, No. 517; Moser-Rath 1968, 233–236; Tubach 1969, Nos. 158,

2877, 2893; EM 2 (1979) 251; Fabula 20 (1979) 166f.; Marzolph 1992 II, No. 257. English: Stiefel 1908, No. 86; Spanish: Childers 1948, No. J1283; Frisian: cf. Kooi 1984a, No. 1735C*; German: Rehermann 1977, 434f., Moser-Rath 1984, 138; Italian: Rotunda 1942, No. J1337; Hungarian: György 1934, No. 72; Bulgarian: BFP, No. *1734A*.

TALES OF FATE 930–949

930 ***The Prophecy.*** This miscellaneous type contains various tales dealing with a poor boy for whom future greatness [M312] or a marriage to a rich girl [M312.1] is foretold.

A rich man (king, merchant, landlord) learns of the prophecy (he dreams) that a poor boy will become his son-in-law (heir). Therefore he tries to kill the boy by various plots (exposure). Finally the boy has to deliver a letter that orders his own death [K978]. The letter is exchanged (modified) by a helper [K511], so that the boy is married to the daughter of his adversary and shares in his rank and wealth [K1355]. Cf. Types 461, 910K, and 1525Z*.

Combinations: This type is often combined with one or more other types, esp. 461, 910K.
Remarks: In the numerous variants of Type 930 combined with 910K, a clear distinction of the types is problematic and several variants are referred to both types. Nevertheless the Types 910K and 930 are separate types (see EM 5, 663).
Literature/Variants: Chauvin 1892ff. VIII, 145ff. No. 145C; BP I, 276–293; Aarne 1916, esp. 115–190; Tille 1919; Basset 1924ff. II, 368 No. 102, III, 41, No. 29; Wesselski 1925, 79–87; Schick 1932; Brednich 1964a, 57–68; Schwarzbaum 1968, 6, 273f., 442; Lüthi 1969a, 70–84; Tubach 1969, No. 647; Schwarzbaum 1980, 274f.; EM 5 (1987) 662–671 (C. Shojaei Kawan); EM 6 (1990) 343–348; Dekker et al. 1997, 112–115; Röth 1998; EM: Uriasbrief (in prep.).
Finnish: Rausmaa 1982ff. II, No. 155; Finnish-Swedish: Hackman 1917f. I, No. 188; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wepsian, Karelian: Kecskeméti / Paunonen 1974; Danish: Grundtvig 1876ff. II, No. 16; Icelandic: Sveinsson 1929; Scottish: Bruford / MacDonald 1994, No. 41; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 930, 930–949; Welsh: Thomas 1907, 229; English: Baughman 1966; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Neugaard 1993, No. K1355, Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 303, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. II, No. 461, III, No. 930, Rehermann 1977, 142f., 411f. No. 8, Grimm DS / Uther 1993 II, No. 486, Grimm KHM / Uther 1996 I, No. 29; Swiss: Jegerlehner 1909, Nos. 17, 29; Austrian: Haiding 1969, Nos. 137, 170; Italian: Cirese / Serafini 1975, Nos. 930, 930–949; Corsican: Massignon 1963, No. 14; Hungarian: MNK IV, Dömötör 1992, No. 69; Czech: Tille 1929ff. I, 160f., Dvořák 1978, No. 647; Slovakian: Gašparíková 1991f. I, No. 83; Slovene: Meško 1922, 80ff.; Serbian: Đjorđjevič / Miloševič-Đjorđjevič 1988, Nos. 131–133; Macedonian: Čepenkov / Penušliski 1989 III, No. 289; Rumanian: Schullerus 1928; Bulgarian: BFP; Albanian: Camaj / Schier-Oberdorffer 1974, No. 33; Greek: Megas 1970, No. 46, cf.

Megas / Puchner 1998, No. *930B[1]; Polish: Krzyżanowski 1962f. I; Russian: Nikiforov / Propp 1961, No. 94; Turkish: Eberhard / Boratav 1953, Nos. 125, 126, 128, 214 III, IV; Jewish: Noy 1963a, No. 97, Haboucha 1992; Gypsy: MNK X 1; Cheremis / Mari: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Yakut: Ėrgis 1983, No. 243; Uzbek: Laude-Cirtautas 1984, Nos. 34, 35; Mongolian: Lőrincz 1979; Syrian: El-Shamy 2004; Lebanese: Nowak 1969, No. 264, El-Shamy 2004; Palestinian, Iraqi, Qatar, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Jason 1989, Blackburn 2001, No. 13; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Korean: Zŏng 1952, No. 56; Indonesian: Vries 1925f. I, No. 46, II, No. 136; Japanese: Ikeda 1971; French-Canadian: Lemieux 1974ff. IV, No. 23; US-American: Baughman 1966; Puerto Rican: Hansen 1957; Brazilian: Alcoforado / Albán 2001, No. 70; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 66; Egyptian, Tunisian, Moroccan: El-Shamy 2004.

930A ***The Predestined Wife*** [T22.2]. (Including the previous Types 930B–930D.) A respected man learns by a predicition that a very young (newborn) girl will be his future wife [M359.2, M312.1.1]. Not willing to marry the ugly child, he tries to kill her [M370] by stabbing her [S115], by piercing her forehead with a needle [S115.2], or by adopting her in order to expose her afterwards [M371, S143]. The girl survives [R131], grows up, becomes very beautiful [D1860], and is married to the man.

After the wedding he discovers the scar [H51] (needle) and learns from his wife's life-history that the prediction has been fulfilled despite his actions [N101].

In various regions different forms of the tale have originated (previously Types 930B–930D):

Northern cycle (Danish, Swedish, Estonian, Irish and Icelandic variants): A man witnesses the prediction of his future, tries to kill the girl in various ways by exposing her in water, by nailing her by her hands to a tree, or by sending her out with a letter that orders her death. The girls survives, marries the man, and is finally recognized by her scars as the predestined wife.

Southern cycle with a wide regional dispersion (Greek, Slovene, English, Scottish, Irish, Estonian, Spanish and Brazilian variants): The marriage of the fated child is combined with the further condition: A ring that had been thrown into the water has to be found again. The ring is finally located in a fish's belly [N211.1]. Cf. Type 736A.

Remarks: Early literary treatments from the 9th / 10th century by Li Fu-yen and Wang Jen-yü.

Literature/Variants: Chauvin 1892ff. VI, 35f. No. 206, VIII, 104f. No. 80; BP I, 288; Aarne 1916, 110–194; Basset 1924ff. II, 207 No. 3; Taylor 1959; Brednich 1964a, 68–77; Schwarzbaum 1968, 274f.; Shenhar 1983; EM 5 (1987) 207–211 (R. W. Brednich); Röth 1998; Marzolph / Van Leeuwen 2004, No. 307.

Finnish: Rausmaa 1982ff. II, Nos. 156, 157; Finnish-Swedish: Hackman 1917f. I, No. 189; Latvian: Arājs / Medne 1977, Nos. 930A, 930D; Lithuanian: Kerbelytė

1999ff. II, Nos. 930A, 930D; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 930*; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929, Boberg 1966, Nos. H51, N101, R131, S143; Scottish: Baughman 1966, Bruford / MacDonald 1994, No. 40; English: Baughman 1966, Briggs 1970f. A I, 236ff., 497, B II, 240f.; Spanish: Camarena / Chevalier 1995ff. IV, Nos. 930A, 930D; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, Nos. 125, 164, Cardigos (forthcoming), Nos. 930A, 930D, 930*E; Italian: Cirese / Serafini 1975, No. 930A; Sardinian: Cirese / Serafini, No. 930B; Czech: Grohmann 1863, 5ff.; Slovakian: Gašparíková 1991f. II, No. 466; Slovene: Kelemina 1930, 166; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 130; Bulgarian: BFP; Greek: Loukatos 1957, 170ff., Mousaios-Bougioukos 1976, No. 35, Megas / Puchner 1998, Nos. 930A, 930B, 930D; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 124, 126, 128, 137, 140; Jewish: Noy 1963a, No. 98, Noy 1965, Nos. 43, 56, Jason 1965, Nos. 930*E–930*K, Jason 1975, Nos. 930*E–930*K, Haboucha 1992, Nos. 930A, 930*E, 930*J, 930*K, **930E; Gypsy: Briggs 1970f. A I, 225; Armenian: Gullakjan 1990; Georgian: Kurdovanidze 2000; Syrian, Iraqi: El-Shamy 2004; Jordanian, Yemenite: El-Shamy 2004, No. 930B; Indian: Thompson / Roberts 1960, Jason 1989, No. 930C; Chinese: Ting 1978; Japanese: Ikeda 1971, Nos. 930A, 930B, Inada / Ozawa 1977ff.; French-Canadian: Lemieux 1974ff. III, No. 1; Brazilian: Cascudo 1955b, 164ff.; Egyptian: El-Shamy 2004, Nos. 930, 930B; Tunisian: Stumme 1893, No. 7, El-Shamy 2004, Nos. 930, 930B; Algerian: El-Shamy 2004, No. 930B; Sudanese: Kronenberg / Kronenberg 1978, No. 4, El-Shamy 2004.

930B–930D See Type 930A.

930* *Fate Foretold as Punishment.* A man invites God to his house, but mistreats an old beggar who comes to ask for a night's lodging [K1811.1]. At night he hears the birds talk to the old man and as punishment learns his future. Cf. Types 671D*, 751A*.

Literature/Variants: Schwarzbaum 1968, 273.
Lithuanian: Basanavičius 1993f. II, No. 112, Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; Greek: Laográphia 2 (1910) 589f.; Buryat: Ėliasov 1959 I, 376ff.

931 *Oedipus.* A prophecy (dream) foretells that a certain newborn child will kill his father [M343] and marry his mother [M344]. In order to avoid this fate, the child (Oedipus) is exposed [M371.2].

The boy is rescued and reared by shepherds [R131] (he grows up at a strange king's court [S354]). There he unwittingly kills his father [N323] (who was employed as a gardener) whom he did not recognize. Upon the king's advice he marries the wife of the dead man and learns later that she is his own mother [T412].

Remarks: Classical origin: Homer, *Odyssey* (XI,271–281), Sophocles, *Oedipus Rex*. All of the variants classified under Type 931 contain general prophesies of fate. Beside exposure, parricide (cf. Type 931A) and mother-incest, brother- and sister-incest, playmate-dispute and fratricide occur in various combinations. It should be noted that not Oedipus' particular deeds but rather the inescapability and the

fulfillment of the prophecy are the primary criteria for a tale's classification as Type 931.

Literature/Variants: Constans 1881; Lessa 1961, 172–214; Schreiner 1964; Brednich 1964a, 42–46, cf. 46–54; Mitchell 1968; Tubach 1969, Nos. 2846, 2879; Halpert 1982, 30; Edmunds / Dundes 1984; Puchner / Siegmund 1984; Edmunds 1985; Knox 1985; Marr 1986; EM 6 (1990) 75; Scherf 1995 I, 330–333, II, 831–834; Röth 1998; Hasan-Rokem / Hasan 2002; EM 10 (2002) 209–219 (W. Puchner); Kern / Ebenbauer 2003, 435–437 (M. Kern).

Finnish: Rausmaa 1982ff. II, No. 158; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1925, Bartens 2003, No. 55; Icelandic: Boberg 1966, No. M343; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV, Goldberg 1998, No. S354; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, No. 174, 175, Coelho 1985, No. 32, Cardigos (forthcoming), Nos. 931, 931*A; Ladinian: Decurtins 1896ff. II, 129 No. 1; Sardinian: Cirese / Serafini; Hungarian: MNK IV; Czech: Tille 1929ff. II 1, 166f., Dvořák 1978, Nos. 2846, 2879; Slovene: Kelemina 1930, 278; Macedonian: Čepenkov / Penušliski 1989 III, No. 306; Rumanian: Bîrlea 1966 III, 253ff., 506ff.; Bulgarian: BFP; Greek: Dawkins 1953, No. 62, Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 142; Jewish: Noy 1963a, No. 101, Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Palestinian: Nowak 1969, Nos. 272, 286, El-Shamy 2004; Iraqi: Nowak 1969, No. 272; Qatar: El-Shamy 2004; Indian: Jason 1989; Thai: Velder 1968, No. 50; Indonesian: Vries 1925f. II, 409 No. 238; Japanese: Ikeda 1971; Mexican: Robe 1973, No. 931*A; Puerto Rican: Hansen 1957, No. *983; West Indies: Flowers 1953; Egyptian, Algerian: El-Shamy 2004.

931A *Parricide.* This miscellaneous Type comprises various tales (with legendary traits) dealing with a person who kills his father (parents). Examples:

(1) A father reproaches his son for his dissolute life, and the son kills him. A saint protects the sinner from despair and leads him to repent and do penance for his crime.

(2) It is prophesied that a certain child (Judas) will bring great sorrow to humanity. The child is exposed but is adopted and raised by a childless queen. When she gives birth, the adopted child murders her child and flees to Jerusalem. When he steals apples in a garden he is caught there by the owner. He kills the owner and marries his widow, who is (although he does not know this) his own mother.

(3) It is prophesied that a certain young man (Julianus Hospitator) will murder his parents. He flees in order to avoid this, and marries. His parents search for him and come to his house, where his wife invites them to rest in their marriage bed. When the son arrives home and sees two people in his bed, he thinks his wife is unfaithful to him and kills both of his parents. When he learns what he has done, he repents and does penance. His sin is forgiven.

Or, a young man kills his parents (father only) because a false adviser has lied to him, saying that his wife is an adulteress.

(4) After his wife dies, a lord falls in love with his own daughter. She gives birth to a son (Albanus), who is exposed. He is rescued and raised by a childless king. When the boy grows up, he becomes king himself. His natural father hears about this young king and marries his daughter to him. Before the adoptive father dies, he tells the young man what he knows about his origins. The young man's wife realizes that she has married her own son. After the king dies, the three others go to the bishop and confess their sins. They are required to do penance for seven years. On their way home, they spend the night in a forest, and the father and daughter renew their incestuous relationship. Albanus discovers this and kills them both. He becomes a hermit, is killed, and later becomes a saint.

(5) A drunken man spends the last of his money. The devil promises to make him rich if he will murder his own parents, but the man refuses. The devil gives him money anyway, and tells him to restrict his binges of drunkenness to one day each week. The man disobeys, gets drunk every day, and murders his parents [Q211.1, S22].

Remarks: Documented in the Middle Ages, e.g. Jacobus de Voragine, *Legenda aurea* (*Julianus Hospitator*), *Gesta Romanorum* (No. 18).
Literature/Variants: Schumann / Bolte 1893, No. 14; Frey / Bolte 1896, 280; Huet 1913; Wesselski 1936, 58; Bunker 1944; Gaiffier 1945; Günter 1949, 53–55, 119, 186; Brednich 1964b; Dorn 1967, 84–86, 97 not. 1; Schenda 1970, 383–386; Moser 1977, 49f., 62, 70, 73f., 90; Swan 1977; EM 3 (1981) 1372–1379 (W. Williams-Krapp); Moser 1981, 342f., 356; Frenzel 1988, 368–371; Giacobello 1997.
Spanish: Llano Roza de Ampudia 1925, No. 53; Portuguese: Oliveira 1900ff. I, No. 171, Cardigos (forthcoming), Nos. 755B, 931*A; Dutch: Wolf 1843, No. 149; German: Brückner 1974, 478 No. 490, 728.

933 ***Gregory on the Stone.*** The son of an incestuous union [T415] is abandoned [S312.1]. His mother adds ivory tablets that describe the circumstances of his birth. The boy is saved [R131.14], baptized by the abbot Gregorius who gives him his own name, and grows up in the monastery. At the age of 15, the child Gregorius learns about his mysterious origins and leaves in order to find his real parents.

Unwittingly Gregorius reaches his native country where his unmarried mother rules. When he saves her from a neighboring ruler's unwelcome advances, she agrees to marry Gregorius.

He has no idea that she is his mother. When she finds the tablets with the history of his origins she discloses her identity.

In order to expiate the unwitting incest, she lives a pious life. Gregorius undertakes a pilgrimage as penance. At his request a fisherman fetters his ankles with chains to a rock in the sea [Q541.3] and throws the key into the water [Q544].

Seventeen years later Gregorius is chosen by an angel as successor of the deceased pope. Messengers from Rome look for Gregorius and arrive at the fisherman's hut. In a fish prepared for the guests,

the key for his chains is found (cf. Type 736).

Gregorius is elected pope, and when he enters Rome healing miracles take place. His mother makes a pilgrimage to Rome in order to confess her sins to the pope. They recognize each other [H151. 3]. She enters a convent. After their death both gain spiritual salvation (Gregorius is worshiped as saint).

Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 81).
Literature/Variants: Köhler 1896, 173, No. 85; Köhler / Bolte 1898ff. II, 173–184; BP I, 324; Brednich 1964a, 54–56; Schwarzbaum 1968, 28f., 445; Tubach 1969, Nos. 2375, 2728; Verfasserlexikon 3 (1981) 244–248 (V. Mertens); Plate 1986; Mölk 1987; Frenzel 1988, 259–261; EM 6 (1990) 125–132 (U. Mölk); Röcke 2002.
Finnish: Rausmaa 1982ff. II, 361; Lithuanian: Kerbelytė 1999ff. II; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, Nos. 280, 378, Cardigos (forthcoming); German: Hen§en 1959, No. 55; Ladinian: Decurtins 1896ff. II, 129 No. 1; Italian: Cirese / Serafini 1975; Hungarian: MNK IV; Czech: Tille 1929ff. I, 396f.; Slovene: Ljubič 1944, 63ff.; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Syrian: El-Shamy 2004; Spanish-American: Robe 1973.

934 *Tales of the Predestined Death* (previously ***The Prince and the Storm***). (Including the previous Types 934A, 934A[1], 934B, 934E, 934A*, 934A**, 934B*–E*, 934E**, 937*, and 937A*.) This miscellaneous type comprises various tales dealing with the prediction of a person's death. Examples:

The time and manner of the future death [M341.1, M341.1.4] of a newborn child (adult) is forecast by norns [M301.12] (nurse, judge, etc.; in dream). The parents of the child overhear the prophecy (they learn it from another person).

Different manners of death are predicted: Death by natural forces (storm [M341.2.2], thunderstorm, falling tree), by an animal (wolf [M341.2.6], tiger, snake [M341.2.21], horse), by drowning [M341.2.3], when drinking water, when shearing sheep, by poisoning, on the wedding day [M341.1.1], by hanging [M341.2.21]. The three-fold death of a person caused by e.g. starving, burning and drowning [F901.1, F901.1.1, M341.2.4] is prophecied. Various precautions are taken in order to evade fate [M370] (the person is immured in a wall, isolated, hidden in a tower [M372]). Nevertheless the prophecy is fulfilled [M341.2, M370.1].

In some variants the predestined fate is averted (by a helper, stepmother, eagle, ruse). Cf. Types 506*, 899, 934D[1].

Literature/Variants: Kirchhof / Oesterley 1869 VII, No. 186; Chauvin 1892ff. V, 253 No. 150, VIII, 87 No. 57, 104f. No. 80; Wesselski 1909, No. 77; BP IV, 116; Taylor 1921f.; Basset 1924ff. II, 207, No. 3, 328 No. 77; Jackson 1940; Brednich 1964a, 78–

148; Schwarzbaum 1968, 260f., 275, 279, 292, 448; Tubach 1969, Nos. 1475, 3070; Schwarzbaum 1974; Schwarzbaum 1979, 351, 355 not. 38; Moser 1980, 156f.; Fabula 22 (1981) 23; Röth 1998; Hansen 2002, 431–435; EM: Todesprophezeiungen (in prep.).

Finnish: Rausmaa 1982ff. II, No. 159, Jauhiainen 1998, No. A711; Finnish-Swedish: Hackman 1917f. I, No. 66; Estonian: Aarne 1918, Nos. 94, 932*, Loorits 1959, No. 196; Livonian: Loorits 1926, No. 937; Latvian: Šmits 1962ff. X, Nos. 6–8, 14, XIII, No. 13, Arājs / Medne 1977, Nos. 934, 934B*, *934E***, *934F*, *934G*; Lithuanian: Kerbelytė 1999ff. II, Nos. 934, 934A, 934B*, 934D*; Lydian, Wepsian: Kecskeméti / Paunonen 1974, No. 934A; Swedish: Liungman 1949ff. I, 103ff., Schier 1974, No. 3; Norwegian: Hodne 1984, No. 934E; Icelandic: Sveinsson 1929, Nos. 499*, 728*, Naumann / Naumann 1923, No. 21, Bødker et al. 1963, 56ff., Boberg 1966, Nos. M301.12, M341.2, M341.2.10, Schier 1983, No. 19, Kvideland / Sehmsdorf 1999, No. 97; Irish: Müller-Lisowski 1923, No. 4, Béaloideas 21 (1951 / 52) 313f. No. 37, Ó Súilleabháin / Christiansen 1963, Nos. 333*, 934, 934C*; English: Briggs / Michaelis-Jena 1970, No. 70, Briggs 1970f. A I, 454f., B II, 30, 294f.; French: Delarue / Tenèze 1964ff. IV 2, No. 934A; Spanish: Espinosa 1946f., No. 144, Chevalier 1983, No. 70, Camarena / Chevalier 1995ff. IV, Nos. 934, 934A, 934B, Goldberg 1998, No. M341.2.4; Portuguese: Oliveira 1900f. II, No. 288, Cardigos (forthcoming), Nos. 934, 934E**; Dutch: Poortinga 1977, No. 16; German: Lemke 1884ff. II, 88 No. 12, Grimm DS / Uther 1993 I, No. 311, Berger 2001, Nos. 934, XVII B 3–5; Swiss: Büchli / Brunold-Bigler 1989ff. I, 308f., 311; Italian: Cirese / Serafini 1975, Nos. 934, 934A, 934E*; Maltese: Mifsud-Chircop 1978, Nos. *934F, *934G; Hungarian: MNK IV, Nos. 934, 934A, Dömötör 1992, Nos. 175, 259; Czech: Tille 1929ff. II 2, 396f., 422, Dvořák 1978, No. 1482*; Slovakian: Gašparíková 1991f. I, No. 175; Slovene: Kelemina 1930, 168; Serbian: Čajkanović 1927, Nos. 86, 87, Karadžić 1937, No. 51, Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 134, 135; Croatian: Valjavec 1890, Nos. 2, 10, Bošković-Stulli 1963, Nos. 52, 53; Bosnian: Krauss / Burr et al. 2002, No. 122; Macedonian: Eschker 1972, No. 35, Čepenkov / Penušliski 1989 III, Nos. 299–304, 307–309; Rumanian: Schullerus 1928, No. 932*, Bîrlea 1966, I, 544ff., III, 412f.; Bulgarian: Arnaudov 1905, No. 35, Ognjanowa 1987, No. 34, BFP, Nos. 934A, $934A^1$, 934A**, $*934A_1$, $*934A_2$,$*934A^2$, $*934A_3$, $*934A_4$, 934B, $*934B^1$, $*934B_1$, $*934B_2$, $*934D^2$, 934E*; Albanian: Mazon 1936, No. 94, Camaj / Schier-Oberdorffer 1974, No. 32; Greek: Laográphia 10 (1929) 488–490, 498–579, 11 (1934 / 37) 270f., 21 (1963 / 64) 491ff., Karlinger 1960, No. 4, Klaar 1977, 111ff., Diller 1982, Nos. 26, 56, 61, Megas / Puchner 1998, Nos. 934A, 934D*, 934E*; Polish: Krzyżanowski 1962f. I, Nos. 149, 341, 412, 932, 932A, 948; Russian: Trautmann 1931, 24, 243, SUS, No. 934A, 934B*, 934D**, 934D***; Byelorussian: Karlinger / Mykytiuk 1967, No. 65, SUS, Nos. 934, 934A, 934B*, 934B**; Ukrainian: Die Sonnenrose 1970, 174ff., Mykytiuk 1979, No. 24, SUS, Nos. 934, 934A, 934B*, 934B**, 934D***, 934F*, 934F**, 934F***; Turkish: Eberhard / Boratav 1953, No. 196; Jewish: Larrea Palacín 1952f. I, No. 9, Noy 1963a, Nos. 43, 71, 98, Noy 1963b, No. 13, Jason 1965, Nos. 934, 934E, 934B*, 934*G, Jason 1975, Nos. 934, 934B–*A, 934*G, Jason 1988a, 934*G, Bin Gorion 1990, No. 199, Haboucha 1992, Nos. 934A, 934*A, 934*F, **934F, 934*H; Gypsy: Tillhagen 1948, 115ff., Mode 1983ff. III, No. 166, MNK X 1; Ossetian: Dawkins 1950, 286f.; Kurdish: Džalila et al. 1989, No. 70; Armenian: Hoogasian-Villa 1966, No. 44; Yakut: Ėrgis 1967, No. 204; Uzbek: cf. Keller / Rachimov 2001, No. 12; Georgian: Kurdovanidze 2000, Nos. 934B*, 934B**, 934F**; Mingril: Bleichsteiner 1919, 189ff., No. 10; Armenian: Gullakjan 1990, No. 934B; Palestinian: El-Shamy 2004, Nos. 934A, 934A*; Oman, Yemenite: El-Shamy

2004, No. 934A; Iranian: Lorimer / Lorimer 1919, Nos. 43, 56, Marzolph 1984, Nos. 934A[1], 934B, Marzolph 1994, 25ff.; Pakistani: Rassool 1964, 172ff.; Indian: Hahn 1906, No. 32, McCulloch 1912, No. 1, Thompson / Balys 1958, Nos. M341.2.10, M341.2.21, Thompson / Roberts 1960, Nos. 934, 934B, Beck et al. 1987, No. 9, Jason 1989, Nos. 934B, 934B–*A, 934*G; Burmese: Kasevič / Osipov 1976, No. 78; Korean: Zaborowski 1975, Nos. 2, 39; Chinese: Riftin et al. 1977, No. 28, Ting 1978, Nos. 934A, $934A_2$; Japanese: Ikeda 1971, Nos. 934A, 934B, Inada / Ozawa 1977ff., No. 934A; Filipino: Wrigglesworth 1981, No. 23; French-Canadian: Lemieux 1974ff. VIII, No. 6; US-American: Hoffmann 1973, No. 934E***; Spanish-American: Robe 1973, No. 934A*[2], Mexican: Wheeler 1943, No. 36; Puerto Rican: Hansen 1957, Nos. **934, **937; Ecuadorian: Carvalho-Neto 1966, No. 51; Egyptian: El-Shamy 2004, Nos. 934, 934A, 934A1; Moroccan: El-Shamy 2004, No. 934A*; Ghanaian: Schott 1993f. II / III, Nos. 152, 427, 1300; East African: Reinisch 1881ff. II, Nos. 2, 3, 11.

934A–934B See Type 934.

934C *Death Forestalls Evil Fates.* A mother mourns for her dead children. When she goes to church she realizes that the mass is being performed by dead relatives. Then she is shown at the altar what the evil fates of her children would have been (one son is on gallows, the other one is bound to a wheel) if they had not died [N121.2]. She thanks God for having taken her children.

Literature/Variants: BP III, 472–474; Denecke 1958; HDS (1961–63) 10–16; Röhrich 1976, 134.
Irish: Ó Súilleabháin / Christiansen 1963; German: Grimm KHM / Uther 1996 III, No. KL 8; Italian: Cirese / Serafini 1975; Macedonian: Čepenkov / Penušliski 1989 III, No. 310; Greek: Klaar 1963, 195ff., Megas / Puchner 1998; Jewish: Larrea Palacín 1952f. II, No. 145, Jason 1975, 1988a; Egyptian: El-Shamy 2004.

934D *Nothing Happens without God.* An only son goes into military service and wants to take vengeance on the officers who recruited him. An old man (God) shows in spirit a new-born child with a gun and uniform. Now the youth understands that God has determined everyone's fate [N121.1.1].

Literature/Variants:
Livonian: Loorits 1926, No. 934, Setälä / Kyrölä 1953, No. 75; Lithuanian: Basanavičius / Aleksynas 1993f. II, No. 143, Kerbelytė 1999ff. II; Livonian: Kecskeméti / Paunonen 1974; English: Briggs 1970f. B II, 30; Sardinian: Cirese / Serafini 1975; Serbian: Eschker 1992, No. 77; Polish: Krzyżanowski 1962f. I, No. 412; Jewish: Gaster 1924, No. 150; Gypsy: Mode 1983ff. III, No. 166; Cheremis / Mari: Beke 1938, No. 19, Kecskeméti / Paunonen 1974; Ghanaian: Schott 1993f. I, No. 1856.

934D[1] *Outwitting Fate.* A man overhears the fate predestined by a god [K1811.0.2] (goddess, soothsayer) decreeing that a boy (prince) will

spend his life in poverty but will always own an ox (kill a stag every day) and that his sister will become a prostitute [N121.3].

When the boy grows up, the man advises him to sell his ox every day so that the god must furnish him a new one each day (to wait inside his hut so that the god must bring the stag to him). He advises the girl to demand a handful of pearls for her favors. The god must come in disguise each day because no man can pay such a price. The god soon tires of his duties and agrees to reverse the decrees of fate [K2371.2].

Literature/Variants:
Serbian: Đjorđjevič / Miloševič-Đjorđjevič 1988, Nos. 122–124; Indian: Thompson / Balys 1958, Nos. K1811.0.2, K2371.2, Thompson / Roberts 1960, No. 936; Chinese: Ting 1978, No. 934D_2; Japanese: Seki 1963, No. 43.

934E See Type 934.

934F *The Man in the Well.* A man fleeing from a unicorn falls into a well where a dragon lives. A tree grows beside the well, and, as he falls, the man grasps one of its branches. He finds two mice, one black and one white, gnawing at the branch, and sees snakes at the base of the tree. Observing all this, the man forgets his perilous position. When a drop of honey falls from the crown of the tree, he reaches to taste it (reaches for money that lies near him). The branch breaks and the man falls into the jaws of the dragon [J861.1].

Remarks: Oriental origin. Parable of *Barlaam and Joasaph*. European versions are documented in the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 134), *Gesta Romanorum* (No. 168).
Literature/Variants: Kuhn 1888; Chauvin 1892ff. II, 85 No. 17, III, 100 No. 6; BP IV, 339 No. 68; Stammler 1962; Tubach 1969, No. 5022; Odenius 1972f. I; Einhorn 1976, 219–230; Grubmüller 1977, 28–30; Schwarzbaum 1979, 352; Stohlmann 1985, 144–146; Blois 1991, 73–95; Clausen-Stolzenburg 1995, 196–203; Einhorn 2003, 115–117.
Danish: Nielssen / Bødker 1951f. II, No. 16; Spanish: Goldberg 1998, No. J861.1; Catalan: Neugaard 1993, No. J861.1; German: Schmitt 1959, 17, 31; Hungarian: Dömötör 1992, No. 450; Czech: Dvořák 1978, No. 5022.

934G *The False Prophecy.* An astrologer prophesies that a certain ruler will die within a year, but that he himself will live another twenty years. A knight kills the astrologer, thus discrediting his prophecies.

Literature/Variants: Castro Guisasola 1923; Crawford 1925; Schenda 1961, 90; HDS (1961–63) 677f.; Tubach 1968, No. 404; EM 1 (1977) 928f.; Schwarzbaum 1979, 209 not. 18; Marzolph 1992 II, No. 240; Ryan 1999, 12f.
German: Melander I (1604) 63 No. 54, Joco-Seria (1631) 260ff., Zeitvertreiber (1685) 297 (EM archive); Swiss: Brunold-Bigler / Anhorn 2003, 109 No. 157, cf. No. 156; Indian: Hertel 1922b, No. 60.

934H ***The Origin of Death.*** This miscellaneous type consists of various tales dealing with the origin of death [A1335] and/or the time of death. Examples:

(1) Formerly God let human beings die and return to life, but the moon died forever. A goat (hare) was sent by men to tell God [B291.2] that they wished to continue to live in this way. But the goat confounded the messages, and the dog [B291.2.1] arrived too late to change it [A1335.1.1]. Since that time, humans die forever.

(2) God sends out a chameleon to tell humans that they should live forever (continue to live after death). On the way the chameleon is overtaken by a faster animal that delivers the opposite message [A1335.1].

(3) Formerly Death walked along singing [Z111], but he did not enter the houses of men. An old woman listened to him, liked his song, and repeated it. Thereupon Death followed the woman to her house and bedroom, and when she lay down (to have sexual intercourse) he strangled her. This is how Death first entered the houses of men.

(4) In the year before they were to die, people neglected their responsibilities (they repaired their fences with temporary materials). Therefore, God decided that they should not know in advance when they will die [A1593].

Remarks: Tales dealing with the "falsified message of death" are widespread in Africa.

Literature/Variants: Köhler/Bolte 1898ff. II, 100–102; Dähnhardt 1907ff. III, 22; Wesselski 1931, 43f.; Babler 1934; Baumann 1936, 268–279; EM 2 (1979) 637, 1215; Abrahamsson 1951; Schott 2003; EM: Todeszeit wissen (in prep.).

Estonian: Aarne 1918, No. 19; Livonian: Loorits 1926, No. 37; Lithuanian: Balys 1936, No. 3062, Balys 1940, Nos. 115–120; Irish: Ó Súilleabháin 1942, No. 54, Szövérffy 1957, 122f.; French: Delarue/Tenèze 1964ff. IV,1, 291f.; Basque: Delarue/Tenèze 1964ff. IV,1, 290f.; German: Preuß 1912, 13f.; Ladinian: Kindl 1992, No. 54; Byelorussian: Dobrovol'skij 1891ff. I, No. 13; Tungus: Doerfer 1983, Nos. 7, 28; South American Indian: Wilbert/Simoneau 1992, Nos. A1335, A1335.5; Polynesian: Kirtley 1971, Nos. A1335ff.; Australian: Löffler 1981, Nos. 8, 79, Waterman 1987, Nos. 2850–3215; Egyptian, Moroccan: El-Shamy 2004, No. 774M1§; Mali: Schild 1975, No. 78; Ghanaian: Schild 1975, Nos. 77, 79; Schott 2001, 431; Togolese: Einstein 1983, 9; Nigerian: Schild 1975, No. 77, MacDonald 1982, No. A1335.1.0.2*; East African: Arewa 1966, No. 33, 40, Meinhof 1991, No. 5; Central African: Lambrecht 1967, Nos. 34–36; Congolese: Seiler-Dietrich 1980, Nos. 6, 7; Namibian: Schmidt 1989 II, Nos. 197, 198; South African: MacDonald 1982, No. A1335.1.0.1, Schmidt 1989 II, Nos. 197, 198.

934K ***"The Time Has Come but Not the Man."*** A water spirit shouts three times from a river, "The hour has passed and the man did not come" [D1311.11.1]. The call is heard far outside the town. A young person runs to the river and drowns.

Remarks: Documented by Gregory of Tours, *Liber in gloria martyrum* (No. 1) and later by Gervase of Tilbury, *Otia Imperialia* (dec. III).
Literature/Variants: HDA 9 (1938/41) 166; Hartlaub 1951, 198f.; Wildhaber 1958; Tubach 1969, No. 1475B1; EM 4 (1984) 1386; EM 5 (1987) 1116; EM 6 (1990) 119. Finnish-Swedish: Wessman 1931, No. 460; Estonian: Aarne 1918, No. 95, Stern 1935, No. 242; Lithuanian: Dowojna-Sylwestrowicz 1894 II, 414, Balys 1936, No. 3495; Swedish: Carney 1957, 178; Danish: Grundtvig 1854ff. I, No. 119, Feilberg 1886ff. III, 789b, Kristensen 1892ff. II, No. 3 (39–41, 44, 47–57, 66–68), III, No. 984; Icelandic: Lehmann-Filhés 1891, 8f.; Irish: Carney 1957, 179, cf. Béaloideas 59 (1991) 83–90; Welsh: Parry-Jones 1953, 103; English: Hunt 1930, 366, Baughman 1966, No. D1311.11.1; French: Sébillot 1882 I, 205; Dutch: Sinninghe 1943, 52.f., No. 1, Dinnissen 1993, Nos. 3, 54, 57, 187, 193, 296, 365; Frisian: Kooi 2000b, 70f., Kooi/Schuster 2003, No. 106; German: Schambach/Müller 1855, 62, Toeppen 1867, 33f., Strackerjan/Willoh 1909 I, Nos. 185ee, 185gg, 259g, Peuckert 1924, 203, Deecke 1925, No. 200, Berger 2001, No. VIII C2; Austrian: Zingerle/Zingerle 1891, Nos. 320, 321, Graber 1944, 83f.; Swiss: Müller et al. 1926ff. II, No. 617; Hungarian: Bihari 1980, No. A IV.1.

934A* See Type 934.

934A** See Type 934

934B*–934E** See Type 934.

935 ***The Prodigal's Return.*** A lazy (stupid) son leaves home and dissipates his fortune abroad. He becomes a soldier and asks his father for money by sending him a (three) letter pretending to have become a lieutenant (captain). The deception is discovered and the father expels his son. Through a trick (cleverness, magic) the young man makes his fortune and becomes king by marrying a princess [L161].

Rich and mighty, he decides to return home. On the way he is held up by robbers (he gambles away all his belongings). His companions are all killed, and he himself escapes, but he has to abandon his royal clothes. When he reaches his parents' home in humble clothing [K1815], his father accuses him of lying and punishes and humiliates him (by forcing him to tend pigs, goats, sheep, geese). His wife (disguised as hermit, priest, bishop [K1837]) follows him, (overwhelms the robbers) and rescues him from the difficult situation. He then puts on his royal clothes, returns home, and proves his royal identity to his parents.

Combinations: 300.
Remarks: For a prototypical treatment of the theme, see the parable in the *New Testament* (*Luke* 15,11–32).
Literature/Variants: Brettschneider 1978; Solomon 1979; Moser 1981, 74f.; EM 6 (1990) 707–713 (D. Drascek/S. Wagner); Scherf 1995 I, 244–247, 501–504, 560–563, 744–746, II, 1343–1346; Röth 1998.

Finnish: Rausmaa 1982ff. II, Nos. 161, 162; Finnish-Swedish: Hackman 1917f. I, No. 190; Estonian: Aarne 1918; Lithuanian: Kerbelytė 1999ff. II; Syrjanian: Fokos-Fuchs 1951, No. 83; Danish: Kristensen 1897a, No. 13, Bødker 1964, Nos. 38, 44, Holbek 1990, Nos. 10, 33; Scottish: McKay 1940, No. 21; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 650, 651, Cardigos (forthcoming); Dutch, Flemish: Volkskundig Bulletin 24 (1998) 320; Frisian: Kooi 1984a; German: Meyer 1932, Peuckert 1932, No. 36, Ranke 1955ff. III, Henßen 1963, No. 53, Neumann 1971, No. 138, Berger 2001; Austrian: Haiding 1953, No. 1; Ladinian: Uffer 1973, No. 37; Swiss: Jegerlehner 1913, No. 141; Hungarian: MNK IV, Dömötör 2001, 276; Czech: Tille 1929ff. II 1, 135ff., Dvořák 1978, No. 4486*; Slovakian: Polívka 1923ff. IV, No. 119, Gašparíková 1991f. I, No. 25, II, No. 374; Slovene: Drekonja 1932, 82ff.; Bulgarian: BFP; Polish: Krzyżanowski 1962f. I, Simonides / Simonides 1994, Nos. 70, 71; Sorbian: Schulenburg 1882, 2ff., Nedo 1956, No. 78; Russian: SUS; Gypsy: Aichele / Block 1962, No. 62, Mode 1983ff. IV, No. 221, MNK X 1; Yakut: Ėrgis 1967, No. 233; Turkmen: Reichl 1986, No. 50; Saudi Arabian: Lebedev 1990, No. 41; Chinese: Ting 1978; French-Canadian: Delarue / Tenèze 1964ff. IV 2, Lemieux 1974ff. II, No. 2, VI, No. 33, IX, No. 1, X, No. 18, XI, No. 9, XVI, No. 13, XVIII, Nos. 2, 11; US-American: Randolph 1952, 23; French-American: Carrière 1937, No. 59; West Indies: Flowers 1953.

935* *The Stepson Mariner.* A merchant's stepson is sent to sea and makes his fortune. The merchant's own son, living protected at home, has bad luck [N171].

Literature/Variants:
Finnish-Swedish: Åberg 1887, No. 275, Hackman 1917f. I, No. 191; Greek: Megas / Puchner 1998; Jewish: Noy 1965, No. 71; Saudi Arabian: cf. Jahn 1970, No. 42; Chinese: Riftin et al. 1977, No. 2.

935** See Type 945A*.

936* *The Golden Mountain.* (Hasan of Basra.) A man hires himself out to a merchant (landlord) who promises high payment for unspecified labor. The merchant leads him to a high (golden) mountain that cannot be climbed. He (drugs him and) sews him up in an animal skin [K521.1.1]. Big birds carry him to the mountaintop as prey [B31.1]. There he slips out of the skin and throws precious stones (gold) down to the merchant. Later the merchant leaves him, helpless, behind on the mountain.

Through lucky circumstances (passage under the earth, plunge into the sea) he escapes. Later he takes service with the same employer. When they arrive at the mountain again, the merchant is tricked into the animal skin and is carried up the mountain. After disclosing his identity to the merchant, the workman makes him throw precious stones down in the same way he had done before. Then he leaves the merchant on the mountain where he dies.

Combinations: 400.
Remarks: The first part of the type often occurs as an introduction to Type 400.
Literature/Variants: Chauvin 1892ff. VII, 29ff. No. 212A; EM 6 (1990) 538–540 (U. Marzolph); Röth 1998; Marzolph / Van Leeuwen 2004, Nos. 178, 230.
Finnish: Rausmaa 1982ff. II, No. 164; Latvian: Arājs / Medne 1977; Spanish: cf. Camarena / Chevalier 1995ff. I, No. 325A; Portuguese: Oliveira 1900f. I, No. 131, Cardigos (forthcoming); Italian: Gonzenbach 1870 I, No. 6; Maltese: Mifsud-Chircop 1978; Bulgarian: BFP; Greek: Hahn 1918 I, No. 15, Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 198; Jewish: Jason 1965, 1975; Ossetian: Dawkins 1950, No. 40; Abkhaz: Šakryl 1975, Nos. 69, 77; Cheremis / Mari: Beke 1938, No. 45, Kecskeméti / Paunonen 1974; Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Uighur: Reichl 1986, No. 16; Kurdish: Wentzel 1978, No. 10, Džalila et al. 1989, No. 14, 28; Armenian: Gullakjan 1990; Turkmen: Stebleva 1969, No. 38; Lebanese: Nowak 1969, No. 53; Iraqi: El-Shamy 1995 I, No. B31.1; Yemenite: Daum 1983, No. 13, El-Shamy 2004; Qatar: El-Shamy 2004; Iranian: Lorimer / Lorimer 1919, No. 58, Nowak 1969, No. 53, Marzolph 1984; Egyptian, Libyan: Nowak 1969, No. 53, El-Shamy 2004; Libyan, Algerian: El-Shamy 2004; Tunisian: Stumme 1893, No. 2; Moroccan: El-Shamy 1995 I, No. K1861.1; Sudanese: Frobenius 1923, No. 8, Kronenberg / Kronenberg 1978, No. 13, El-Shamy 2004.

937* See Type 934.

937A* See Type 934.

938 ***Placidas.*** (Eustacius.) Placidas, a colonel of the emperor Trajan, hunts a deer, between whose antlers a cross disclosed it to be Christ in animal form. His wife has a similar vision. Both are baptized together with their two sons. Placidas is named Eustacius, his wife Theopiste.

When Eustacius rides again to the place of the vision, the deer reappears. Christ prophesies for him a period of suffering similar to that of Job. He can choose if he wishes to have the suffering now or at the end of his life [J214]. Eustacius decides to have it soon.

When his servants and his animals die and all his property is stolen, he escapes with his family to Egypt. A boatman claims his wife as payment for the ferry; when Eustacius crosses a river with his two sons, the boys are carried off by a lion and a wolf [N251]. Farmers and shepherds take the animals' prey and raise the boys. Eustacius works as farmhand.

Many years later Eustacius is found by a legation of the emperor. They persuade him to return. When serving as colonel, he recovers his sons and his wife by chance [N121]. The new emperor in Rome wants them to make sacrifices to idols. When they identify themselves as Christians, the new emperor Hadrian orders them to be thrown to the lions, but the wild animals do not touch them. Then they are pushed into a red-hot iron bull. Their uninjured bodies are buried by Christians; on the grave a church is built.

Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 110), *Legenda aurea* (*Eustachius*).
Literature/Variants: Chauvin 1892ff. VI, 161 No. 325, 162ff. No. 327A, 164f. No. 327B, 165 No. 327C, VII, 75ff. No. 121B, VIII, 81f. No. 51, 104 No. 79, 110 No. 89; Köhler/Bolte 1898ff. II, No. 37; BP II, 264; Basset 1924ff. II, 385 No. 111; Wesselski 1925, No. 47; Krappe 1926f.; Loomis 1948, 112; Krzyżanowski 1965, 98f.; Schwarzbaum 1968, 14, 443; Tubach 1969, No. 1920; Lemieux 1970; Fichte 1993; EM 10 (2002) 1069–1074 (H. Fischer); Marzolph/Van Leeuwen 2004, Nos. 316, 408.
Finnish: Rausmaa 1982ff. II, No. 165; Lithuanian: Kerbelytė 1999ff. II; Wepsian: Kecskeméti/Paunonen 1974; Danish: Kristensen 1897a, No. 4; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Childers 1948, No. N121; Catalan: Neugaard 1993, No. N251; Portuguese: Oliveira 1900f. II, No. 410, Cardigos (forthcoming); French: Delarue/Tenèze 1964ff. IV 2, Guerreau-Jalabert 1992, No. N121; Austrian: Zaunert 1926, 33ff., Haiding 1969, No. 141; Italian: Cirese/Serafini 1975; Hungarian: MNK IV; Czech: Tille 1929ff. I, 366f., Dvořák 1978, No. 1920; Slovakian: Gašparíková 1991f. I, No. 174; Bulgarian: BFP; Greek: Klaar 1987, 150ff., Megas/Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 136; Jewish: Noy 1963a, No. 103, Jason 1965, 1975, 1988a, Haboucha 1992, No. 938A; Gypsy: Mode 1983ff. II, No. 121, IV, No. 241, MNK X 1; Armenian: Gullakjan 1990; Tadzhik: Grjunberg/Steblin-Kamenskov 1976, No. 26; Mongolian: Lőrincz 1979; Syrian, Lebanese, Palestinian, Iraqi, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Jason 1989; Sri Lankan: Thompson/Roberts 1960; Indonesian: Vries 1925f. II, No. 134; French-Canadian: Lemieux 1974ff. IX, No. 20, XX, No. 12, XXII, No. 1; Spanish-American: Robe 1973; West Indies: Flowers 1953; Egyptian, Tunisian, Algerian: El-Shamy 2004; Moroccan: Basset 1887, No. 54, Nowak 1969, No. 332, El-Shamy 2004; Sudanese: El-Shamy 2004.

938A ***Misfortunes in Youth.*** A girl has to choose if she prefers to suffer in youth or in old age [J214]. She decides to suffer in youth and has to endure a long series of misfortunes. Finally she has good fortune.

Combinations: 706, 710.
Literature/Variants: Köhler/Bolte 1898ff. II, 253–255; BP II, 264; Schwarzbaum 1968, 14; EM 2 (1979) 205–208 (K. Ranke); Röth 1998.
Danish: Kristensen 1881ff. I, No. 45; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Camarena Laucirica 1991, No. 128, Camarena/Chevalier 1995ff. IV; Portuguese: Oliveira 1900f. I, No. 61, Cardigos (forthcoming); Italian: Cirese/Serafini 1975; Greek: Megas 1970, No. 47, Klaar 1977, 94ff., Megas/Puchner 1998; Turkish: Eberhard/Boratav 1953, Nos. 136, 156; Jewish: Larrea Palacín 1952f. I, Nos. 11, 27, Haboucha 1992, No. 938A; Algerian: Frobenius 1921ff. III, No. 45.

938B ***Better in Youth.*** A married couple has to choose if they prefer to suffer in youth or in old age [J210, J214]. They decide to endure hardship in youth.

The husband sells his wife (voluntarily, by force). The money is carried off by a bird [N527]. As a workman in a foreign land, he discovers the lost money in a felled tree in which the bird had built its

nest. He is brought before the widowed queen, who recognizes him as her first husband.

In some Jewish variants a couple can choose if they want seven good years now or in the future. The woman decides to have it now in order to educate her children. They receive money, most of which they give away as charity. At the end they are told that their good deeds have compensated for the bad years ahead.

Literature/Variants: Wesselski 1925, No. 45; Schwarzbaum 1968, 14; EM 2 (1979) 205–208 (K. Ranke); Röth 1998.
Finnish: Rausmaa 1982ff. II, No. 166; Lithuanian: Kerbelytė 1999ff. II; Danish: Børnenes Blad (1881) No. 24, 187–192; Irish: Ó Súilleabháin / Christiansen 1963; German: Behrend 1908, No. 14; Italian: Calvino 1956, No. 131; Slovakian: Gašparíková 1991f. I, Nos. 101, 174, Filová / Gašparíková 1993, No. 174; Serbian: Čajkanović 1929, No. 52, Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 125, 126; Macedonian: Vroclavski 1979f. II, No. 37, Čepenkov / Penušliski 1989 III, No. 313; Rumanian: Schullerus 1928, No. 948*; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Walker / Uysal 1966, 84ff.; Jewish: Jason 1965, No. 938*C, Jason 1975, No. 938*C, Jason 1988a, No. 938*C, Bin Gorion 1990, No. 196; Gypsy: Mode 1983ff. III, No. 136; Abkhaz: Bgažba 1959, 213ff.; Kurdish: Džalila et al. 1989, No. 78; Armenian: Hoogasian-Villa 1966, No. 50, Levin 1982, No. 21; Syrian, Palestinian, Iraqi: El-Shamy 2004; Indian: Jason 1989, No. 938*C; Egyptian: El-Shamy 1980, No. 15, El-Shamy 2004; Algerian: Frobenius 1921ff. III, No. 45, Lacoste / Mouliéras 1965 II, 391ff., El-Shamy 2004; East African: Klipple 1992, 268ff.; Sudanese: El-Shamy 2004.

938* ***Master Discovers That the Slave Girl He Wants to Marry is a Near Relative*** [T410.1]. A man (prince, farmer's son, master) intends to marry a beautiful girl (slave, servant) (after having redeemed her). She turns out to be his sister.

Literature/Variants: DVldr 1935ff. IV, No. 72.
Livonian: Loorits 1926, No. 938; German: Wossidlo / Neumann 1963, No. 448, Bechstein / Uther 1997 I 1997, No. 19; Jewish: cf. Noy 1965, No. 42, Jason 1965, No. 938*–*A, Jason 1975, No. 938*–*A, Jason 1988a, No. 938*–*A; US-American: Baughman 1966, No. T410.1.

939 ***The Offended Deity.*** A king offends a deity [C50]. He loses his kingdom and his fortune [C930] and is forced to wander for years in poverty. His wife is stolen from him. He must labor at menial tasks. Taken in and helped by a friend, he sees a valuable necklace disappear before his eyes. Knowing he will be suspected of the theft, he flees. He is bought as a slave and is ordered to throw corpses into a tank for a fee. His wife brings the corpse of their son. The king is eventually restored to his former position. His wife (and child) are restored to him.

Remarks: The type originates as an Indian tale, but only some of the variants retain the original Indian structure.
Literature/Variants:
Spanish: Chevalier 1983, No. 71; Macedonian: cf. Čepenkov / Penušliski 1989 II, No. 226, IV, No. 85; Gypsy: cf. Mode 1983ff. IV, No. 241; Pakistani: Swynnerton 1908, No. 96, Thompson / Roberts 1960; Indian: Day 1908, No. 6, Thompson / Roberts 1960, Blackburn 2001, No. 76; Nepalese: cf. Heunemann 1980, 120ff.; Thai: Velder 1968, No. 70.

939A *Killing the Returned Soldier.* The son of an innkeeper couple gains riches abroad and returns home. He shows his wealth but does not disclose his identity. During the night he is killed by his parents out of greed. The deed is discovered by a third person (usually by his sister) or by an identifying possession. The parents commit suicide [N321]. Cf. Type 935.

Remarks: Documented in the 17th century.
Literature/Variants: Köhler / Bolte 1898ff. III, No. 26; DVldr 1935ff. IV, No. 85; Krejčí 1947f.; Kosko 1961; Kosko 1966; Fabre / Lacroix 1970a; Frauenrath 1974; Cheesman 1988; Dekker et al. 1997, 252f.; Campion-Vincent 1998; EM 9 (1999) 876–879 (R. W. Brednich); Schmidt 1999.
Finnish: Rausmaa 1982ff. II, No. 167; Latvian: Arājs / Medne 1977; Livonian: Loorits 1926, No. 939; Lithuanian: Kerbelytė 1999ff. II; English: Baughman 1966, Briggs 1970f. B I, 516f., B II, 304f.; French: Delarue / Tenèze 1964ff. IV 2; Dutch: Volkskundig Bulletin 24 (1998) 320f., Meder / Bakker 2001, No. 329; Frisian: Kooi 1984a; Flemish: Meyer 1968, Boone 1999 I, 234ff.; German: Merkelbach-Pinck 1940, 146f., Hen§en 1951, No. 118, Moser-Rath 1964, No. 204; Swiss: Büchli / Brunold-Bigler 1989ff. II, 680f., 886f., 898, EM 7 (1993) 872; Hungarian: MNK IV; Czech: Tille 1929ff. II 2, 180f., 504; Slovene: Schlosser 1956, No. 86; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; US-American: Baughman 1966; Brazilian: Cascudo 1955a, 215f.; Namibian: Schmidt 1989 II, No. 1170; South African: Coetzee et al. 1967, Schmidt 1977, 67f., Schmidt 1989 II, No. 1170.

940 *The Three Suitors in the Cemetery* (previously *The Haughty Girl*). As proof of his love and his courage, a suitor is told to lie in a shroud in a coffin at the cemetery at night. Another must disguise himself as angel and perform a wake, and a third, disguised as the devil, has to carry away the coffin. When the angel and the devil start to fight, the pretended dead man jumps up. All three flee and thereby lose their chances of the promised sexual intercourse (marriage) [K1218.3].

In some variants an episode follows in which the men take revenge for the trick.

In Swedish, Finnish, Flemish, German, and Swiss variants the rejected suitors disguise a beggar as prince and send him with coach and servant to the young woman to woo and marry her.

Combinations: 1737, 1855A.

Remarks: For an early literary version see Boccaccio, *Decamerone* (IX,1).
Literature/Variants: Schwarz 1916; Pauli / Bolte 1924 I, No. 220; Kasprzyk 1963, No. 2; EM 8 (1996) 1387–1391 (M. van den Berg).
Finnish: Rausmaa 1982ff. II, No. 168; Finnish-Swedish: Hackman 1917f. I, No. 194; Latvian: Arājs / Medne 1977; Estonian: Aarne 1918; Lithuanian: Basanavičius / Aleksynas 1993f. II, No. 158, Kerbelytė 1999ff. II; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Espinosa 1988, Nos. 272–275, Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 174, Cardigos (forthcoming); Dutch: Kooi 2003, No. 70; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer / Sinninghe 1973, Lox 1999a, No. 48; German: Peuckert 1932, No. 206, Moser-Rath 1964, No. 119, Neumann 1971, No. 139; Swiss: Büchli / Brunold-Bigler 1989ff. II, 904ff.; Italian: Cirese / Serafini 1975; Corsican: Ortoli 1883, 258 No. 5; Hungarian: MNK IV, Dömötör 1992, No. 432; Slovakian: Polívka 1923ff. IV, 281f., 464f.; Rumanian: Schullerus 1928; Polish: Krzyżanowski 1962f. I; Ukrainian: SUS; Turkish: Cvetinovič 1959, 154ff.; Palestinian, Qatar: El-Shamy 2004; Spanish-American: Robe 1973, No. 1730*C; Egyptian, Algerian: El-Shamy 2004; Moroccan: Laoust 1949, No. 89; South African: Coetzee et al. 1967, No. 326.A.1.

940* ***The Forgiven Debt.*** A farmer finds a sum of money which belongs to several gentlemen. With it he pays off the debt on his land. After ten years he confesses his guilt and wants to repay their money. They let him keep it all [Q68.2].

Literature/Variants: Schwarzbaum 1968, 98, 461.
Finnish-Swedish: Hackman 1917f. I, No. 196; Lithuanian: Kerbelytė 1999ff. II; German: Wossidlo / Henßen 1957, No. 124; Ukrainian: SUS; Jewish: Jason 1965, 1988a.

944 ***King for a Year.*** In a certain city it is the custom that a stranger who is not familiar with its laws is made king. At the end of his reign, all his possessions are taken from him and he is banished to an island.

A wise man (who has been warned about this custom) arranges to send everything that he will need to the island (has a city built there), before his banishment [J711.3].

In some variants a dying ruler gives his son a golden ball (apple), telling him to give it to the greatest fool whom he can find. The son decides to give it to a king who is willing to be banished after reigning for a year.

Sometimes the gift reminds the king to arrange for money, possessions, and food to be taken to the place where he will be banished. Cf. Type 1531.

Remarks: Oriental origin. Parable of *Barlaam and Joasaph*. European versions are documented in the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 9), *Gesta Romanorum* (nos. 74, 224), Johannes Gobi Junior, *Scala coeli* (No. 135). Further literary treatment, see Alain René Lesage, *Arlequin roi de Serendib* (1723).

Literature/Variants: Chauvin 1892ff. II, 49, III, 101; Köhler / Bolte 1898ff. I, 580f.; Wesselski 1936, 82; Schwarzbaum 1968, 21, 444; Tubach 1969, No. 2907; MacDonald 1982, No. J711.3; Stohlmann 1985, 147f.; EM 7 (1993) 436–439 (A. Gier); Müller 1999; Verfasserlexikon 10 (2000) 1575f.; Marzolph / Van Leeuwen 2004, No. 263.
Spanish: Goldberg 1998, No. J711.3; Catalan: Neugaard 1993, No. J711.3; German: EM 2 (1979) 289; Czech: Dvořák 1978, No. 2907; Aramaic: Lidzbarski 1896,149ff. No. 6.

944* *"Easy Come, Easy Go!"* A musician and his little house are carried off by an inundation of the sea. He fiddles the whole time [W25].

Or, the owner of an easily-acquired possession that is borne away by water is not sorry but rather says, "As it came easily, so it now has gone easily".

Remarks: Popular as a proverbial phrase.
Literature/Variants:
Livonian: Loorits 1926, No. 944; German: Neumann 1968b, No. 49; Serbian: cf. Vrčević 1868f. I, No. 54, cf. Karadžić 1937, 285f. No. 27, 287 No. 30; Jewish: Jason 1965, Haboucha 1992, No. *943.

945 *Luck and Intelligence.* This conglomerate tale type occurs in different forms. The Silent Princess frame with inset dilemma tales is common without the outer Luck and Intelligence frame. The various dilemma tales also occur without any frame.

The outer frame is a dispute between Intelligence and Luck, as to which is the more powerful. As a test a shepherd (gardener, farmer) is endowed with intelligence. He participates in a suitor-test for a mute princess, who is offered in marriage to whoever can make her speak [H343].

The clever shepherd tells to the princess that end with a question [F954.2.1, Z16.1] (e.g. a carpenter, a taylor and a clergyman pass the night together. The carpenter carves a girl, the tailor dresses her, and the clergyman animates the figure [F1023, D435.1.1]. To whom does the girl belong? [H621]). Cf. Types 653, 653A.

When the princess continues to be silent, he starts to talk to objects or animals who answer wrongly (he himself) in order to tempt the princess to contradict them. Finally she breaks her silence. Cf. Types 559, 571–574.

But the king refuses to give the shepherd his daughter and condemns him to death. He is saved by Luck [N141], which means that Luck is more powerful than Intelligence.

Combinations: This type is usually combined with episodes of one or more other types, esp. 653, and also 325, 507, 653A, and 976.
Literature/Variants: BP III, 53–57; Basset 1924ff. III, 145 Bo. 91; HDM 2 (1934–40) 638–640 (L. Bergel); Schwarzbaum 1968, 91, 264; Hatami 1977, No. 9; Schwarzbaum 1979, xliv not. 53; EM 5 (1987) 1312–1318 (E. Schoenfeld); Goldberg 1997c,

187–189; Röth 1998; Hansen 2002, 478–481.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Danish: Grundtvig 1876ff. III, 136ff.; Irish: Ó Súilleabháin / Christiansen 1963; Portuguese: Martinez 1955, No. D435.1.1; German: Ranke 1955ff. III; Czech: Tille 1929ff. II 1, 101ff.; Slovakian: Polívka 1923ff. III, No. 36; Macedonian: cf. Čepenkov / Penušliski 1989 III, Nos. 318, 319; Rumanian: Schullerus 1928; Bulgarian: cf. BFP, Nos. *559*, *945A; Greek: Klaar 1970, 82ff., Megas / Puchner 1998, Nos. *653C, 945; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 290; Jewish: Noy 1965, No. 25, Jason 1965, 1975; Kurdish: Džalila et al. 1989, Nos. 26, 27, 99, 100; Armenian: Gullakjan 1990; Tadzhik: Grjunberg / Steblin-Kamenskov 1976, Nos. 43, 44; Buryat: Lőrincz 1979, No. 182; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004, No. 653C§; Palestinian: Nowak 1969, Nos. 119, 152, El-Shamy 2004, No. 653C§; Iraqi: El-Shamy 2004, Nos. 653C§, 945; Jordanian, Kuwaiti, Qatar, Yemenite: El-Shamy 2004, No. 653C§; Saudi Arabian: Nowak 1969, Nos. 119, 152, El-Shamy 2004, No. 653C§; Iranian: Marzolph 1984, Nos. *653C, 945; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Balys 1958, No. H343, Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978; Indonesian: Vries 1925f. II, No. 184; Spanish-American: Robe 1973; Dominican: Hansen 1957, No. 853**C; West Indies: Flowers 1953; Egyptian: El-Shamy 1980, No. 7, El-Shamy 2004, Nos. 653C§, 945; Tunisian: El-Shamy 2004, Nos. 653C§, 945; Algerian: Nowak 1969, No. 119, El-Shamy 2004, No. 653C§; Moroccan: Laoust 1949, No. 65, El-Shamy 2004, No. 653C§; Sudanese: Nowak 1969, No. 269, El-Shamy 2004, Nos. 653C§, 945.

945A* ***Money and Fortune.*** (Including the previous Types 935**, 946C*, and 946D*.) Money and Fortune (Luck and Blessing) test their power on a poor man. The one who can make him richest will be the winner.

Money gives the man money. Soon (three times) he loses all the money (when he is stung by wasps or because he hides it in a pot where his wife finds it and spends it). With Fortune's help he finds the money again. From then on the man believes in Fortune and becomes wealthy. Fortune has won the bet because where there is no good fortune, money is worth nothing [N183]. Cf. Type 736.

In some variants the frame tale is missing. A poor man (ropemaker, beggar) is given a sum of money three times. Two times he loses the money because of unfortunate circumstances (a bird carries it away; his wife unwittingly sells the pot where it is hidden, he accidentally drops it in the river; he forgets the hiding place). The third time he recovers everything because of lucky circumstances, or he finds his fortune in an object which to all appearances seemed worthless (he receives a fish in whose belly a diamond is hidden) [N183, N421] (cf. Type 736). (Previously Types 935** and 946D*.)

Literature/Variants: Chauvin 1892ff. VI, 31f. No. 202, 44f. No. 209; Basset 1924ff. I, 263 No. 14; Schwarzbaum 1968, 261–264; Schwarzbaum 1979, 500, 502 not. 9; Marzolph / Van Leeuwen 2004, Nos. 96, 352.
Finnish: Löwis of Menar 1922, No. 2, Rausmaa 1982ff. II, No. 163; Finnish-Swedish: Hackman 1917 I, No. 192; Latvian: Arājs / Medne 1977, Nos. 935**, *945B*; Lithuanian: Aleksynas 1974, No. 76, Kerbelytė 1999ff. II, No. 946D*; Danish: Skattegraveren 8 (1887) 113ff., No. 491; Faeroese: Nyman 1984; Irish: Ó Súil-

leabháin / Christiansen 1963; Spanish: Meier 1940, No. 3; Portuguese: Braga 1987 I, 199f., Cardigos (forthcoming), Nos. 946A*, 946D*; Dutch: Kooi 2003, No. 41; Frisian: Kooi 1984a, No. 945A*; Flemish: Witteryck 1946, No. 32; German: Ranke 1955ff. III, No. 935**, Bechstein / Uther 1997 I, No. 6; Hungarian: Sklarek 1901, No. 35, MNK IV, No. 946C*, Serbian: Čajkanović 1929, No. 103, cf. Panić-Surep 1964, No. 28, Šuljić 1968, 42ff.; Rumanian: Bîrlea 1966 II, 562ff., III, 469f.; Bulgarian: BFP, No. 935**; Albanian: Leskien 1915, No. 14; Greek: Laográphia 19 (1961) 569–575, Megas 1968a, Nos. 25, 37, Megas / Puchner 1998, Nos. 945A*, *946D*; Russian: Bazanov / Alekseev 1964, No. 122; Ukrainian: Lintur 1972, No. 87; Jewish: Jason 1965, Noy 1965, No. 71, Jason 1975, 1988a, Haboucha 1992, No. 935**; Gypsy: MNK X 1, No. 946C*; Georgian: Kurdovanidze 2000, No. 945*; Iraqi: El-Shamy 2004; Indian: Jason 1989, Nos. 935**, 945A*; Filipino: Fansler 1921, No. 13; Cuban: Hansen 1957, No. **939; Dominican: Hansen 1957, No. 945**B; Egyptian: El-Shamy 2004, Nos. 945A*, 945B§, 946C*, 946D*; Tunisian: El-Shamy 2004, No. 946C*; Ghanaian: Schott 1993f. II / III, No. 676.

946C* See Type 945A*.

946D* See Type 945A*.

947 *The Man Followed by Bad Luck.* A man who is attacked by wolves jumps into a river to save himself. He nearly drowns but is rescued by fishermen who lay him down beside a wall. When he regains consciousness, now apparently safe, the wall falls down and kills him [N253].

Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 178; Chauvin 1892ff. II, No. 19; cf. BP II, 290; BP III, 289f.; Basset 1924ff. II, 385 No. 111; Schwarzbaum 1968, 272; Schwarzbaum 1979, 350, 354 not. 33, 34; EM 5 (1987) 1305–1312 (E. Blum). Danish: Nielssen / Bødker 1951f. II, No. 18; Spanish: Goldberg 1998, No. N253; Irish: Ó Súilleabháin / Christiansen 1963; Czech: Tille 1929ff. II 2, 402; Serbian: Đorđevič / Milošević-Đorđevič 1988, No. 129; Bulgarian: cf. BFP, No. *947B**; Greek: Megas / Puchner 1998; Turkish: cf. Eberhard / Boratav 1953, No. 131; Jewish: Jason 1965, 1975; Kurdish: Nebez 1972, 63ff.; Uzbek: Afzalov et al. 1963 II, 182ff.; Kalmyk: Lőrincz 1979; Georgian: cf. Orbeliani / Awalischwili et al. 1933, No. 130; Syrian: El-Shamy 2004; Aramaic: Arnold 1994, No. 2; Palestinian: Schmidt / Kahle 1918f. I, No. 60; Iraqi, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Jason 1989; Japanese: Inada / Ozawa 1977ff.; Egyptian: El-Shamy 1980, No. 13, El-Shamy 2004; Tunisian, Algerian, Sudanese: El-Shamy 2004.

947A *Bad Luck Cannot be Arrested.* (Including the previous Types 842, 947A*–947C*.) A patron (God, rich man) leaves money by the wayside (bridge) where a poor man (hermit) walks. When the poor man reaches that place, he closes his eyes (to feel how a blind man feels when he walks) and so passes by the money without seeing it (he stumbles against the money, thinks it is a stone, and kicks it aside) [N351.2, Q34]. Cf. Types 735, 735A, 745A, and 834.

In Chinese variants he fails to see the gold left in his way by God

because he is too lazy to sweep away the dust that covers the gold. (Previously Type 842.)

In some variants the man is followed by bad luck. (Previously Type 947A*.)

Combinations: 841, 945A*, and 947.

Literature/Variants: Basset 1924ff. III, 532 No. 323; Pauli/Bolte 1924 I, No. 327; Schwarzbaum 1968, 77, 259f., 264, 266f., 276, 477; EM 5 (1987) 1305–1312 (E. Blum).

Finnish: Rausmaa 1982ff. II, No. 170; Latvian: Arājs/Medne 1977; Spanish: Chevalier 1983, No. 72, Camarena/Chevalier 1995ff. IV, No. 947A*; Catalan: Oriol/Pujol 2003, No. 947A*; Portuguese: Parafita 2001f. I, 102f., Cardigos (forthcoming); German: Wolff (1702) 259f, Kobolt (1747) 397 (EM archive); Italian: Cirese/Serafini 1975; Czech: Dvořák 1978, No. 3353*; Serbian: Vrčević 1868f. II, 149f., Karadžić 1937, No. 35, Đorđevič/Milošević-Đorđevič 1988, Nos. 127, 128; Croatian: Bošković-Stulli 1963, No. 55; Macedonian: Čepenkov/Penušliski 1989 II, No. 194, III, No. 317; Bulgarian: Parpulova/Dobreva 1982, 259f., Daskalova et al. 1985, No. 132, cf. No. 133, BFP; Albanian: Jarník 1890ff., 264f.; Greek: Megas 1956f. I, No. 34, Megas/Puchner 1998, Nos. 947A, 947A*; Russian: Strickland 1907, 11ff.; Byelorussian: Dobrovol'skij 1891ff. I, 669 No. 1; Turkish: Eberhard/Boratav 1953, No. 131; Jewish: Noy 1963a, No. 104, Jason 1965, Nos. 842, 947A, 947A*, Noy 1968, Nos. 64, 67, Jason 1988a, Nos. 947A, 947A*, Haboucha 1992; Gypsy: Mode 1983ff. I, No. 64; Kurdish: Džalila et al. 1989, Nos. 72, 86; Aramaic: Arnold 1994, No. 2; Syrian, Palestinian, Iraqi: El-Shamy 2004; Indian: Thompson/Balys 1958, No. N351.2, cf. Tauscher 1959, No. 11, Thompson/Roberts 1960, 102; Burmese: Kasevič/Osipov 1976, No. 74; Chinese: Ting 1978; Cambodian: cf. Gaudes 1987, No. 37; Indonesian: Vries 1925f. II, No. 99; Egyptian, Algerian, Moroccan: El-Shamy 2004; Tunisian: El-Shamy 2004, No. 947C*.

947A*–947C* See Type 947A.

949* See Type 888A*.

ROBBERS AND MURDERERS 950–969

950 ***Rhampsinitus.*** Two thieves (architect and son, two sons of the architect) rob the king's treasury where a stone in the wall had intentionally been left loose [K315.1]. The entry-hole is discovered by a ruse [J1143]. The king sets a trap and captures one of the thieves [K730]. At his request, his companion cuts off his head so that his identity can be concealed [K407.1].

The thief's body is carried through the streets [J1142.4] in order to identify his relatives (and consequently him) by their reactions. The thief's mother is not able to bear her grief and asks her remaining son to bring the corpse home. He manages to steal the corpse by disguising himself and by getting the king's guards drunk [K332].

To identify the thief, the king allows all men to sleep with his daughter but orders her to ask each one about his most impious deed. If one tells her about the theft of the treasure, she is to seize him and hold him fast [K425].

When the thief visits the princess she marks his forehead [H58], whereupon he marks all the other suitors in the same way [K415] (he brings along his dead brother's arm, which is what the princess seizes). Impressed by the thief's cleverness, the king announces that he will give his daughter to him. The thief discloses his identity and is honored as the most cunning Egyptian of all. Cf. Type 1525.

Combinations: This type is often combined with one or more other types, esp. 954, 1525, 1525A, 1525D, 1525E, and 1737.

Remarks: Documented in the 5th century B.C.E. by Eugammon of Cyrene in northern Africa, later in a more complex form see Herodotus (II,121–123).

Literature/Variants: Chauvin 1892ff. VIII, 185f. No. 225; Köhler / Bolte 1898ff. I, 198–211, No. 17d, esp. 200; BP III, 395–406; Penzer 1952, 75–128; Petropoulos 1965; Schwarzbaum 1968, 91; Tubach 1969, No. 1996; Fehling 1977, 89–97; Verfasserlexikon 2 (1980) 86–88 (J. Meier); Fabula 22 (1981) 23; Scherf 1995 II, 1005–1009; Dekker et al. 1997, 234–238; Röth 1998; El-Shamy 1999, Nos. 1–4; Hansen 2002, 357–371; EM 11,2 (2004) 633–640 (J. van der Kooi).

Finnish: Rausmaa 1982ff. II, No. 171; Finnish-Swedish: Hackman 1917f. I, No. 197; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. II, 49ff., 63ff., 74ff.; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 51, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Ranke 1955ff. III, Tomkowiak 1993, 263; Austrian: Haiding 1953, 469; Italian: Cirese / Serafini 1975, De Simone 1994, No. 49; Maltese: Mifsud-Chircop 1978; Hungarian: MNK IV; Czech: Tille 1929ff. I, 14ff., Dvořák 1978, No. 1996; Macedonian: Čepenkov / Penušliski 1989 III, No. 321; Rumanian: Schullerus 1928; Bulgarian: BFP; Albanian: Camaj / Schier-Oberdorffer 1974, Nos. 14, 21; Greek: Mousaios-Bougioukos 1976, No. 36, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, SUS; Turkish: Eberhard / Boratav 1953, No. 342; Jewish: Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Tatar: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 207; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian: Prym-Socin 1881, No. 42, El-Shamy 2004; Palestinian: El-Shamy 2004; Iraqi, Saudi Arabian: Nowak 1969, No. 407, El-Shamy 2004; Persian Gulf: Nowak 1969, No. 407; Oman, Kuwaiti, Qatar, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Tauscher 1959, 185, Thompson / Roberts 1960, Blackburn 2001, No. 88; Sri Lankan: Thompson / Roberts 1960; Chinese: Riftin et al. 1977, No. 53; Japanese: Ikeda 1971; Polynesian: Kirtley 1971, No. H58; Spanish-American, Mexican: Robe 1973; Dominican, Chilean, Argentine: Hansen 1957; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, Nos. 29, 31; North African, Tunisian: Nowak 1969, No. 407, El-Shamy 2004; Egyptian, Algerian, Moroccan, Sudanese: El-Shamy 2004; South African: Coetzee et al. 1967.

951A ***The King and the Robber.*** (Including the previous Types 951B, 951C, and 951A*). Cf. Types 950, 1525. This tale exists chiefly in four different forms:

(1) A ruler, roaming about incognito (during the night), meets some robbers [K1812.2]. They boast of their extraordinary abilities and qualities: One can open any door, one understands the language of dogs, and one recognizes any person he has seen once, etc. The king then states that he can save any person from the gallows. Together they rob the royal treasury. When the robbers are captured the next day, the king makes his statement come true. (Previously Types 951C and 951A*.)

(2) A man (king, bishop, clergyman) is warned that he will die if he does not perform robberies. He does so, and meets a robber (often a man of honor, cf. [3] below) from whom he learns that he himself would be murdered. They both exchange their identifying marks (caps, clothes) and meet again later. The leader of the conspirators is then forced to poison himself. His accomplices are punished and the robber is rewarded. (Previously Type 951B.)

(3) A robber (soldier) can open any door with a certain magic object, but he only steals the profit that merchants have earned unjustly [K1812.2.1]. The king wonders about the robber's wealth, disguises himself, and joins him. While robbing the royal treasury the robber prevents the king from stealing (criticizes his greed). The next day the king discloses his identity and rewards the robber for his honesty. (Previously Type 951A.)

Remarks: Variant (1) was documented in the 13th century by the Persian-speaking Ǧalāloddin Rumi, *Masnavi-ye maʿnavi* (VI,2816–2921). Variant (2) is traced back to the chivalric novel *Karel ende Elegast* (12./13. Jahrhundert). Variant (3) seems to be an independent popular version of an episode from *Karel ende Elegast*.
Literature/Variants: BP III, 393f.; Basset 1924ff. II, 383 No. 110; Verfasserlexikon 4 (1983) 999–1002, 1019 (H. Beckers); EM 8 (1996) 167–171 (U. Marzolph); Dekker et al. 1997, 339–344.
Finnish: Rausmaa 1982ff. II, Nos. 172–174; Finnish-Swedish: Hackman 1917f. I, No. 198; Latvian: Arājs / Medne 1977, No. 951B; Estonian: Aarne 1918, Nos. 951A, 951B; Lithuanian: Basanavičius / Aleksynas 1993f. I, No. 11, II, Nos. 154, 172, Kerbelytė 1999ff. II, No. 951B; Lappish, Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Kristensen 1881ff. IV, No. 81, Levinsen / Bødker 1958, No. 34; Spanish: Camarena / Chevalier 1995ff. IV; German: Ranke 1955ff. III, Grimm DS / Uther 1993 II, No. 571, Berger 2001, Nos. 951A, 951C; Austrian: Haiding 1965, No. 145; Hungarian: MNK, No. 951A; Czech: Tille 1929ff. I, 131f.; Polish: Krzyżanowski 1962f. I; Sorbian: Schulenburg 1880, 40f., Nedo 1956, No. 80; Russian: SUS, Nos. 951A, 951B, cf. No. 951D*; Byelorussian: SUS, No. 951B; Ukrainian: SUS, Nos. 951A, 951B; Turkish: Eberhard / Boratav 1953, No. 344; Jewish: Larrea Palacín 1952f. I, No. 5, Jason 1965, Nos. 951B, 951A*, Jason 1975, 1988a, No. 951B, Haboucha 1992, Nos. 951C, **951B*; Gypsy: MNK X 1, Nos. 951–953, 951A–C; Abkhaz: Šakryl 1975, No. 51; Uighur: Kabirov / Schachmatov 1959, 45ff.; Cheremis / Mari: Paasonen / Siro 1939, No. 4; Kurdish: Wentzel 1978, No. 25;

Siberian: Vasilenko 1955, No. 17, Soboleva 1984, No. 951B; Uzbek: Schewerdin 1959, 276ff., Afzalov et al. 1963 II, 358f., Laude-Cirtautas 1984, No. 31; Tadzhik: Amonov 1961, 556f.; Mongolian: Lőrincz 1979, No. 951B, cf. No. 951A**; Iraqi: El-Shamy 2004, Nos. 951A*, 951C; Iranian: Marzolph 1984, No. 951C; Afghan: Lebedev 1986, 142ff.; Pakistani: Thompson/Roberts 1960, No. 951C; Indian: Thompson/Roberts 1960, No. 951C, Jason 1989; Nepalese: Sakya/Griffith 1980, 139ff.; Chinese: Ting 1978, Nos. 951A, 951C; Egyptian: El-Shamy 2004, No. 951C; Algerian: Nowak 1969, No. 464, El-Shamy 2004, No. 951C; Moroccan: Laoust 1949, No. 81, El-Shamy 2004, No. 951A*.

951B See Type 951A.

951C See Type 951A.

951A* See Type 951A.

952 ***The King and the Soldier.*** A retired soldier (executioner, merchant) meets a hunter (butcher, tailor) on his way (in the forest). Together they pass the night in a house of robbers but their hostess warns them of the danger.

At night the robbers return home and take their meal. Enticed by the smell of food, the two companions leave their hiding place and join the robbers. The soldier makes the robbers drunk and paralyses them by magic (a spell) [D2072, K422]. He renders them harmless by his courage and by a ruse or he pours hot wine (oil, water) into their eyes (both guests are discovered by the robbers in their hiding-place; in a fight the courageous soldier kills all the robbers) [N884.1]. The other companion behaves more passively and anxiously. Back in town the stranger discloses his identity as king to the soldier. The soldier is richly rewarded for his efforts that saved the ruler's life [K1812.1].

Combinations: 361, 956B, 1610, and 1689A.
Literature/Variants: BP III, 450–455; Schwarzbaum 1968, 164, 221, 223, 228, 475; EM 8 (1996) 175–178 (H.-J. Uther); Dekker et al. 1997, 339–344; Röth 1998.
Finnish: Rausmaa 1982ff. II, Nos. 175, 176; Finnish-Swedish: Hackman 1917f. I, No. 199; Latvian: Arājs/Medne 1977; Estonian: Aarne 1918; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1921; Wepsian, Wotian, Lydian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Bødker 1964, No. 47; Irish: Ó Súilleabháin/Christiansen 1963; French: Delarue/Tenèze 1964ff. IV 2; Spanish: Camarena Laucirica 1991, No. 151, Camarena/Chevalier 1995ff. IV, González Sanz 1996; Catalan: Oriol/Pujol 2003; Dutch: Sinninghe 1943, Kooi 2003, No. 49; Frisian: Kooi 1984a; Flemish: Meyer 1968, Lox 1999b, No. 150; German: Ranke 1955ff. III, Grimm KHM/Uther 1996 III, No. 199, Berger 2001; Italian: Cirese/Serafini 1975; Hungarian: MNK IV; Czech: Tille I, 125, 305; Slovakian: Gašparíková 1991f. I, Nos. 29, 267, 268; Serbian: Panić-Surep 1964, No. 36; Croatian: Bošković-Stulli 1997, No. 48; Rumanian: Bîrlea 1966 II, 568ff., III, 470f.; Polish: Krzyżanowski 1962f. I, Simonides 1979, No. 158; Russian, Byelo-

russian, Ukrainian: SUS; Gypsy: Mode 1983ff. IV, No. 238, MNK X 1; Cheremis / Mari, Mordvinian: Kecskeméti / Paunonen 1974.

952* ***A Sausage and a Revolver.*** When attacked, a man (woman) scares robbers by aiming a sausage at them as if it were a revolver. Later he boasts of the event at an inn.

The robbers hear this and plan to attack the man again. The innkeeper secretly lends the man a gun. When the robbers begin their second attack, the man shoots them.

Literature/Variants:
Finnish: Rausmaa 1982ff. II, No. 177; Latvian: cf. Arājs / Medne 1977, No. *952**; Lithuanian: Kerbelytė 1999ff. II; Scottish: Bruford / MacDonald 1994, No. 90; German: Berger 2001, No. 952**; Polish: Krzyżanowski 1962f. I.

953 ***The Robber and His Sons*** (previously ***The Old Robber Relates Three Adventures***). An old robber has to tell three of his most dangerous adventures to the queen (king) in order to free his three captured sons [R153.3.3, J1185].

The first is the legend of Odysseus and Polyphemus (cf. Type 1137), in which he represents himself as the hero (who overpowers ghost-like cats).

The second tells how he saved a child who was to be slaughtered by its mother and cooked and devoured by an ogress. To fool the ogress he had to hang himself on gallows among other corpses and allow the ogress to cut pieces of flesh from his body [K527].

The third adventure is a continuation of the second and tells how he himself was nearly devoured by the ogress. In the end he restores the child (and its mother) to its father. Because of his good deed the queen frees his three sons and rewards him [Q53].

In some variants the rescued child turns out to be the queen's child.

Remarks: Early version see Johannes de Alta Silva, *Dolopathos* (No. 6).
Literature/Variants: Köhler / Bolte 1898ff. I, 181–184; Hackman 1904; BP III, 369–378; Wesselski 1925, No. 29; Tubach 1969, No. 4505; Granger 1977, No. a.2.10; EM 10 (2002) 342–345 (H. Lox).
Swedish: Liungman 1961; Scottish: Campbell 1890ff. I, Nos. 5–7; Irish: Ó Súilleabháin / Christiansen 1963; Catalan: Neugaard 1993, No. K527; Italian: Cirese / Serafini 1975; Slovakian: Gašparíková 1991f. I, No. 331; Polish: Krzyżanowski 1962f. I; Ukrainian: cf. SUS, No. 953*; English-Canadian: Halpert / Widdowson 1996 II, Nos. 62–64; Spanish-American: TFSP 34 (1967) 103ff.

954 ***The Forty Thieves.*** (Ali Baba.) (Including the previous Type 676.) The tale consists of two parts:

(1) A poor man (woodcutter) witnesses robbers entering into a mountain by pronouncing magic words like "Open, sesame"

[D1552.2]. He then tries the formula [N455.3], enters the mountain, and finds a huge amount of gold [F721.4, N512] which he takes home.

(2) His greedy brother, who lends him money scales, discovers his secret when a piece of gold remains in the scale [N478]. The brother goes to the mountain, but he is dismembered by the robbers because he forgets the formula for opening the mountain [N471]. At the request of his sister-in-law, the woodcutter fetches his brother's corpse, tells a cobbler to mend it and buries it.

The robbers plan to take revenge. With the cobbler's help they find the house of Ali Baba and mark it with a chalk circle, whereupon his maidservant (daughter) marks all other houses in the same way. The robber chief disguises himself as a merchant and asks the woodcutter for lodging for the night for himself and for his mules laden with jars (casks) of oil. When the maidservant goes to take some oil for her lamp, she realizes that only one jar is filled with oil, and that the robber's companions are hidden in the others [K312]. She heats the oil, pours it into the jars, and kills the robbers.

The robber captain escapes and comes back in disguise (as a suitor). At dinner he asks for a meal without salt (in order not to be obliged to his host). Thereupon the maidservant becomes suspicious, recognizes the robber, and kills him. As her reward the woodcutter marries her to his son (nephew).

Combinations: 613, 735, 950, 956B, and 1535.
Remarks: Popular as a proverbial phrase.
Literature/Variants: Chauvin 1892ff. V, 83 No. 3; Polívka 1907; MacDonald 1910; BP III, 137–145; Halliday 1920; Littmann 1921ff. II, 791–859; Basset 1924ff. II, 302; HDM 2 (1934–1940) 481–483 (H. Honti); Baudisch 1950; Gerhardt 1963, 178–182; Schwarzbaum 1968, 90; Drory 1977; EM 1 (1977) 302–311 (K. Ranke); Uther 1981, 123–128; Walther 1987, 105–112; El-Shamy 1990; Scherf 1995 I, 78–80, 447–453, II, 1112f.; Dekker et al. 1997, 41–43; Röth 1998; Schmidt 1999, No. 676; Grayson 2002, 65–67; Marzolph / Van Leeuwen 2004, No. 353.
Finnish: Rausmaa 1982ff. II, Nos. 129, 178, 181; Estonian: Aarne 1918, Nos. 676, 954*; Livonian: Loorits 1926, Nos. 676, 954*; Latvian: Arājs / Medne 1977, Nos. 676, 954, *954*; Lithuanian: Kerbelytė 1999ff. I, No. 676, II, No. 954; Lappish, Karelian, Syrjanian: Kecskeméti / Paunonen 1974, No. 676; Swedish: Liungman 1961, Nos. 676, 954; Norwegian: Hodne 1984, No. 676; Danish: Kristensen 1890, No. 114; Faeroese: Nyman 1984, Nos. 676, 954; Icelandic: Sveinsson 1929, No. 676; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 676, 954; French: Delarue / Tenèze 1964ff. II, No. 676, IV 2, No. 954; Spanish: Camarena / Chevalier 1995ff. III, No. 676, González Sanz 1996, No. 676; Basque: Camarena / Chevalier 1995ff. III, No. 676, IV, No. 954; Catalan: Oriol / Pujol 2003, Nos. 676, 954; Portuguese: Oliveira 1900f. I, No. 129, Cardigos (forthcoming), No. 676; Dutch: Sinninghe 1943, No. 676, Kooi 2003, Nos. 48, 115; Frisian: Kooi 1984a, Nos. 676, 954; Flemish: Meyer 1968, Nos. 676, 954; German: Ranke 1955ff. III, Nos. 676, 954, Tomkowiak 1993, 253, cf. Grimm KHM / Uther 1996 II, No. 142; Swiss: Büchli / Brunold-Bigler 1989ff. II, 36f.; Austrian: Haiding 1969, Nos. 34, 72, 74, 85; Ladinian: Decurtins /

Brunold-Bigler 2002, No. 124; Italian: Cirese / Serafini 1975, Nos. 676, 954, Appari 1992, No. 38, De Simone 1994, No. 62; Corsican: Ortoli 1883, 137 No. 20, Massignon 1963, Nos. 24, 77; Sardinian: Cirese / Serafini, Nos. 676, 954; Maltese: Mifsud-Chircop 1978, Nos. 676, 954; Hungarian: MNK II, No. 676, IV, No. 954; Czech: Tille 1929ff. I, 5f., 36ff.; Slovakian: Gašparíková 1991f. I, Nos. 43, 102, 143, 165, II, Nos. 473, 580; Slovene: Gabršček 1910, 280ff.; Bosnian: Krauss / Burr et al. 2002, No. 49; Bulgarian: BFP, Nos. 676, 954, Koceva 2002, Nos. 676, 954; Albanian: Camaj / Schier-Oberdorffer 1974, No. 14; Greek: Dawkins 1953, No. 52, Megas / Puchner 1998, Nos. 676, 954; Polish: cf. Krzyżanowski 1962f. I, No. 676; Russian, Byelorussian, Ukrainian: SUS, No. 676; Turkish: Eberhard / Boratav 1953, Nos. 153 III, 179 III, 369 III; Jewish: Noy 1963a, No. 35, Jason 1965, 1975, Haboucha 1992, No. 676; Gypsy: MNK X 1, Nos. 676, 954; Cheremis / Mari: Kecskeméti / Paunonen 1974, No. 676, Sabitov 1989, No. 676; Mordvinian: Kecskeméti / Paunonen 1974, No. 676; Syrian: Nowak 1969, No. 142, El-Shamy 2004, Nos. 676, 954; Palestinian: Patai 1998, No. 15, El-Shamy 2004, No. 676; Iraqi: Nowak 1969, No. 142, El-Shamy 2004, Nos. 676, 954; Saudi Arabian: Fadel 1979, No. 41, El-Shamy 2004, No. 676; Qatar: El-Shamy 2004; Indian: Thompson / Roberts 1960, Nos. 676, 954, Jason 1989, No. 676; Chinese: Ting 1978, Nos. 676, 954; Korean: Choi 1979, No. 676; Japanese: Ikeda 1971, 163; Filipino: Wrigglesworth 1981, No. 26; Polynesian: Kirtley 1971, No. N455.3; English-Canadian: Fauset 1931, No. 12; French-Canadian: Delarue / Tenèze 1964ff. II, No. 676; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973, Nos. 676, 954; Dominican: Hansen 1957, Nos. 676, 676**A, 676**B; Puerto Rican: Hansen 1957, No. 676; Bolivian, Chilean: Camarena / Chevalier 1995ff. III, No. 676; Brazilian: Alcoforado / Albán 2001, No. 40; West Indies: Flowers 1953, Nos. 676, 954; Cape Verdian: Parsons 1923b I, Nos. 1, 3; Egyptian, Tunisian, Algerian: El-Shamy 2004, Nos. 676, 954; Moroccan: El-Shamy 2004, No. 676; East African, Sudanese, Congolese: Klipple 1992, No. 676; Nigerian: Schild 1975, No. 60.

955 ***The Robber Bridegroom*** [K1916]. A robber (murderer, ogre) disguised as a rich man woos the daughter of a miller (princess) who agrees to marry him. The bridegroom asks his bride to pay him a visit in his castle in the forest.

She sets out before the arranged time, marking the path with peas [R135] or ashes (the bridegroom has marked the way). When she reaches a house, animals (bird) warn her that it is a house of murderers and that she should go back (she gives food to watch dogs in order not to be betrayed). She finds corpses in the house. When she hears the robbers coming, she hides. Her bridegroom (the robbers) brings in a young woman, kills her, and cuts her into pieces. Her finger with a golden ring on it falls into her hiding place.

The bride runs away at night and finds her way home safely (with the help of the marks on the path) where she reports to her family what she has seen. When the bridegroom comes to marry her, she recounts her adventure to her guests as a dream. As proof she shows the severed ring (finger) [H57.2.1]. The robbers are arrested and condemned or killed. (The house of the robbers is destroyed, their treasure is distributed, and the girl marries another man.) Cf. Type 311.

Combinations: This type is usually combined with episodes of one or more other types, esp. 956B, and also 311, 312, and 954.
Literature/Variants: BP I, 370–375; Wesselski 1931, 97; Scherf 1987, 233–238; Uther 1988a; Bottigheimer 1988; Scherf 1995 II, 837f., 890–892, 904–906, 963–965; Dekker et al. 1997, 312f.; Röth 1998; Schmidt 1999; Anderson 2000, 100–102; EM 11,1 (2003) 348–353 (C. Goldberg).
Finnish: Rausmaa 1982ff. II, No. 179; Finnish-Swedish: Hackman 1917f. I, Nos. 67, 200; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1925, No. 955*; Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1897a, No. 8; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Nos. 955A–C, Briggs 1970f. A II, 375, 446ff., B II, 263ff., 353ff.; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV; Dutch: Sinninghe 1943, Kooi 2003, No. 51; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Ranke 1955ff. III, Kooi / Schuster 1994, No. 3, Grimm KHM / Uther 1996 I, No. 40; Swiss: Jegerlehner 1913, No. 58; Austrian: Haiding 1969, Nos. 14, 60, 85, 93, 173; Ladinian: Decurtins 1896ff. II, 113 No. 92; Italian: Cirese / Serafini 1975; Hungarian: MNK IV; Czech: Tille 1929ff. II 2, 304ff., Klímová 1966, No. 25; Slovene: Milčinski 1911, 114ff.; Rumanian: Schullerus 1928; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Gypsy: Briggs 1970f. A I, 214ff., A II, 375ff., 390, MNK X 1; Chuvash, Tatar: Kecskeméti / Paunonen 1974; Syrian, Palestinian, Iraqi, Qatar: El-Shamy 2004; Indian: Thompson / Balys 1958, No. K1916, Jason 1989; English-Canadian: Halpert / Widdowson 1996 II, Nos. 65, 66; US-American: Baughman 1966; Egyptian, Libyan, Tunisian: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1175.

955B* ***The Woman among the Robbers.*** A woman, traveling with her children, loses her way and is taken in by robbers who feed her human flesh. They cook her baby in a boiler. She escapes, conceals herself along the way, and reports the crime to the authorities.

Literature/Variants:
Latvian: Šmits 1962ff. X, 530ff. nos. 2–9; Scottish: Briggs 1970f. B II, 14ff., 18ff.; German: Berger 2001, No. 955B**; Russian: Afanas'ev / Barag et al. 1984f. III, No. 452, SUS; Ukrainian: SUS; Jewish: Jason 1965; Mordvinian: Kecskeméti / Paunonen 1974.

956 *The Hot Chamber in the House of Robbers* (previously ***Robbers' Heads Cut off One by One as they Enter House***). (Including the previous Type 956A.) A (fat) man (merchant, soldier, sailor, policeman) happens to enter a house of robbers. (He is confined in a hot chamber where human fat is melted.) Many corpses are hanging there. When the robbers return home the man cuts off their heads one after the other [K912] and takes their treasures.

Combinations: 304, 311, 952, and 956B.
Literature/Variants: Chauvin 1892ff. II, 191 No. 5, V, 161ff. No. 85, VI, 171f. No. 329; Simonsuuri 1955.

Finnish: Rausmaa 1982ff. II, No. 180; Latvian: Arājs / Medne 1977, No. 956A; Lappish: Kecskeméti / Paunonen 1974, No. 956A; Danish: Kristensen 1898, No. 15; Scottish: Briggs 1970f. B II, 16f., 274f.; English: Briggs 1970f. A I, 307, A II, 375, B II, 274f., 370ff.; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 956, 956A; Dutch: Janissen 1981, 93; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Cammann 1957, 227f.; Swiss: cf. Wildhaber / Uffer 1971, No. 49; Ladinian: Decurtins 1896ff. XIV, 41u; Italian: Cirese / Serafini 1975, Nos. 956, 956A; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Slovakian: Gašparíková 1991f. II, No. 417; Serbian: cf. Panić-Surep 1964, No. 36; Bulgarian: BFP, No. 956A; Greek: Megas / Puchner 1998, Nos. 956, 956A; Russian, Byelorussian, Ukrainian: SUS, Nos. 956, 956A; Turkish: cf. Eberhard / Boratav 1953, No. 374 V; Jewish: Jason 1965; Gypsy: Briggs 1970f. A I, 307, A II, 375; Kurdish: Džalila et al. 1989, Nos. 21, 74; Uzbek: Afzalov et al. 1963 II, 402ff.; Syrian, Palestinian, Iraqi, Qatar: El-Shamy 2004; Indian: Thompson / Roberts 1960, Jason 1989; Japanese: Ikeda 1971, No. 956A; Chinese: Ting 1978; Egyptian: El-Shamy 2004, Nos. 956, 956A; Algerian, Moroccan: El-Shamy 2004.

956A See Type 956.

956B ***The Clever Maiden Alone at Home Kills the Robbers.*** A daughter (servant, three daughters) of a miller (farmer, merchant, innkeeper, ruler) stays alone in the house at night (tower in the sea, treasury of her father). When a crowd of (twelve) robbers enters the house through a window, she cuts their heads off one by one and pulls their bodies inside [K912]. The leader of the robbers is wounded but is able to escape.

In revenge he comes back disguised as a nobleman, woos the girl [Q411.1], and leads her to his house in the forest. He discloses his identity by the scar that he got from the girl's attack and tells her to expect a cruel death. She escapes (with the help of the robber's mother, maidservant, boy), and hides herself in a tree (in the cargo of a carriage) where the robbers search in vain. Finally she reaches home safely. The robbers' house is found and the robbers are punished.

Combinations: This type is usually combined with episodes of one or more other types, esp. 955, and also 311, 312, 363, 954, and 1685.

Literature/Variants: BP I, 373–375; Anderson 1927ff. II, Nos. 36, 51; Rockwell 1984; Scherf 1995 I, 664–667, II, 807–809, 904–906; EM 8 (1996) 1391–1400 (I. Köhler-Zülch); Dekker et al. 1997, 91f.; Röth 1998.

Finnish: Rausmaa 1982ff. II, No. 181; Finnish-Swedish: Hackman 1917f. I, No. 201; Estonian: Aarne 1918, Nos. 953*, 955*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wepsian: Kecskeméti / Paunonen 1974; Swedish: Bondeson 1886, 167; Norwegian: cf. Christiansen 1958, No. 8025; Danish: Grundtvig 1854ff. III, No. 77; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929, Boberg 1966, No. K912; Scottish: McKay 1940, No. 13, Bruford / MacDonald 1994, No. 89; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. B II, 89, 171f.; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Oliveira 1900f. I, No. 43, Cardigos (forthcoming); Dutch: Sinninghe 1943, Volkskundig Bulletin 24 (1998) 321, Kooi 2003, Nos. 51,

117; Frisian: Kooi 1984a; German: Ranke 1955ff. III, Kooi / Schuster 1994, No. 20, Berger 2001; Austrian: Haiding 1977a, No. 14; Ladinian: Decurtins 1896ff. II, 119 No. 92; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, Nos. 24, 68; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK IV; Czech: Tille 1929ff. II 2, 301ff., 304ff.; Slovakian: Gašparíková 1991f. I, No. 331; Slovene: Bolhar 1974, 139ff.; Bosnian: Krauss / Burr et al. 2002, No. 127; Bulgarian: BFP; Greek: Mousaios-Bougioukos 1976, No. 37, Megas / Puchner 1998; Sorbian: Nedo 1956, Nos. 32b, 81; Polish: Krzyżanowski 1962f. I; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 153, 369 (1–7); Jewish: Noy 1963a, No. 107, Jason 1965, 1975, 1988a; Gypsy: Briggs 1970f. A II, 457ff., MNK X 1; Mordvinian: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Tadzhik: cf. Grjunberg / Steblin-Kamenskov 1976, No. 17; Iraqi: Nowak 1969, No. 356; Yemenite: Daum 1983, No. 22, El-Shamy 2004; Afghan: Grjunberg / Steblin-Kamenskov 1976, cf. No. 17; Pakistani, Sri Lankan: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Blackburn 2001, No. 25; Chinese: Ting 1978; Cambodian: Sacher 1979, 222ff.; English-Canadian: Fauset 1931, No. 11; US-American: Baughman 1966, Roberts 1974, No. 151; French-American: Delarue / Tenèze 1964ff. IV 2; West Indies: Flowers 1953; Egyptian, Tunisian, Algerian, Moroccan: El-Shamy 2004; South African: Coetzee et al. 1967.

956C See Type 968.

956D ***How a Young Woman Saves Herself When She Discovers a Robber under Her Bed.*** Miscellaneous Type. A robber lies under the bed of a young woman. Pretending not to have noticed him she speaks loudly while combing her hair at the open window, "If I am married and my husband comes home drunk and seizes me by the hair, I shall cry, 'Help!'" People come to help the girl and the robber is captured [K551.5].

Literature/Variants: Schmidt 1999; EM 11,1 (2003) 333–335 (J. van der Kooi).
Finnish: Rausmaa 1982ff. II, No. 182; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Spanish: Chevalier 1983, No. 73, Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 416, Cardigos (forthcoming); Frisian: Kooi 1984a; French: Delarue / Tenèze 1964ff. IV 2; German: Kooi / Schuster 1994, No. 64; Maltese: Stumme 1904, No. 21, Ilg 1906 II, No. 80, Mifsud-Chircop 1978; Greek: Megas / Puchner 1998; Serbian: cf. Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 154, 155; Bulgarian: BFP; Polish: cf. Krzyżanowski 1962f. I, No. 959; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 261; Jewish: Noy 1963a, No. 108, Haboucha 1992; Tadzhik: Amonov 1961, 505ff.; Syrian, Jordanian: El-Shamy 2004; Palestinian: Schmidt / Kahle 1918f. II, No. 112, Muhawi / Kanaana 1989, No. 29, El-Shamy 2004; Iraqi, Saudi Arabian, Qatar: El-Shamy 2004; Indian: Thompson / Roberts 1960, Sheikh-Dilthey 1976, No. 82, Jason 1989; Spanish-American: Espinosa 1937, No. 93, Robe 1973; Egyptian, Tunisian, Algerian, Moroccan: El-Shamy 2004; Ethiopian: Müller 1992, No. 97; South African: Schmidt 1989 II, No. 1400.

956A*–956D* See Type 968.

956E* *The Young Woman's Revenge on the Robber.* The robber rapes and kidnaps a girl. She scalds him with boiling water; then he repents and dies.

Literature/Variants:
German: cf. Cammann 1967, No. 138; Greek: Kretschmer 1917, No. 4; Russian: SUS; French-Canadian: Thomas 1983, 235ff.

957 See Type 1161.

958 *The Shepherd Youth in the Robbers' Power.* A shepherd (shepherd girl) is attacked by robbers (soldiers, inhabitants of a neighboring valley). The shepherd manages (by a trick) to play (sing, shout) a melody on his flute (milk funnel, horn). It is heard and understood by the inhabitants of the valley (his lover, sister, brother, parents). The villagers come to help and save the shepherd and his animals [K551.3].

Literature/Variants: BP II, 501; HDS (1961–63) 403; Grambo 1971; Wildhaber 1975; EM 6 (1990) 1029–1032 (A. Schäfer); Marzolph 1992 II, No. 1078.
Finnish: Rausmaa 1982ff. II, Nos. 184, 185; Estonian: Aarne 1918, No. 958*, Loorits 1959, No. 199; Swedish: Liungman 1961; Danish: Kristensen 1896ff. IV, Nos. 1504–1507; Spanish: Camarena / Chevalier 1995ff. IV, González Sanz 1996; Catalan: Oriol / Pujol 2003; German: Grimm DS / Uther 1993 I, No. 289; Swiss: Niderberger 1978, 123ff., Büchli / Brunold-Bigler 1989ff. I, 357f., 876; Ladinian: Büchli / Brunold-Bigler 1989ff. II, 771; Italian: Cirese / Serafini 1975; Hungarian: Dömötör 2001, 287; Slovakian: Polívka 1923ff. IV, 10f., V, 226f.; Slovene: Milčinski 1911, 48ff.; Polish: Krzyżanowski 1962f. I; Russian: SUS; Jewish: Jason 1965, 1988a; Gypsy: cf. Mode 1983ff. II, No. 122; Ossetian: Benzel 1963, 110ff.; Azerbaijan: Marzolph 1984; Palestinian: Bauer 1926, 213f.; Indian: Thompson / Balys 1958, No. K551.3; Chinese: Ting 1978; African American: cf. Burrison 1989, 145ff.

958A* *The Thief Tied to a Tree.* Having caught a thief in the act of stealing a horse, a farmer ties him naked to a tree and leaves him at the mercy of gnats and ants [Q453.1].

After some time, having lost his way, the farmer finds shelter in the very same man's house. He is greatly alarmed. But much to his surprise, the man he has wronged, instead of taking vengeance upon him, entertains him generously. He even thanks him for the lesson he received, because it has cured him of the habit of stealing.

Literature/Variants:
Finnish: Rausmaa 1982ff. II, No. 186; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Dutch: Volkskunde 18 (1906) 71f.; German: Berger 2001, No. 958A**; Chinese: cf. Ting 1978A_{1*}.

958C* *Robber in Shroud.* A stranger traveling with a coffin is taken in for the night by a stationmaster, who discovers that a (another) robber

is hidden in the coffin [K311.1]. Help (summoned by telephone) arrives at the last minute.

Remarks: Early versions see Girolamo Morlini (No. 20) and Straparola, *Piacevoli notti* (XIII,5).
Literature/Variants:
Finnish: Rausmaa 1982ff. II, No. 187; Latvian: Arājs / Medne 1977; Livonian: Loorits 1926, No. 966; English: Briggs 1970f. B II, 254ff., cf. A II, 462; Dutch: Kooi 2003, No. 55; Frisian: Kooi 1984a, Kooi / Meerburg 1990, No. 66; German: Cammann 1973, 381f.; Czech: Klímová 1966, No. 28; Afghan: Lebedev 1955, 11ff., 53ff.; US-American: Baughman 1966; South American Indian: Wilbert / Simoneau 1992, No. K311.1.

958D* ***Robber Disguised as a Woman*** (previously ***Robber as Beggar***). A strange woman asks for a night's lodging at a farm. A farmhand hides under her bed (in order to frighten her) and discovers that the stranger is not a woman but a robber in disguise. He kills him (and his accomplices). Cf. Type 958F*.

Literature/Variants:
Finnish: Rausmaa 1982ff. II, No. 188; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 393f., B II, 183f., 254ff.; Spanish: Camarena / Chevalier 1995ff. IV; German: Györgypál-Eckert 1940, No. 94f.; Czech: Klímová 1966, Nos. 30–32.

958E* ***Deep Sleep Brought on by a Robber.*** A robber, disguised as a beggar, gets lodging for the night at a farmhouse. Using a candle made of human fat (hand of corpse), he tries to charm the household into deep sleep. One of the household who has not gone to sleep sees this and kills the robber. The rest of the family does not wake up until twenty-four hours later [K437.2].

Literature/Variants: Tubach 1969, No. 4812.
Finnish: Rausmaa 1982ff. II, No. 189, Jauhiainen 1998, No. D41; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; English: Briggs 1970f. B II, 534ff.; Portuguese: Oliveira 1900f. I, No. 43, II, No. 419, Cardigos (forthcoming), No. 956B; Frisian: Kooi 1984a; Flemish: Roeck 1980, 118; German: Wossidlo / Henßen 1957, No. 98, Moser-Rath 1964, No. 16; Italian: Gonzenbach 1870 I, Nos. 10, 23; Polish: Krzyżanowski 1962f. I, Nos. 304A, 1598; Somalian: El-Shamy 2004.

958F* ***Test of Sex: Catching an Apple.*** A robber disguised as a woman is recognized because, when an apple is thrown into his lap, he brings his legs together. He should have spread them apart to catch the apple in his skirt, as a woman would do [H1578.1.4.1]. Cf. Type 958D*.

Literature/Variants: Wickram / Bolte 1903, 384f.; BP II, 39f., 58, III, 236 not. 1; EM 1 (1977) 627; Dekker et al. 1997, 48–50.

Finnish: Rausmaa 1973b, 80; Latvian: cf. Arājs / Medne 1977, No. 958D*; Danish: Kristensen 1886f. II 1, 148, Kristensen 1891ff. V, 184; English: Baughman 1966, No. H1578.1.4.1, Briggs 1970f. A II, 393f.; Dutch: Sinninghe 1943, No. 971*, Meder / Bakker 2001, Nos. 148, 354, Kooi 2003, No. 56; Frisian: Kooi 1984a, No. 958G*, Kooi / Schuster 1993, No. 21; Flemish: Volkskunde 74 (1973) 306f.; Polish: Krzyżanowski 1962f. I, No. 895; US-American: Baughman 1966, No. H1578.1.4.1.

958K* *Robber in the Car.* A driver (woman) gives a ride to a woman (man) whom he meets on the road. During the journey the driver suddenly sees that the passenger's hands are hairy (that the passenger is a robber). The driver stops and pretends something is wrong with the car. He asks the passenger to get out and push. As soon as the passenger gets out, the driver goes off to tell the police. They find a murder weapon (stolen goods) in the passenger's bag.

Literature/Variants: BP III, 236 not. 1; EM 1 (1977) 627; Brunvand 1981, 30–45; Dekker et al. 1997, 48–50.
Finnish: Rausmaa 1973b, 80; Latvian: cf. Arājs / Medne 1977, No. *952**(IV); Swedish: Klintberg 1987, No. 62; Dutch: Burger 1993, 45f., 156; Frisian: Kooi 1984a, Kooi / Schuster 2003, No. 308; German: Fabula 1 (1958) 251, Cammann / Karasek 1976ff. II, 346f., Wehse 1983, 73, Brednich 1990, No. 4; Swiss: Guntern 1979, 214f., 217; Polish: Vildomec 1979, No. 220; Australian: Seal 2001, 158f., 160f.; US-American: Brunvand 1984, 52ff., Roberts 1988, No. 104, Brunvand 1993, 327; African American: Dorson 1967, No. 165.

960 *The Sun Brings All to Light.* A man (Jew, cattle dealer, girl) is held up and beaten by another man (tailor, coachman, innkeeper) and later dies. Just before dying he says, "The clear sun (god, moon, wind) will bring everything to light". The robber looks in vain for money in his pockets, dumps him behind a thicket, and continues his travels.

In the next town the murderer marries and later has a family. One morning as he sits with his wife at the window, he pours coffee into his cup and sees how the sunbeams gleam in it and reflect patterns on the wall. He repeats the last words of the dying man [D1715]. His wife does not understand the meaning of his words and urges him to give an explanation. He finally tells her confidentially about the murder. His wife promises not to tell anyone. But she does not keep her promise and three days later the whole town knows what happened. The man is condemned [N271.1].

Combinations: 780.
Remarks: Popular proverb, see e.g. *New Testament* (*Mark* 4,22; *Luke* 8,17; 12,3).
Literature/Variants: Kirchhof / Oesterley 1869 III, No. 15; BP II, 531–535; Basset 1924ff. II, 381 No. 109; Pauli / Bolte 1924 I, No. 434; Noy 1962; Schwarzbaum 1968, 65, 185, 294, 456; Schwarzbaum 1980, 278; Marzolph 1992 II, Nos. 85, 1168; Röhrich / Meinel 1992, 40–47; EM 8 (1996) 332; Dekker et al. 1997, 432f.; Schmidt 1999; EM: Sonne bringt es an den Tag (forthcoming).

Finnish: Rausmaa 1982ff. II, No. 190, Jauhiainen 1998, No. F216; Estonian: Aarne 1918, cf. Loorits 1959, No. 200; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: EU, Nos. 32696, 32860; English: Baughman 1966, Briggs 1970f. B II, 497; French: Joisten 1971 II, No. 76; Spanish: Chevalier 1983, No. 74, Camarena / Chevalier 1995ff. IV; Portuguese: Oliveira 1900ff. I, No. 208, Cardigos (forthcoming); Dutch: Sinninghe 1943, Dinnissen 1993, No. 395; Frisian: Kooi 1984a; German: Ranke 1955ff. III, Rehermann 1977, 299 nos. 39, 40, 341 No. 20, 345 No. 30, 468f. nos. 27, 28, 478 No. 49, 478f. No. 50, Tomkowiak 1993, 263, Kooi / Schuster 1994, No. 65, Grimm KHM / Uther 1996 II, No. 115, Bechstein / Uther 1997 II, No. 5; Swiss: Kuoni 1903, No. 358; Italian: Cirese / Serafini 1975; Hungarian: MNK IV; Czech: Tille 1929ff. II 2, 182ff.; Serbian: Čajkanović 1927, No. 72, Krauss / Burr et al. 2002, No. 128; Macedonian: Čepenkov / Penušliski 1989 III, No. 327; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Turkish: Eberhard / Boratav 1953, No. 141; Jewish: Noy 1963a, Nos. 58, 110, Noy 1965, No. 14, Jason 1988a, Haboucha 1992; Cheremis / Mari: cf. Beke 1938, No. 21; Uzbek: Afzalov et al. 1963 I, 245ff.; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000, No. 960A; Syrian, Iraqi: El-Shamy 2004; Aramaic: Bergsträsser 1915, No. 4; Saudi Arabian: El-Shamy 2004; Iranian: cf. Marzolph 1984, Nos. 780, 1645A, Marzolph 1994, 132ff.; Indian: Thompson / Roberts 1960; Burmese: Kasevič / Osipov 1976, No. 186; Chinese: Ting 1978; Japanese: Inada / Ozawa 1977ff.; Spanish-American: Robe 1973; Brazilian: Cascudo 1955a, 417ff.; Egyptian: El-Shamy 1980, No. 37, El-Shamy 2004; Algerian: El-Shamy 2004; Moroccan: Basset 1887, No. 57, Laoust 1949, Nos. 104, 127; South African: Schmidt 1989 II, No. 1306.

960A *The Cranes of Ibycus.* A traveler becomes a victim of robbery at a remote place. Just before dying he calls on cranes (ravens, wild ducks, doves) passing by to bear witness to the crime. When the cranes pass by again, one of the murderers reveals himself without thinking (the cranes follow the murderer and point him out) [N271.3].

In some variants the murderer is exposed by partridges, geese, birds, dogs, thorns, a plant, a tree, the sun, a calf's head or by a (singing, bleeding) bone. Cf. Types 720, 780, 780B, 780C, and 960.

Remarks: Classical origin: Plutarch, *Moralia* (509F–510A), *Anthologia Palatina* (VII,745).

Literature/Variants: Kirchhof / Oesterley 1869 III, 154; Chauvin 1892ff. II, 123f., VII, 146f. No. 425; Amalfi 1896; Köhler / Bolte 1898ff. II, 563f.; BP II, 532–535; Basset 1924ff. II, 381 No. 109; Pauli / Bolte 1924 I, No. 434; Tubach 1969, No. 2799; Marzolph 1992 I, 134; EM 8 (1996) 331–334 (C. Schmitt); Verfasserlexikon 11,1 (2000) 417f. (H.-J. Ziegeler); Adrados 1999ff. III, No. S. 135; Zago et al. 2001; Hansen 2002, 89–92; Marzolph / Van Leeuwen 2004, No. 337.

Swedish: EU, No. 33868; English: Baughman 1966, Briggs 1970f. B II, 577f.; French: Delarue / Tenèze 1964ff. IV 2; Catalan: Oriol / Pujol 2003; German: Peuckert 1961, No. 125, Rehermann 1977, 583, Moser-Rath 1984, 8, 16, 286, Uther 1990a, No. 48, Tomkowiak 1993, 264, Bechstein / Uther 1997 I, No. 79; Swiss: EM 7 (1993) 872; Hungarian: MNK IV, Dömötör 1992, No. 399; Czech: Dvořák 1978, No. 2799; Bulgarian: BFP; Russian, Ukrainian: SUS; Jewish: Gaster 1924, No. 431; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984; Indian: Hertel 1953, No. 85; Nepalese: Sakya / Griffith 1980, 181f.

960B *Late Revenge.* A poor man (farmhand, boy) wants to marry a rich widow (mistress, daughter of a rich merchant). The woman favors him but does not like his poverty. In order to please her and to be able to marry her the young man murders a merchant and seizes his property. He presents himself as a rich man to the woman, who wants to know how he became rich in such a short time.

When he (out of love) confesses the truth to her, she asks him to watch at the murdered man's grave for one night (as a condition for their marriage). He does so. In the middle of the night the dead man rises from his grave, and asks God for justice. Thereupon a (God's) voice comes from heaven saying, "30 (40, 50) years from today you will be avenged" [M348]. The young man reports his experience. Knowing that the revenge will take place only after 30 years, the woman agrees to marry him.

At the appointed time the couple is invited to dinner in a castle and the prophecy is fulfilled. A minstrel who had left the festivity earlier (because he was forewarned), returns to the castle in order to fetch his forgotten glove (book, another object). He sees that the castle (together with all people) has sunk into the earth and only a well remains [Q552.2.1, Q211.0.1]. Cf. Type 780C.

Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 277).
Literature/Variants: BP II, 535; Wesselski 1909, No. 76; Wesselski 1925, 27f., 199f.; Tubach 1969, No. 2939.
Finnish: Rausmaa 1982ff. II, No. 191; Lithuanian: Kerbelytė 1999ff. III, 343 No. 1.2.1.13; Swedish: EU, No. 33868; Portuguese: Coelho 1985, No. 74, Cardigos (forthcoming); Irish: Ó Súilleabháin / Christiansen 1963; Czech: Dvořák 1978, No. 2939; Macedonian: cf. Čepenkov / Penušliski 1989 III, No. 311; Bulgarian: BFP; Polish: Krzyżanowski 1962f. I; Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, 1975, 1988a; Chinese: Ting 1978, No. $960B_1$.

960C *The Miracle of the Cooked Chicken.* Two friends sit at the table to eat, with a chicken on a platter before them. They remark that the chicken cannot get up, not even if St. Peter or Christ commanded it to. The fowl comes to life, flaps its wings, and crows [E524.2.1].

In some variants someone is accused of having stolen a chicken and wants to defend himself from the accusation. The half-cooked chicken announces (in a song) who the real thief was, and the accused person is set free.

Literature/Variants: Köhler / Bolte 1898ff. III, 639–641; Frenken 1925, 110f., 146f., 219, 227; Günter 1949, 187, 279f.; Fabula 1 (1958) 223f.; Tubach 1969, No. 1130; Meyer 1970; Alsheimer 1971, 155, 184f.; Kretzenbacher 1972; Malfèr 1972; Seeliger 1972; Fabula 16 (1975) 216; Gribl 1976f.; Kretzenbacher 1977b; EM 2 (1979) 684–688 (E. Wimmer); Moser 1981, 492–496; Plötz 1987.
Finnish: Rokala 1973, 118; Portuguese: Oliveira 1900ff. II, No. 265, Cardigos (forthcoming), No. 767 A; German: Moser-Rath 1964, No. 136; Swiss: EM 7 (1993) 868; Ladinian: Kindl 1992, No. 24; Czech: Dvořák 1978, No. 1130.

960D *Toad on the Head of a Corpse.* (Murder with a nail.) Encouraged by his mistress, a lover kills her husband (a smith) by putting a nail into his head as he sleeps [S115.2.1]. The wound is not noticed because it is covered by hair. (People suspect the mourning widow but do not find any proof.)

After a long time (20 years) the bones of the dead man must be moved. A toad (frog) is found sitting on his skull, which rolls around. A grave-digger (policeman, sexton) discovers the nail. The wife, who had married in the meantime, is called before a judge (clergyman) and confesses (and is condemned to death).

Remarks: Early version (with flies instead of toad) in Chinese sources (e.g. from the 4th century B.C.)
Literature/Variants: Kooi 1987a, 133–140, 154–156; EM 8 (1996) 448.
Finnish: Simonsuuri/Rausmaa 1968, No. 234, Jauhiainen 1998, No. C761; German: Stahl 1821, 98f., Künzig 1923, No. 298; Polish: Krzyżanowski 1962f. I; Chinese: cf. Ting 1978, No. $926Q_1$*.

961 *Conqueror of Robber Discovers His Money-Stick.* Thinking that he has killed a robber in a struggle, a man takes the robber's stick (knife) and continues on his way. Disguised as a beggar he meets the robber who has recovered in the meantime. The robber looks at the man's stick inquisitively, whereupon the man becomes suspicious, examines his stick, and unexpectedly finds money inside it.

In some variants the dead robber's companion appears instead and tries to get hold of the money hidden in the stick [K437.4].

Combinations: 1577*.
Literature/Variants: Schwarzbaum 1968, 91; EM 5 (1987) 963–970 (H.-J. Uther).
Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, No. 597, Cardigos (forthcoming); Greek: Hallgarten 1929, 140ff.; Russian, Byelorussian, Ukrainian: SUS; Jewish: Cahan 1931, No. 24.

961A *The Forgotten Cane.* A man believes he has killed a robber in a struggle. During the fight the man loses his own cane. Many years later he finds his cane in the house of this robber (who has become an honest man in the meantime) [N614].

Literature/Variants: EM 5 (1987) 963–970 (H.-J. Uther).
Estonian: Aarne 1918, No. 951*; Lithuanian: Kerbelytė 1999ff. II; Russian, Byelorussian, Ukrainian: SUS.

961B *Money in the Stick.* A refugee entrusts his host with his money. When the refugee asks for the money back, the host denies that he has it. The refugee, hoping for justice, files a lawsuit. The clever host hollows out a walking stick and puts the money inside it. He gives

the stick to the refugee to hold and, under oath, swears that he has returned the money.

Enraged by this falsehood, the refugee throws the stick to the ground and it breaks. The money falls out and the trick is exposed. The refugee takes his money back and the cheater hangs himself [J1161.4].

Remarks: Similar themes appear in Types 1590ff. and 1617.
Literature/Variants: Chauvin 1892ff. II, 129; Köhler / Bolte 1898ff. I, 137; BP IV, 323, 389; Tubach 1969, Nos. 3352, 3469; EM 5 (1987) 963–970 (H.-J. Uther).
French: Bladé 1886 III, No. 7; Spanish: Chevalier 1983, No. 75, Goldberg 1998, No. J1161.4; German: Zender 1966, No. 520, Rehermann 1977, 516f. No. 2, Brunner / Wachinger 1986ff. VII, No. 2Dürr / 27; Hansen 2002, 279–284, Tomkowiak 1993, 264; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 174; Bosnian: Krauss 1914, No. 20; Bulgarian: BFP; Polish: Krzyżanowski 1962f. I; Jewish: Gaster 1924, No. 121a; Jason 1975; Burmese: Htin Aung 1954, 159ff.; Chinese: Ting 1978.

962** *The Girl Who Played with the Bread.* A vain girl (boy) is given bread for her mother by her mistress on the way to the church. At a mud puddle (brook) she lays the bread in the water (on the ground) in order to step on it so that her fine shoes will not be spoiled. But when the girl steps on the bread it starts slowly sinking into the ground (it is transformed into a bird or a stone). When the people return from church they see only the top of the the girl's head and cannot save her.

Literature/Variants:
Finnish: Rausmaa 1982ff. II, No. 193, Jauhiainen 1998, No. F241; Lappish: Qvigstad 1925, No. 962*, Kohl-Larsen 1971, 109f.; Swedish: Liungman 1961; Norwegian: Hodne 1984; German: Deecke 1925, 216, Meyer 1925c, Nos. 14, 20, Selk 1961, No. 98, cf. Grimm DS / Uther 1993 I, No. 93; Austrian: Haiding 1965, No. 230.

963* See Type 968.

964 See Type 926C.

965* *Robbers' Alarm Bell.* In order to know when travelers pass, a robber (robbers) has stretched a wire to which a bell is fastened across the road in front of his cave [K413]. The robber seizes the travelers, drags them into the cave, robs and kills them. A girl whom he had caught stays in his cave and keeps house for him.

After seven years with the robber, the girl asks permission to go to church. She is allowed to go on condition that she will not talk to anyone about the robber or where she is living.

After mass, the girl stands before the church door and tells her story in public to the door (wall, oven of the clergyman) [H13.2.4, H13.2.7]. She further explains that she intends to buy peas in order

to mark the way to the cave.

The clergyman and the village people follow the traces, encircle the cave, seize the robber, free the girl, and destroy the cave.

Literature/Variants: Ranke 1978, 110–134; EM 3 (1981) 1155.
Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961, No. 965**; Dutch: Sinninghe 1943; Flemish: Volkskunde 74 (1973) 306; German: Dittmaier 1950, No. 141, Henßen 1951, No. 37, Rehermann 1977, 500 No. 1, Kooi / Schuster 1994, No. 66, Berger 2001, Nos. 955B**, 965*.

967 *The Man Saved by a Spider Web.* A man (father and son, saint, Virgin Mary and Christ-Child, King Solomon) escapes from his pursuers and hides in a cave. A spider spins its web over the hiding place (and remains sitting in the middle). When the pursuers see the spider web they think the cave is unoccupied and do not enter it [B523. 1]. Cf. Type 750E.

Remarks: Early versions see Gregory of Tours, *Passio septem dormientium* (No. 103) and *Legenda aurea* (*Felix in pincis*).
Literature/Variants: Dähnhardt 1907ff. II, 66f.; Wesselski 1931, 42; Smirnov 1972; Speyer 1982; EM: Spinngewebe vor der Höhle (forthcoming).
Finnish: Rokala 1973, 114, Rausmaa 1982ff. II, No. 197; Latvian: Arājs / Medne 1977; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 57; Norwegian: Hodne 1984, 184; Swedish: Liungman 1961, No. 967*; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. B II, 558f.; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 122, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; German: Zender 1966, No. 460, Tomkowiak 1993, 264, Berger 2001; Maltese: Mifsud-Chircop 1978; Hungarian: Dömötör 1992, No. 417; Czech: Dvořák 1978, No. 4571*; Macedonian: Čepenkov / Penušliski 1989 III, No. 328; Bulgarian: BFP; Polish: Krzyżanowski 1962f. I; Byelorussian: SUS; Jewish: Bin Gorion 1990, No. 18; Aramaic: Bergsträsser 1915, No. 13; Palestinian: El-Shamy 2004; Indian: Thompson / Balys 1958, No. B523.1, Thompson / Roberts 1960; Chinese: Ting 1978; Japanese: Ikeda 1971; US-American: Baughman 1966; Brazilian: Cascudo 1955a, 349f.; Egyptian, Algerian: El-Shamy 2004; Ghanaian: Dorson 1972, 438ff.; Ethiopian: Müller 1992, No. 30.

967** See Type 968.

968 *Miscellaneous Robber and Murder Stories.* (Including the previous Types 956C, 956A*–956D*, 963*, 967**, and 970*.) This miscellaneous type comprises various tales dealing with robbers and murderers as characters.

In numerous tales robbers are cheated by the clever actions of a girl (other person): e.g. the girl seizes the beard of a robber concealed under bed [K434.1]; slams the lid of a (money-)chest on a robber when he looks into it [K434.3, S121]; blinds a robber and escapes by throwing magic objects; puts a corpse instead of herself in the rob-

ber's house. Sometimes the robbers escape when a girl enters their house (cf. Type 130) or mocks them.

In some variants the robbers cheat a person in order to take their goods [K343.0.1], or someone simulates a robbery in order to get money.

Literature/Variants:
Estonian: Aarne 1918, No. 963*; Livonian: Loorits 1926, Nos. 967, 970; Latvian: Šmits 1962ff. X, 530ff., Arājs / Medne 1977, Nos. *955D*, *955E*, 956A*, 956B*, 963*, 968, *969*; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 58; Livonian, Wotian, Lydian, Karelian: Kecskeméti / Paunonen 1974; Lithuanian: Basanavičius / Aleksynas 1993f. I, No. 42, II, No. 75, Kerbelytė 1999ff. II, Nos. 956A*, 956B*; Swedish: EU, Nos. 31993, 32621, 32639, 32653, 32753, 33868; Norwegian: Hodne 1984, 204; Spanish: Espinosa 1946f., Nos. 1–4, 37, 38, Espinosa 1988, Nos. 276, 277, Camarena / Chevalier 1995ff. IV, Nos. 956C, 966, 969; Catalan: Oriol / Pujol 2003, No. 956C; Portuguese: Jiménez Romero et al. 1990, No. 58, Cardigos (forthcoming), Nos. 956C, 969*A; Scottish: Briggs 1970f. B II, 18ff.; English: Briggs 1970f. B II, 200; Irish: Ó Súilleabháin / Christiansen 1963, No. 963*; Dutch: Meder / Bakker 2001, No. 221, Kooi 2003, Nos. 52–54; Frisian: Kooi 1984a; German: Cammann 1967, No. 134, Neumann 1971, No. 150; Maltese: cf. Mifsud-Chircop 1978, Nos. *967A, *968A; Slovene: Gabrščček 1910, 249ff.; Croatian: Smičiklas 1910ff. 18, No. 50, Dolenec 1972, No. 18; Rumanian: Schullerus 1928, Nos. 953, 963*; Bulgarian: BFP, Nos. *968A**–*968C**; Polish: Krzyżanowski 1962f. I, Nos. 356*, 954A, 956D, 977; Russian: SUS, No. 968A*; Byelorussian: SUS, Nos. 968A*–968F*, 969*, 969A*– 969C*; Turkish: Eberhard / Boratav 1953, No. 261; Cheremis / Mari: Kecskeméti / Paunonen 1974, No. 956C; Mordvinian: Kecskeméti / Paunonen 1974; Mongolian: Lőrincz 1979, No. 969*; Georgian: Kurdovanidze 2000, No. 968A**; Palestinian: Bauer 1926, 190ff., El-Shamy 2004, No. 956C; Spanish-American: TFSP 28 (1958) 118–120; Dominican, Puerto Rican, Chilean: Hansen 1957, No. *970.

OTHER REALISTIC TALES 970–999

970 ***The Twining Branches.*** Two lovers are not allowed to live together. They die of grief (commit suicide) and are buried side by side (in the same cemetery). Plants grow from their graves; the branches intertwine (meet over the roof of the church) [E631.0.1]. Thus the lovers are united in death.

Literature/Variants: Chauvin 1892ff. V, 106f. No. 37, VIII, 194ff. No. 235; BP I, 262; Basset 1924ff. II, 17 No. 7, 146 No. 66; cf. DVldr 1935ff. III, Nos. 55–57; Long 1980; EM 6 (1990) 75; Long 1980; El-Shamy 1999, No. 49.
Finnish: Rausmaa 1982ff. II, No. 198; Lappish: Qvigstad 1927ff. II, No. 58, Kohl-Larsen 1971, 168f.; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; German: Cammann 1980, 80, Berger 2001, No. III F 5; Hungarian: MNK IV; Slovene: Šašelj 1906f. I, 35ff.; Polish: Krzyżanowski 1962f. I, No. 966; Russian: Tumilevič 1958, No. 23; Jewish: Jason

1965, 1975; Ossetian: Britaev / Kaloev 1959, 64ff., 227ff.; Uzbek: Afzalov et al. 1963 I, 94ff., 118ff., 533ff., Laude-Cirtautas 1984, Nos. 34, 35; Tadzhik: Amonov 1961, 516ff.; Syrian, Palestinian, Jordanian, Persian Gulf, Oman, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984, No. 966; Indian: Thompson / Balys 1958, No. E631. 0.1, Jason 1989; Tibetian: Kassis 1962, 14ff.; Chinese: Ting 1978; Japanese: Inada / Ozawa 1977ff.; Polynesian: Kirtley 1971, No. E631.0.1; US-American: Baughman 1966; Tunisian: Stumme 1895, No. 11; Algerian: El-Shamy 2004; Moroccan: Fasi / Dermenghem 1926, 41ff., El-Shamy 2004; East African: Klipple 1992, No. 966**; Sudanese: El-Shamy 2004.

970* See Type 968.

973 ***Man as Sacrifice to the Storm*** (previously ***Placating the Storm***). A ship is in the middle of a dangerous storm. One man on board, an apparent evil-doer, seems to be the cause for the distress at sea. He has to be identified and thrown overboard to placate the storm [S264.1]. The sinner is found by casting lots (throwing dice), and when he is thrown into the sea the storm abates.

In some (Christian) variants the guilty person confesses his deed voluntarily, whereupon the storm abates (supernatural deliverance of the victim).

Remarks: Literary traditions in the *Old Testament* (*Jonah* I,1–16). Classical sources, e.g. Xenophon, *Kyrou paideia* (VIII,1,25), Horace, *Odes* (III,2,26).
Literature/Variants: Child 1882ff. I, No. 24, II, No. 57, V, 496; Chauvin 1892ff. VII, 30 No. 212A; Röhrich 1963; EM 9 (1999) 191–195 (L. Röhrich); El-Shamy 1999, No. 33.
Lappish: Qvigstad 1925; Icelandic: Boberg 1966, No. S264.1; Scottish: Baughman 1966, Briggs 1970f. A I, 173f.; German: Kooi 1994, No. 251; Irish: Cross 1952, No. S264.1; Maltese: Mifsud-Chircop 1978; Slovene: Kres 3 (1883) 559f.; Ukrainian: SUS; Jewish: Bin Gorion 1918ff. I, 227; Korean: Zŏng 1952, No. 57; Japanese: Ikeda 1971; Egyptian: El-Shamy 2004.

974 ***The Homecoming Husband.*** In the absence of her husband (lover) who is far away on a journey (in prison), a woman is forced to choose another husband. The first husband (disguised, as beggar) returns (with supernatural help, carried during a deep sleep, warned by a dream) on the wedding day and discloses his identity to his wife (by a ring well known to her), is recognized by domestic animals (horse, dog), or answers the woman's questions correctly (concerning features of the house or birthmarks). The revenge on the rival follows [N681]. Cf. Types 301, 400, and 665.

Combinations: 301, 302, 400, 480, and 518.
Remarks: Classical origin: Homer, *Odyssey* (XVI–XXIII). Well known in the Middle Ages, e.g. *Gesta Romanorum* (No. 193).
Literature/Variants: Köhler / Bolte 1898ff. I, 117, 584f., III, 229–235; Splettstösser 1899; Wesselski 1909, No. 95; BP II, 59, 318–335, 335–348, IV, 168 not. 6; DVldr

1935ff. I, No. 11; Kretzenbacher 1958b; Tubach 1969, Nos. 1580, 1896, 3792; Frenzel 1976, 329–341; Schwarzbaum 1980, 280; Frenzel 1988, 558–565; EM 6 (1990) 702–707 (O. Holzapfel); Schmidt 1999; Hansen 2002, 201–211; Marzolph / Van Leeuwen 2004, No. 110.
Finnish: Rausmaa 1982ff. II, No. 199; Latvian: Arājs / Medne 1977; Lappish: Qvigstad 1925, No. 974*; Icelandic: Boberg 1966, No. N681; Scottish: Briggs 1970f. A II, 407, 499ff.; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. B II, 257f.; French: Bladé 1886 I, No. 4; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 210, Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi / Schuster 2003, No. 295; German: Zender 1966, No. 458, Grimm DS / Uther 1993 II, Nos. 444, 529, Grimm KHM / Uther 1996 II, No. 92; Czech: Dvořák 1978, No. 1580; Slovakian: Polívka 1923ff. II, 363, III, 463f., V, 342f.; Serbian: Čajkanović 1927, No. 65; Bosnian: Krauss 1914, No. 57; Macedonian: Mazon 1923, No. 30, Popvasileva 1983, No. 18; Rumanian: Amzulescu 1974, No. 290; Bulgarian: BFP; Albanian: Mazon 1936, No. 69; Russian: SUS, Nos. 974, 974*, 974**; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 210; Jewish: Noy 1963a, No. 74, Jason 1965, 1988a; Kurdish: Družinina 1959, 55ff.; Cheremis / Mari: Kecskeméti / Paunonen 1974; Votyak: Wichmann 1901, No. 52; Siberian: Kontelov 1956, 60ff.; Tadzhik: Amonov 1961, 337ff.; Syrian, Iraqi: Nowak 1969, No. 142, El-Shamy 2004; Afghan: Lebedev 1955, 21ff.; Japanese: Ikeda 1971; Brazilian: Romero / Cascudo 1954, No. 9; Egyptian: El-Shamy 2004; South African: cf. Coetzee et al. 1967, No. 926C.

976 ***Which Was the Noblest Act?*** (Including the previous Type 976A.) On their wedding night, a man allows his bride to visit her former lover (fiancée), in order to keep a promise she had made previously (to cancel the engagement). On her way she meets a robber. When she tells him her story he leaves her unmolested. When her lover (fiancée) hears about her bridegroom's (the robber's) magnanimity, he takes her back to her bridegroom without touching her [H1552.1].

In some variants the tale occurs in conjunction with a frame tale that deals with the discovery of a thief: Three (four) sons inherit jewelry (money) from their father (merchants bury their fortune). The money is stolen by one of the brothers (merchants). The robbed owners call a wise man (judge, king, Solomon), who is to discover the thief. The wise man (his daughter) then starts to tell the story (see above). The thief betrays himself unconsciously when he answers the question, "Who acted in the noblest way?" He argues that the robber in the story was the most noble one (he answers other questions in a revealing manner) [J1177]. (Previously Type 976A.)

Combinations: 655, 945.
Remarks: Indian origin, early version in the 3rd century, *Tripiṭaka* (XIX,7). Early European version see Boccaccio, *Decamerone* (X,5).
Literature/Variants: Chauvin 1892ff. VIII, 123f. No. 110; Köhler / Bolte 1898ff. I, 214–216; BP III, 510f., IV, 307f., 328 No. 19; Penzer 1924ff. VII, 199; Wesselski 1925, 225 not. 1; Tubach 1969, No. 4964; Schwarzbaum 1968, 207f., 215f., 474; Hatami 1977, No. 24; EM 2 (1979) 1263; EM 6 (1990) 459–464 (E. Schoenfeld); Marzolph / Van Leeuwen 2004, Nos. 439, 467.

Scottish: Campbell 1890ff. II, No. 19, Aitken/Michaelis-Jena 1965, Nos. 67, 69; Irish: Ó Súilleabháin/Christiansen 1963; Slovene: Slovenski gospodar 70 (1936) 12; Bosnian: Anthropophyteia 1 (1904) 219ff., No. 179; Greek: Dawkins 1950, No. 31, Dawkins 1953, No. 72; Russian: SUS; Turkish: Eberhard/Boratav 1953, Nos. 292, 348, Walker/Uysal 1966, 114ff.; Jewish: Bin Gorion 1918ff. III, 97, 303, Gaster 1924, Nos. 111, 112, 413a, Larrea Palacín 1952f. I, No. 4, II, No. 116, Haboucha 1992, No. 976A; Uighur: Jungbauer 1923a, No. 1, Makeev 1952, 217ff., Kabirov/Schachmatov 1959, 119ff.; Armenian: Gullakjan 1990, Nos. 976, 976A; Kazakh: Bálázs 1956, 113ff., Sidel'nikov 1958ff. I, 294ff.; Turkmen: Stebleva 1969, No. 59; Tadzhik: Sandelholztruhe 1960, 86ff., Amonov 1961, 284ff., Grjunberg/Steblin-Kamenskov 1976, No. 44; Kalmyk: Vatagin 1964, No. 216ff.; Iranian: Marzolph 1984, Nos. 976, 976A, Marzolph 1994, 94ff.; Indian: Thompson/Balys 1958, No. J1177, Thompson/Roberts 1960, No. 976A, Jason 1989, Nos. 976, 976A; Chinese: Ting 1978, Nos. 976, 976A; Mexican: Robe 1973, No. 976*B; Chilean, Argentine: Hansen 1957, No. 976**A.

976A See Type 976.

978 ***The Youth in the Land of the Cheaters.*** A young man sets out on business and comes to a land where cheaters flourish. After a while he loses all his goods. A one-eyed man (woman) states that the youth's father had taken the other eye and demands compensation. The same with a one-legged man, who states that the youth's father had once taken his other leg and now asks for compensation. A barber agrees to shave the young man for "something" and then demands a huge sum of money (other valuables).

Finally the young man is rescued from his difficult situation by someone (his wife, another person) who outwits the cheaters and recovers her husband's lost property. The rescuer demands that the one-eyed man should give up his remaining eye so that he could match it with the other [J1512.2]. In the same way he demands the remaining leg of the one-legged man, in order to compare it with the other one. The rescuer tricks the barber into accepting "something" for his service [cf. J1521.5.1].

Remarks: Documented in the tale *The Sandle-wood Merchant and the Sharpers* in the *Arabian Nights* (IV, 357–363).

Literature/Variants: Chauvin 1892ff. VIII, 60ff. No. 26; Wesselski 1925, 229; Strömbäck 1963; Schwarzbaum 1968, 62; Schwarzbaum 1979, 559f., 564f., 565 not. 3, 566 not. 22; Schwarzbaum 1980, 279, 282; Marzolph/Van Leeuwen 2004, No. 205; EM: Stadt der Gauner (forthcoming).

Swedish: Schier 1983, 247f.; Spanish: Goldberg 1998, No. J1512.2; Bulgarian: BFP; Macedonian: Čepenkov/Penušliski 1989 III, No. 259; Turkish: cf. Eberhard/Boratav 1953, Nos. 299, 361; Jewish: Noy 1963a, Nos. 12, 80, Jason 1965, 1975, cf. Bin Gorion 1990, No. 107; Kazakh: cf. Sidel'nikov 1952, 130ff.; Iraqi: Campbell 1954, 166ff., El-Shamy 2004; Oman: El-Shamy 2004; Yemenite: Daum 1983, No. 22, El-Shamy 2004; Indian: Thompson/Roberts 1960, Mode/Ray 1967, 357ff., Jason 1989; Nepalese: Sakya/Griffith 1980, 130ff.

980 ***The Ungrateful Son*** (previously ***Ungrateful Son Reproved by Naive Actions of Own Son***). (Including the previous Types 980A–C.) This miscellanous type comprises various tales dealing with ungrateful children (son, daughter-in-law) of an ageing father. They think about and eventually change their behavior because of the analogous actions of their own son (daughter).

(1) When an aged father is banned from the table and served his meals in a wooden cup by his son and his daughter-in-law, the little grandson starts to build a similar cup for his parents to use when they grow old. Thereupon the couple starts to reflect on their undignified behavior. Thinking of their own old age, they bring the old father back to the family table [J121.1]. (Previously Type 980B.)

(2) A son gives his father half a blanket (carpet, cape, cloth) to keep warm. Thereupon the little grandson keeps the other half of the blanket and explains that he will save it for his parents for when they are old [J121]. (Previously Type 980A.)

(3) An aged father is abandoned by his son in the wilderness (abyss) in a cart (sledge, basket). The grandson keeps it in order to use it in the same way for his parents when they have grown old (cf. Type 981). They reflect on their behavior. (Previously Type 980C.)

(4) The ungrateful son drags his old father out of the house by pulling at his hair. At the threshold the father says, "Do not drag me further; I dragged my own father only this far!" [J121.2]. The son reflects on his bad behavior.

Combinations: 981.

Remarks: The version (2) occurs first in the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 288). The version (1) was documented by Bernhardin of Siena, *Opera* (IV,56). The version (3) is probably of Jewish origin.

Literature/Variants: Kirchhof / Oesterley 1869 IV, No. 16; Köhler / Bolte 1898ff. I, 381, 473–477; Stiefel 1908, No. 103; BP II, 135–140, III, 167, IV, 172 not. 14; Cock 1919, 38–59, 299; Pauli / Bolte 1924 I, No. 436, II, No. 760; Bédier 1925, 463f.; Wesselski 1931, 93, 99; Röhrich 1962f. I, 93–112, 262–267; Schwarzbaum 1968, 95, 236, 254f., 477; Tubach 1969, No. 2001; EM 6 (1990) 252–256 (H. Rölleke); Brüggemann 1991, 705–712; Marzolph 1992 II, No. 310; Hansen 2002, 117–119; Uther 2004.

Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II, Nos. 980, 980B; Wotian: Kecskeméti / Paunonen 1974, No. 980A; Irish: Ó Súilleabháin / Christiansen 1963, No. 980A; English: Briggs 1970f. B II, 266; French: Delarue / Tenèze 1964ff. IV 2, Nos. 980A, 980B; Spanish: Camarena / Chevalier 1995ff. IV, Nos. 980A–C, González Sanz 1996, Nos. 980, 980B, 980C, Goldberg 1998, No. J121; Catalan: Oriol / Pujol 2003, No. 980, 980B, 980C; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 492b, 560c, 561, Cardigos (forthcoming), No. 980A; Dutch: Entjes / Brand 1976, 129; Frisian: Kooi 1984a, Nos. 980A–C; Flemish: Meyer 1968, No. 980A; German: Moser-Rath 1964, Nos. 25a, 25b; Rehermann 1977, 145, 264f. No. 12, 430 No. 19, Uther 1990a, No. 33, Tomkowiak 1993, 264, Kooi / Schuster 1994, No. 53, Grimm KHM / Uther 1996 II, No. 78; Swiss: EM 7 (1993) 870; Italian: Cirese / Serafini 1975, Nos. 980, 980A, 980B; Hungarian: MNK

IV, Nos. 980B, 980C, Dömötör 1992, No. 385; Slovene: Rappold 1887, 21; Bulgarian: BFP, Nos. 980B, 980C; Greek: Dawkins 1950, No. 18, Mousaios-Bougioukos 1976, No. 38, Megas / Puchner 1998, Nos. 980A, 980B; Polish: Krzyżanowski 1962f. I, No. 943; Russian, Byelorussian, Ukrainian: SUS, No. 980A; Jewish: Gaster 1924, No. 437, Jason 1965, 1975, No. 980B, Haboucha 1992, No. 980A; Cheremis / Mari: Kecskeméti / Paunonen 1974, No. 980A; Mordvinian: Kecskeméti / Paunonen 1974, Nos. 980, 980A; Georgian: Kurdovanidze 2000, No. 980A; Syrian: El-Shamy 2004, Nos. 980A, 980B; Jordanian, Kuwaiti: El-Shamy 2004, No. 980A; Indian: Lüders 1921, No. 39, Thompson / Roberts 1960, No. 980B; Nepalese: Sakya / Griffith 1980, 187ff.; Chinese: Ting 1978, No. 980A; Korean: Zŏng 1952, No. 82; Japanese: Ikeda 1971, Nos. 980A, 980B, Inada / Ozawa 1977ff.; French-Canadian: Lemieux 1974ff. XVIII, No. 7; Spanish-American: Robe 1973, No. 980A; Puerto Rican: Hansen 1957, No. *980B; Egyptian: El-Shamy 2004, No. 980A; Tunisian: El-Shamy 2004, No. 980C.

980A–980C See Type 980.

980D ***Meat Springs as a Toad on the Face of an Ungrateful Son.*** A couple (son) intends to eat a roasted chicken (meal). When the man's old father passes by unexpectedly, they hide the chicken in order not to share it with him. The old man takes a drink and then continues on his way. When they replace the chicken on the table in order to have their meal, it has turned into a toad (snake) and jumps onto the son's face where it stays until his death [D444.2].

Remarks: Exemplum documented in the Middle Ages, e.g. Thomas Cantipratanus, *Bonum universale de apibus* (II,10,12).
Literature/Variants: Kirchhof / Oesterley 1869 V, No. 110; Dähnhardt 1907ff. IV, 262; BP III, 167–169; Pauli / Bolte 1924 I, No. 437; Tubach 1969, Nos. 970, 4883, 4891; Brückner 1974, 684, 740f.; Berlioz 1990; Brüggemann 1991, 1404f.; EM 8 (1996) 496.
Latvian: Arājs / Medne 1977; French: Dardy 1891, No. 24, Delarue / Tenèze 1964ff. IV 2; Catalan: cf. Oriol / Pujol 2003; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Wolf 1845, No. 35, Moser-Rath 1964, No. 34, Rehermann 1977, 146, Uther 1990a, No. 56, Tomkowiak 1993, 264, Grimm KHM / Uther 1996 III, No. 145; Swiss: EM 7 (1993) 873; Hungarian: Dömötör 1992, No. 375; Greek: Mousaios-Bougioukos 1976, No. 38, Megas / Puchner 1998; Sorbian: Schulenburg 1880, No. 6; Kurdish: cf. Džalila et al. 1989, No. 113; Japanese: Ikeda 1971, No. D444.2.

980* ***The Painter and the Architect.*** Persuaded by a painter, a king (landlord) orders his architect to build a tower for the architect (the king himself) to go to heaven to see his father (to build a mansion up there). The architect leaves through an underground passage [F721.1]. He entices the painter to climb up to heaven. But the painter (king, landlord) meets his death when the tower burns [K843].

Literature/Variants: Chauvin 1892ff. V, 15ff. No. 10; Schwarzbaum 1968, 270; Masing 1979; Schwarzbaum 1980, 277, 285, Marzoph 1992 II, No. 722.
Estonian: Aarne 1918, Viidalepp 1980, No. 121; Turkish: Eberhard / Boratav 1953,

No. 256 V; Jewish: Noy 1963a, No. 89, Jason 1965, Nos. 980*, 980*–*A, Noy 1968, No. 40, Jason 1975, Nos. 980*–*A; Kalmyk: Jülg 1866, No. 8; Mongolian: Lőrincz 1979; Tuva: Taube 1978, No. 62; Syrian, Iraqi: El-Shamy 2004; Indian: Thompson / Roberts 1960, Jason 1989; Tibetian: Kassis 1962, 36ff.; Chinese: Ting 1978; Egyptian, Tanzanian: El-Shamy 2004.

981 *Wisdom of Hidden Old Man Saves Kingdom.* During a famine (war), the young people have an assembly and decide (the emperor orders) that all old and seemingly useless men should be killed. One man hides his father.

When everything goes wrong under the young rulers, the wise old man comes forth and saves the situation with his good advice (he helps perform difficult tasks with his wisdom [J151.1]). Thereupon he is honored and the custom of killing old people is abandoned.

In some variants the son, who intends to kill his father, realizes that the same will happen to him when he is old, and lets his father live. Cf. Types 921B and 980.

Combinations: 707, 921B, and 922A.
Remarks: Documented in the 1st century B.C.E., Justin, *Historiae Philippicae* (XVIII,3,1).
Literature/Variants: Chauvin 1892ff. VIII, 199 No. 244; Polívka 1898a; Köhler / Bolte 1898ff. II, No. 47; Pauli / Bolte 1924 I, No. 446; Wesselski 1925, No. 48; Vries 1928, 165–168, 220–230, 392–397; Wesselski 1931, 187; Paudler 1937; Schwarzbaum 1968, 179, 200, 418, 471, 474; Tubach 1969, Nos. 1997, 5219; EM 1 (1977) 388–395 (E. Moser-Rath); Scherf 1995 I, 278–280, II, 1392f.; Röth 1998; Taube 2000; Hansen 2002, 469–475.
Finnish: Rausmaa 1982ff. II, No. 201; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. IV 2; Spanish: Goldberg 1998, No. J151.1; Catalan: Neugaard 1993, No. J151.1; Frisian: Kooi 1984a; German: Moser-Rath 1984, 285; Swiss: Jegerlehner 1913, 248; Italian: Cirese / Serafini 1975, De Simone 1994, No. 98; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Slovakian: Polívka 1923ff. IV, No. 127; Slovene: Zupanc 1956, 35f., Bolhar 1974, 172ff.; Serbian: Eschker 1992, No. 41; Croatian: Bošković-Stulli 1963, No. 66; Macedonian: Čepenkov / Penušliski 1989 III, Nos. 326–329, 333; Rumanian: Schullerus 1928, No. 910F*; Bulgarian: BFP; Albanian: Jarník 1890ff., 347; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Russian: SUS; Byelorussian: SUS, No. 981, cf. No. 981**; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 197 V; Jewish: Jason 1965, 1975, 1988a, Haboucha 1992; Armenian: Gullakjan 1990; Mongolian: Lőrincz 1979; Syrian, Lebanese: El-Shamy 2004; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; Korean: Choi 1979, No. 662; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Mexican: Robe 1973; Egyptian, Libyan, Algerian: El-Shamy 2004; Ghanaian: Dorson 1972, 402ff.; Nigerian: Schild 1975, No. 12; East African: Arewa 1966, No. 3553.

981A* *Life by a Silk Thread.* A wise king, asked by his brother (Damocles, courtier, court jester) why he always looks sad even in happy situations, answers the question by sending for the questioner and

pretending to plan his execution. The brother is placed on a chair over a pit filled with red-hot coals, with four lances pointing at him and a sword (stone, millstone) suspended over his head on horse's hair (thread).

The king explains that this situation resembles his own: the pit stands for the fire in hell, the lances for death and the sword signifies the divine judge. This is the reason for his sadness and fear [F451.5.4.2, F833.2].

Remarks: Classical origin: e.g. Cicero, *Tusculanae disputationes* (V,21). Popular as a proverbial phrase, "the sword of Damocles".
Literature/Variants: Köhler / Bolte 1898ff. II, 559; BP I, 366f., IV, 114; Pauli / Bolte 1924 II, No. 735a; Bächtold-Stäubli 1928; Tubach 1969, No. 4994; Röhrich 1991f. I, 301f.; EM 8 (1996) 813–815 (A. Lozar).
Icelandic: Boberg 1966, Nos. F451.5.4.2, F833.2; French: EM 10 (2002) 453; German: Cammann 1967, 195, Rehermann 1977, 150, 275, 448f.; Swiss: Lütolf 1862, No. 21c; Austrian: Haiding 1977b, No. 87; Hungarian: Dömötör 1992, No. 187; Czech: Dvořák 1978, No. 4994; Polish: Krzyżanowski 1962f. I, No. 758; Russian, Ukrainian: SUS, No. 981A*; Iranian: Marzolph 1987b, No. 140.

982 ***The Pretended Inheritance*** (previously ***Supposed Chest of Gold Induces Children to Care for Aged Father***). Trusting to his children's care when he is old, a rich man leaves all his property to them. They soon forget their intentions and neglect their father.

Thereupon the old man plans a ruse: He starts counting money conspicuously and points to a chest giving the advice that it contains another considerable inheritance. Thereupon the children change their behavior and look after their father carefully. When the father finally dies they find only sand and stones in the chest.

In some variants they find a mace with the advice that it should be used to kill anyone stupid enough to give away his inheritance before his death [P236.2, Q281.1].

Combinations: 1381E.
Remarks: Documented in the Middle Ages, e.g. Petrus Alfonsus, *Disciplina clericalis* (No. 36).
Literature/Variants: Kirchhof / Oesterley 1869 I 2, No. 64, V, No. 111; Köhler / Bolte 1898ff. I, No. 36; BP IV, 172; Pauli / Bolte 1924 I, No. 435; Schwarzbaum 1968, 236, 476; Tubach 1969, Nos. 748, 965; EM 4 (1984) 123–127 (E. Moser-Rath); Wacke 1988; Delpech 1989; Marzolph 1992 II, No. 815.
Estonian: Loorits 1959, No. 184; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 502; Spanish: Childers 1948, No. P236.2, Chevalier 1983, No. 79, Camarena / Chevalier 1995ff. IV, Goldberg 1998, No. P236.2; Catalan: Oriol / Pujol 2003; Portuguese: Braga 1914f. II, 108f.; French: Delarue / Tenèze 1964ff. IV 2, Cifarelli 1993, No. 508; Dutch: Kooi 1979a, 83f., Kooi 2003, No. 40; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Rehermann 1977, 146, 265 No. 13, 434 No. 28, Moser-Rath 1984, 285, Grubmüller 1996, No. 8; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, No. 93a; Maltese: Mifsud-Chircop 1978; Hungarian:

György 1934, No. 120; Czech: Dvořák 1978, No. 965; Slovakian: Gašparíková 1991f. I, No. 242, Gašparíková 2000, No. 27; Slovene: Vedež 2 (1849) 150f.; Serbian: Vrčević 1868f. II, 46f.; Croatian: Stojanović 1867, No. 13, cf. Ardalić 1908a, No. 18; Rumanian: Stroescu 1969 II, No. 4975; Bulgarian: BFP; Greek: Dawkins 1950, No. 18, Megas / Puchner 1998; Polish: cf. Krzyżanowski 1962f. I, No. 946; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, Noy 1968, No. 61, Jason 1975, 1988a; Georgian: Kurdovanidze 2000; Aramaic: Arnold 1994, No. 12; Palestinian: Schmidt / Kahle 1918f. II, No. 123, El-Shamy 2004; Saudi Arabian, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian, Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Cambodian: Gaudes 1987, No. 72; English-Canadian: Halpert / Widdowson 1996 II, No. 67; Mexican: Robe 1973; Egyptian, Libyan: El-Shamy 2004; Moroccan: Topper 1986, No. 24; Sudanese: El-Shamy 2004; Ethiopian: Müller 1992, No. 118.

983 ***The Dishes of the Same Flavor.*** A virtuous woman (virgin, wife, widow) tries to escape from the attentions of a mighty man (king, ruler). She serves him dishes that look different but taste identical (different colored eggs, same drinks in different glasses).

In response to his question what this means, she compares the dishes with women: Even if they look different, they are all alike. This is why it is not worthwhile to change sexual partners. The man is dissuaded from his amorous purpose and contents himself with his own wife [J81].

Remarks: Oriental origin (*Seven Wise Men*). Early European version see Boccaccio, *Decamerone* (I,5).

Literature/Variants: Chauvin 1892ff. VII, 122f. No. 391(2), VIII, 35 No. 2; Basset 1924ff. II, 25 No. 13; Wesselski 1925, 209–211; Schwarzbaum 1968, Nos. 64, 123, 455, 464; Ranelagh 1979, 227–229; EM 4 (1984) 469–471 (E. Moser-Rath); Marzolph 1992 II, No. 1084.

Finnish: Rausmaa 1982ff. II, No. 202; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Spanish: Chevalier 1983, Nos. 80–88; Portuguese: Braga 1987 I, 198, Cardigos (forthcoming); German: Kubitschek 1920, 64; Bulgarian: BFP, No. $883B_1$; Albanian: Jarník 1890ff., 296f.; Greek: Megas / Puchner 1998; Russian: SUS; Turkish: Eberhard / Boratav 1953, No. 262 (2); Jewish: Noy 1963a, No. 81, Jason 1988a, Haboucha 1992; Kurdish: Džalila et al. 1989, No. 107; Syrian, Palestinian, Iraqi: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Balys 1958, No. J81, Sheikh-Dilthey 1976, No. 16; Egyptian, Algerian, Moroccan: El-Shamy 2004.

984 ***Palace from Bird Bones.*** In accordance with his wife's wish, a king gives orders to build a palace made of bird bones. One bird comes late, and when it arrives, it says it was thinking about whether men or women were worth more. It decided that women must be worth more because those who obey women are subordinate to them. The king rescinds his order.

Literature/Variants: Schwarzbaum 1980, 273.

Bulgarian: BFP, No. 983*; Russian, Ukrainian: SUS, No. 983*; Jewish: Haboucha 1992, No. *981.

985 ***Brother Chosen Rather than Husband Or Son.*** Three men are condemned to death. A woman appeals to the ruler for clemency, explaining that they are her brother, her husband and her son. When the ruler agrees to release only one of them, she chooses her brother, because she is still young enough to marry again and give birth to another son. Only a brother cannot be replaced. Impressed by her explanation (ruse, logic), the ruler frees all three men (brother and son, the brother alone) [P253.3].

Remarks: Early literary treatment by Herodotus (III,118f.).
Literature/Variants: Kirchhof/Oesterley 1869 IV, No. 10; Chauvin 1892ff. II, 190 No. 2; Aly 1921, 35, 109; Basset 1924ff. II, 252 No. 29; EM 2 (1979) 861–864 (U. Masing); Hansen 2002, 62–66.
Icelandic: Boberg 1966, No. P253.3; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Childers 1948, No. P253.3; German: Moser-Rath 1984, 286; Macedonian: Tošev 1954, 280; Bulgarian: BFP; Polish: Kapełuś/Krzyżanowski 1957, No. 70; Jewish: Haboucha 1992; Aramaic: Lidzbarski 1896, No. 5; Yemenite: El-Shamy 1980, No. 45, El-Shamy 2004; Iranian: Marzolph 1994, No. 31; Indian: Lüders 1921, No. 43; Filipino: Fansler 1921, No. 31; US-American: Jackson/McNeil 1985, 100; Egyptian, Sudanese: El-Shamy 2004.

985* ***The Suckled Prisoner.*** (Caritas Romana.) A man (woman) condemned to starvation is closely guarded. Only his daughter has permission to visit him daily, but before her visit she is always checked thoroughly so that she cannot bring any food. After a long time the condemned man shows no signs of exhaustion.

One day the guardians observe that the daughter suckles her father through a crack in the prison wall (woman suckles son, wife suckles strange man, daughter suckles mother) [H807, R81]. Impressed by the woman's devotion, the judges release the prisoner. Cf. Type 927.

Remarks: Classical origin. Most sources are literary, e.g. Valerius Maximus (V,4, ext. 1).
Literature/Variants: Knaack 1898; Köhler/Bolte 1898ff. I, 373, II, 387; Cock 1919, 21–37, 298; Wesselski 1928a, 144–150; Wesselski 1928b; Taylor 1939, 154f.; Norton 1943; Deonna 1954; Deonna 1956; Knauer 1964; Tubach 1969, Nos. 2, 3969; Abrahams 1980, 24–28; Hofmann 1987, 271; EM 6 (1990) 414f.; Bronzini 1999; Röhrich 2001, 78f.
Spanish: Goldberg 1998, No. R81; Catalan: Neugaard 1993, No. R81; Portuguese: Martinez 1955, No. H807.1*, Braga 1987 I, 267f., 268f., Cardigos (forthcoming), No. 3969 (Tubach); Dutch: Kooi 2003, No. 46(b); Frisian: Kooi 1984a, No. 927, Kooi/Schuster 1993, No. 19; Flemish: Linden 1979, 189ff.; German: Jahn 1889, No. 669, Wossidlo 1897ff. I, No. 968, Rehermann 1977, 165f., Brunner/Wachinger 1986ff. VI, Nos. ²A/406, ²A/975, VII, No. ²Hozm/53, IX, No. ²S/283, XII, No. ²Stl/86; Hungarian: György 1934, No. 69, Dömötör 1992, No. 215; Serbian: Vrčević 1868f. I, No. 177.

985** *Measure for Measure.* An official who desires a certain woman agrees to set her husband (brother) free from prison if she will sleep with him. She complies, but her husband is to be executed anyway.

When the wife brings a suit against the official, the ruler restores her honor by marrying her to the official. Later the official is executed and his wife receives his property [K1353, T455.2].

Remarks: For popular treatment, see Shakespeare, *Measure for Measure,* and Puccini, *Tosca.*
Literature/Variants: Kirchhof/Oesterley 1869 V,152f.; Köhler/Bolte 1898ff. III, 221; ZfVk. 12 (1902) 65; EM 5 (1987) 838; Tomkowiak 1991; EM 9 (1999) 390–394 (I. Tomkowiak).
Spanish: Goldberg 1998, No. K1353; German: Brunner/Wachinger 1986ff. IV, No. [1]Folz/110, No. [1]Marn/1/505, V, No. [1]Schil/1/30, VI, No. [2]A/630, X, No. [2]S/2500; Jewish: Bin Gorion 1918ff. I, 106ff., 324ff., 354.

986 *The Lazy Husband.* A king marries his daughter to a lazy man (mother's boy, beggar). Forced by his wife to work, he joins a caravan. In the desert he climbs into a well in order to fetch water. He finds a kidnapped girl (princess) and a pomegranate. He sends the pomegranate to his wife, and out of it fall jewels. She becomes rich and builds a palace. He returns the kidnapped girl to her father and returns home to his wife. Cf. Types 677, 737B*.

Combinations: 677, 910B, 910K, 923, 923B, and 1615.
Remarks: Types 677 and 986 are not clearly differentiated. Early version see documented in the 13th century by the Persian-speaking Ǧalāloddin Rumi, *Fihi mā fihi* (Rumi/Arberry 1961, 95f.).
Literature/Variants: Chauvin 1892ff. VI, 64ff. No. 233, VII, 155ff. No. 437; Schwarzbaum 1968, 77; EM 3 (1981) 1084–1093 (U. Masing).
Greek: Megas/Puchner 1998; Turkish: Eberhard/Boratav 1953, No. 256; Jewish: Noy 1963a, No. 40, Jason 1975; Kurdish: Džalila et al. 1989, No. 86; Armenian: Gullakjan 1990; Kirghiz: Potanin 1917, No. 34; Syrian: Nowak 1969, No. 284, cf. No. 113, El-Shamy 2004; Lebanese: Nowak 1969, No. 284, El-Shamy 2004; Palestinian: Schmidt/Kahle 1918f. I, No. 40, Nowak 1969, No. 284, cf. No. 113, El-Shamy 2004; Jordanian, Iraqi, Yemenite: El-Shamy 2004; Saudi Arabian: cf. Jahn 1970, No. 38, El-Shamy 2004; Iranian: Marzolph 1984, No. *986; Afghan: Borcherding 1975, No. 21; Egyptian, Tunisian: El-Shamy 2004; Moroccan: Nowak 1969, No. 284, cf. No. 113; Sudanese: Kronenberg/Kronenberg 1978, No. 1, El-Shamy 2004.

987 *False Magician Exposed by Clever Girl.* This tale exists chiefly in two different forms:

(1) A magician deceives the eyes of spectators making them believe that a rooster can pull (carry) a heavy beam (a rope-dancer can push a cart, juggle a beam).

A girl with a four-leafed shamrock (snake, dead toad, salamander) understands the trick and states that the rooster can only pull straw [K1963.1]. The magician takes revenge by making the girl be-

lieve she is going through deep water. She raises her dress as high as possible and all spectators mock her. (A lock magically closes the girl's mouth so that she cannot speak.)

(2) A juggler pretends to be able to creep through a thick beam (stone). The girl with the shamrock discovers that he only creeps over it or next to it. The water-episode follows, and in some variants the girl is bewitched into being lame or crooked.

Remarks: Documented in the Middle Ages, e.g. Étienne de Bourbon (No. 233).
Literature/Variants: BP II, 539–541, III, 201–206; Wesselski 1931, 95f.; HDA 4 (1931/32) 1447–1458 (H. Marzell); HDM 2 (1934–40) 355, 452; Sooder 1942; Winkle 1959; Tubach 1969, No. 4510; EM 1 (1977) 1003–1006 (K. Ranke); McNicholas 1991; Brunold-Bigler 1985, 238f.
Finnish: Simonsuuri/Rausmaa 1968, Nos. 308, 309, Jauhiainen 1998, No. D1686; Lappish: Qvigstad 1925, No. 99; Estonian: Aarne 1918, 137f. No. 103; Danish: Kristensen 1892ff. V, No. 1274; French: Sébillot 1882 II, 220; Dutch: Sinninghe 1943, 97 No. 697; Frisian: Dykstra 1895f. I, 83, Kooi/Schuster 2003, No. 201; German: Peuckert 1961f. I, No. 54, Grimm KHM/Uther 1996 III, No. 149; Swiss: Büchli/Brunold-Bigler 1989ff. I, 5, 630, 643, II, 609f., 712, III, 107, Brunold-Bigler/Anhorn 2003, 191 No. 458; Austrian: Depiny 1932, 201f. No. 255; Ladinian: Büchli/Brunold-Bigler 1989ff. II, 620f.; Italian: Büchli/Brunold-Bigler 1989ff. II, 727, 745f.; Hungarian: MNK II, No. 594*; Sorbian: Schulenburg 1880, 198f.

990 ***The Seemingly Dead Revives.*** A woman becomes ill during an epidemic and falls into a deathlike faint. Her husband orders her buried and puts a precious ring (clothes) into her coffin. One of the grave-diggers returns to the cemetery at night, reopens the grave, and tries to rob the dead.

Thereupon (when he tries to cut her finger) the woman revives, leaves the grave, and returns home to her husband. He receives her kindly and they continue to live together for a long time in good health [K426].

Remarks: Documented in the late Middle Ages. Early literary versions see Boccaccio, *Decamerone* (II,5 and X,4).
Literature/Variants: Kaufmann 1862, 25–27; Chauvin 1892ff. V, 180ff. No. 55; Erk/Böhme 1893f. I, No. 196; Bolte 1910; Hertel et al. 1911; Klapper 1914, No. 76; Basset 1924ff. II, 299 No. 55; cf. DVldr 1935ff. I, No. 14; Röhrich 1962f. II, 86–121, 415–428; Schenda 1970, 386–389; Jontes 1981, 303–316; Halpert 1982, 31; EM 5 (1987) 199–203 (R. W. Brednich); Dekker et al. 1997, 316–320; Schmidt 1999; Schneider 1999a, 169; Bondeson 2001, esp. 35–50; Köhler-Zülch 2001.
Finnish: Rausmaa 1982ff. II, No. 203, Jauhiainen 1998, No. C1901; Estonian: Aarne 1918, No. 990*, Loorits 1959, No. 202; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin/Christiansen 1963, Baughman 1966; English: Briggs 1970f. B II, 86f.; French: Delarue/Tenèze 1964ff. IV 2; Spanish: Childers 1977, No. K426.1*, Espinosa 1988, No. 278, Camarena/Chevalier 1995ff. IV; Dutch: Teenstra 1843, 158f.; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Bockemühl 1930, 151f., Rehermann 1977, 545 No. 12, Grimm DS/Uther 1993 I, No. 341; Swiss: Büchli/Brunold-Bigler 1989ff. I, 636, 844, III, 611, Brunold-

Bigler / Anhorn 2003, 232, No. 553; Ladinian: Büchli / Brunold-Bigler 1989ff. III, 498, 600; Czech: Tille 1929ff. I, 463ff.; Hungarian: MNK IV; Slovakian: Polívka 1923ff. V, No. 177; Slovene: Kühar / Novak 1988, 152f.; Serbian: cf. Đjorđjevič / Miloševič-Đjorđjevič 1988, No. 162; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. I; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, cf. Nos. 307, 317; Gypsy: Mode 1983ff. IV, No. 215, MNK X 1; Chuvash: Kecskeméti / Paunonen 1974; Armenian: Gullakjan 1990; Mongolian: Michajlov 1962, 60–63; Syrian: El-Shamy 2004; Chinese: Ting 1978; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; French-Canadian: Delarue / Tenèze 1964ff. IV 2; US-American: Baughman 1966; Spanish-American: TFSP 19 (1944) 81; African American: Dorson 1958, No. 52; Egyptian, Moroccan: El-Shamy 2004; Namibian: Schmidt 1991, No. 18; South African: Schmidt 1989 II, No. 2292.

992 ***The Eaten Heart.*** A knight woos a married woman. The husband kills his wife's lover (suitor) and orders the cook to prepare his heart and to serve it to his wife. When she praises the meal, he tells her what she has eaten, remarking that her lover pleases her dead as well as alive.

Thereupon she jumps out the window (refuses any food, dies from pain). The husband regrets his deed (is punished by the ruler, by the woman's relatives) [Q478.1].

Remarks: Documented in the Middle Ages, e.g. *Tristan Romance* (ca. 1170). For another early version see Boccaccio, *Decamerone* (IV,1). Ancient Greek stories include similar motifs of unwitting cannibalism, e.g. see Aeschylus, *Agamemnon*, Sophocles, *Aias*.

Literature/Variants: Matzke 1911; Hauvette 1912; Basset 1924ff. II, 221 No. 9; Pauli / Bolte 1924 I, No. 231; Besthorn 1935, 58–62; DVldr 1935ff. I, No. 16; Legman 1968f. I, 650–663; Tubach 1969, No. 4022; Frenzel 1988, 315–318; EM 6 (1990) 933–839 (A. Gier); Blamires 1993.

French: Tegethoff 1923 I, No. 16, Delarue / Tenèze 1964ff. IV 2; Spanish: Camarena / Chevalier 1995ff. IV; Catalan: Oriol / Pujol 2003; German: Grimm DS / Uther 1993 II, No. 506, Grubmüller 1996, No. 13; Italian: Cirese / Serafini 1975; Hungarian: György 1934, No. 33; Syrian, Yemenite: El-Shamy 2004; Cambodian: Gaudes 1987, No. 87; Mayan: Peñalosa 1992; Egyptian: El-Shamy 2004.

992A ***The Adulteress's Penance.*** A merchant admires a sovereign who invites him to his castle. At dinner the merchant observes that the sovereign's wife is served her meal in a skull (her lover's head with beard). In his bedroom he finds two dead young men hanging. The sovereign explains to him that his wife had committed adultery with a duke whereupon he had him beheaded. In return, the son of the duke killed the two young men. As penance, the woman has to eat from the skull, and the two corpses are a reminder of the murder.

Combinations: 449, 507, and 851.

Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 56).

Literature/Variants: Chauvin 1892ff. VIII, 161f. No. 170; Wurzbach 1899; BP I, 198; Pauli / Bolte 1924 I, No. 223; Bloch 1968; Tubach 1969, No. 2475; EM 2 (1979) 1076–

1082 (K. Ranke).
Dutch: Kooi 2003, Nos. 38, 39; Frisian: Kooi 1984a; German: Ketzel II (1607) 234 (EM archive), Grubmüller 1996, No. 29; Hungarian: György 1934, No. 115; Turkish: Eberhard / Boratav 1953, Nos. 204, 277; Jewish: Jason 1988a; Dagestan: Dirr 1920, No. 13; Kurdish: Wentzel 1978, No. 16; Uzbek: Jungbauer 1923a, No. 11; Kirghiz: Potanin 1917, No. 47; Georgian: cf. Orbeliani / Awalischwili et al. 1933, No. 94; Syrian, Palestinian, Qatar: El-Shamy 2004; Iranian: Lorimer / Lorimer 1919, No. 36; Egyptian, Tunisian, Moroccan: El-Shamy 2004; Libyan: Stumme 1898, 172ff., El-Shamy 2004; Sudanese: Kronenberg / Kronenberg 1978, No. 7, El-Shamy 2004.